A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

By JAMES MACKNIGHT, D. D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

THE SECOND EDITION.—IN SIX VOLUMES.

TO WHICH IS PREFIXED,

AN ACCOUNT OF THE LIFE OF THE AUTHOR.

VOL. III.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, AND ORME, PATERNOSTER-ROW;
AND WILLIAM CREECH, AND OGLE AND AIKMAN, EDINBURGH.

1806.

Strahan and Preston,
Printers Street, London.

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A NEW

LITERAL TRANSLATION

OF

ST. PAUL'S EPISTLE

TO THE

G A L A T I A N S.

ESSAY V. *On the Covenant which God made with Abraham the Father of the Israelites.*

OUR Lord, John v. 39. thus exhorted his Jewish hearers; *Search the scriptures,* (the writings of Moses and the prophets) *for in them ye think ye have eternal life: and they are they which testify of me.* Also, at his first appearance to his disciples after his resurrection, he said to them, Luke xxiv. 44. *These are the words which I spake to you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.* And that they might know what things were written in these books concerning him: 45. *He opened their understandings that they might understand the scriptures;* he gave them the knowledge of the meaning of those passages of the scriptures which relate to himself, that they might be able to confirm the gospel which they were to preach, by testimonies taken from the law and the prophets. Accordingly the apostle Paul, who, like the other apostles, had the true meaning of the Jewish scriptures communicated to him

 by

by inſpiration, hath on theſe writings founded thoſe enlarged views of the doctrines of the goſpel, and of the divine diſpenſations, which he hath delivered in his epiſtles, in ſo much that his explications of the Jewiſh ſcriptures, and the concluſions which he hath drawn from them, make a principal part of the goſpel revelation.

The paſſages of the writings of Moſes, which Paul hath explained in his epiſtles, and which deſerve our eſpecial attention, are thoſe in which God's tranſactions with Abraham the father of the Iſraelites are recorded: namely Gen. xii. 1.—3. xii. 14, 15, 16. xiii. 14.—16. xv. 1.—7. 18. xvii. 1.—8. xviii. 19. xxii. 16.—18.

In the firſt of theſe paſſages we are informed, that God commanded Abram to leave his country and kindred, and go into a land which he would ſhew him. And to encourage him to break his connections with his idolatrous kindred and acquaintance, God ſaid to him, Gen. xii. 2. *I will make of thee a great nation, and I will bleſs thee and make thy name great, and thou ſhalt be a bleſſing.* 3. *And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all the families of the earth be bleſſed.* Having received this command, Abram *obeyed and went out, not knowing whither he went,* Heb. xi. 8. He went out, notwithſtanding he did not know whether the land into which he was going, was a good or a bad land; or whether it was far off or near.

On leaving Haran, Abram it ſeems was directed to go to Canaan. For on his coming to the plain of Moreh in Canaan, Gen. xii. 7. *The Lord appeared to Abram and ſaid, Unto thy ſeed will I give this land.* Some time after this, when Abram ſeparated from Lot, Gen. xiii. 14. *The Lord ſaid to Abram, Lift up now thine eyes, and look from the place where thou art, northward, and ſouthward; and eaſtward, and weſtward,* 15. *For the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.*— 16. *And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed alſo be numbered.*

All this while Abram had no child; for which reaſon, eight years after he left Haran, when God ſaid to him, Gen. xv. 1. *Fear not Abram I am thy ſhield and exceeding great reward,* he re-

plied,

plied, *What wilt thou give me ſeeing I go childleſs?* Being now above eighty years old, the performance of the promiſe to make of him a great nation, appearing every day more and more improbable, he became uneaſy at the delay. Wherefore, ver. 5. *God brought him forth abroad*, early in the morning, *and ſaid, Look now toward heaven and tell the ſtars, if thou be able to number them: and he ſaid unto him, ſo ſhall thy ſeed be.* 6. *And he believed in the Lord, and he counted it to him for righteouſneſs.* 7. *And he ſaid to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it;* and ver. 8. *In that ſame day*, to aſſure him of the performance of this promiſe, *the Lord made a covenant with Abram ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

In an after tranſaction, recorded Gen xvii the Lord explained to Abram the particulars comprehended in the covenant which he made with him, after counting his faith to him for righteouſneſs. Ver. 1. *When Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid to him, I am the Almighty God, walk before me and be thou perfect.* 2. *And I will make my covenant between me and thee, and will multiply thee exceedingly.* 3. *And Abram fell on his face: and God talked with him ſaying,* 4. *As for me, behold my covenant is with thee, and thou ſhalt be a father of many nations.* 5. *Neither ſhall thy name any more be called Abram, but thy name ſhall be Abraham, for a father of many nations have I made thee.* 6. *And I will make thee exceeding fruitful, and I will make nations of thee, and kings ſhall come out of thee.* 7. *And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee and to thy ſeed after thee.* 8. *And I will give unto thee and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan for an everlaſting poſſeſſion, and I will be their God.*

Some time after this tranſaction, to ſhew us that the things promiſed to Abraham in the covenant, depended on his continuing to believe and obey God, and on his commanding his children after him to keep the way of the Lord, and to do juſtice and judgment, the Lord ſaid concerning him, Gen. xviii. 19. *I know him, that he will command his children after him, and his houſehold, to keep the way of the Lord, and to do juſtice and judgment, that the Lord may bring upon Abraham that which he hath ſpoken of him.*

At length, when Abraham was an hundred years old, and Sarah was ninety, she brought forth her long expected son, whom Abraham named *Isaac*, (laughter) on account of the joy which his birth occasioned to his parents.—But lo! when this only son, to whom all the promises were expressly limited, was grown up, God put Abraham's faith to a trial, still more severe than that which was occasioned by deferring his birth so long: He commanded him to offer this only son as a burnt-offering, Gen. xxii. 2. This most difficult command, Abraham without hesitation set about obeying. He went with Isaac to the appointed mountain, raised an altar, put wood on it, bound Isaac, *laid him on the altar on the wood, and stretched forth his hand, and took the knife to slay his son:* and would have slain him, had not the angel of the Lord called to him and said, ver. 12. *Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.*—15. *And the angel of the Lord called to Abraham out of heaven the second time*, 16. *And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son*, 17. *That in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore*, 18. *And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.* Here it is to be remarked, that God confirmed all his former promises with an oath; and declared that he would perform these promises, because Abraham had done the difficult work of offering up his only son as a burnt-offering. Also he gave him a new promise, That the person in whom all the nations of the earth are to be blessed, should be one of his descendants; and declared, as before, that he made him this promise, because he had obeyed his voice.

From the foregoing account of God's transactions with Abraham, it appears that God's covenant with him contained six separate promises or stipulations on the part of God, namely,

I. That God would exceedingly bless Abraham.

II. That Abraham should be the father of many nations, and very fruitful.

III. That God would give to Abraham, and to his seed after him, all the land of Canaan for an everlasting possession.

IV. That

IV. That he would be a God to Abraham, and to his seed after him in their generation.

V. That in Abraham himself, all the families of the earth should be blessed.

VI. That in Abraham's seed also, all the nations of the earth should be blessed.

These stipulations, the apostle Paul, in different places of his epistles, hath styled *the promises;* and hath entered deeply into their meaning.

To understand these promises, in the whole extent of their meaning, the reader should recollect, that in the early ages, before the art of writing was invented, the most approved method of communicating and preserving knowledge, was by *allegory;* that is, by making sensible objects which were present, or not very distant in point of time, representations of things which are not the objects of sense, or which are future, but which have some affinity to the things made use of to represent them. In this method of instruction, the characters and actions of remarkable persons, and the ordinary events of their life, were on some occasions considered as prefigurations of more distant persons, and events to which they had a resemblance. Of this kind, which may be called *the natural allegory,* we have the following examples in scripture.—Abraham, in respect of the faith and obedience which he exercised in uncircumcision, was a type of believers of all nations; and to shew this, he was made their father.—Melchizedeck, in his character and offices of a king and priest, was made by God himself a type of Christ, Ps. cx. 4.—David also, in his office and kingdom, prefigured Christ; on which account, Christ is called *David* by the later prophets.—Abraham's wives and sons, according to St. Paul, Gal. iv. 24. were allegorical representations of the two covenants, and of the persons placed under these covenants.—The swallowing of Jonah by the whale, and his continuing in its belly three days and three nights, is declared by our Lord himself to be a prefiguration of his burial, and of his resurrection on the third day, Matt xvi. 4.—The characters, actions, and events which constitute the natural allegory, though existing apparently in the ordinary course of things, were ordered of God, so as to be fit emblems of those future persons and events, the knowledge of which God intended to communicate to the world.

There is in ſcripture, likewiſe, what may be called *The inſtituted allegory;* becauſe it conſiſted of actions which God appointed to be performed with ſuch and ſuch circumſtances, for the purpoſe of prefiguring future perſons and events. Of this ſort were all the Levitical ſacrifices, particularly the *paſchal-lamb*, John xix. 36.—and all the rites of worſhip appointed by Moſes, which, as Paul tells us, Heb. x. 1. were ſhadows of good things to come.—Of the ſame kind was the lifting up of the brazen ſerpent in the wilderneſs, which our Lord tells us, John iii. 14, 15. was a type of his being himſelf lifted up on the croſs.—Probably alſo the command to offer up Iſaac as a burnt-offering, was intended as an allegorical repreſentation of the ſacrifice of Chriſt, Heb. xi. 19.—And to name no more inſtances, many of the extraordinary things done by the prophets, at the command of God, were types; as is evident from the explications with which they were accompanied.

The allegorical method of communicating and preſerving inſtruction, was attended with three advantages. 1. The emblem being an object of ſenſe, made a ſtrong impreſſion on the imagination of the perſons for whoſe inſtruction the allegory was intended, and might eaſily be remembered.—2. The verbal explication which often accompanied the inſtituted allegory, having for its ſubject an object of ſenſe, neither required many words, nor were theſe words of uncertain meaning. This kind of allegory, therefore, with its interpretation, could be handed down to poſterity with a good degree of accuracy, without the aid of writing.—3. In ſcripture, ſome future events are foretold in ſuch a manner as to ſhew, that they are themſelves prefigurations or predictions of future events more remote. In ſuch caſes, when the firſt events come to paſs in the manner foretold, they are both a proof and a pledge that the more remote events, of which they are the ſigns, will take place in their ſeaſon.

This account of the ancient ſcripture allegory I have given here, becauſe from what our Lord and his apoſtles have ſaid concerning the promiſes in the covenant with Abraham, it appears that that tranſaction, beſides its firſt meaning which terminated in the perſons and events literally ſpoken of, had an allegorical or ſecond and higher meaning, which was to be accompliſhed in perſons and events more remote. For example,

Abraham's

Abraham's natural deſcendants by Iſaac, though he was not yet born, were conſidered in the covenant as types of his ſeed by faith.—In like manner, Iſaac's ſupernatural birth accompliſhed by the power of God, typified the regeneration of believers by the ſame power.—And the land of Canaan, promiſed to the natural ſeed as their inheritance, was an emblem of the heavenly country, the inheritance of the ſeed by faith.—In ſhort, the temporal bleſſings promiſed in the covenant to the natural ſeed, had all an allegorical or ſecond meaning; being images of thoſe better bleſſings which God intended to beſtow in a more remote period, on Abraham's ſeed by faith, as ſhall be ſhewn immediately.

The promiſes in the covenant with Abraham, thus allegorically interpreted according to their true intention, throw great light on the goſpel revelation, in which there are many alluſions to that covenant; not to mention that the accompliſhments of its promiſes in their literal meaning to Abraham's natural ſeed, is a ſtriking proof of the divine original, both of the covenant itſelf, and of the goſpel which it prefigured.

Sect. I. *Of the Firſt Promiſe in the Covenant with Abraham.*

The firſt promiſe in the covenant was, that Abraham ſhould be exceedingly bleſſed. Gen. xii. 2. *I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing.* Gen. xxii. 16. *By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not withheld thine only ſon,* 17. *That in bleſſing I will bleſs thee;* that is, *I will greatly bleſs thee.*

This promiſe, in its firſt and literal meaning, implied,

1. That God would beſtow on Abraham great temporal proſperity, and protect him from evil during his ſojournings as a ſtranger in Canaan, and in the neighbouring countries into which he might have occaſion to go. Hence in alluſion to the literal meaning of this promiſe, God called himſelf *Abraham's ſhield*, Gen. xv. 1.—In fulfilment of this promiſe, according to its literal meaning, God bleſſed Abraham ſo exceedingly, that after living in Canaan a few years, the male ſlaves born in his houſe who were capable of going to war, were no fewer than 318, with whom he purſued Chedorlaomer and his confederates,

and defeated them near Damascus.—Farther, in the account which Moses hath given of Abraham's sojournings in Canaan, and Egypt, and in the land of the Philistines, various dangers, from which God shielded him, are mentioned, which being well known, it is needless to speak of them particularly.

2. The blessing of Abraham, in its literal meaning, comprehended also God's counting Abraham's faith, concerning his numerous natural seed, to him for righteousness. Now the meaning of God's counting an action for righteousness, may be understood from the application of the phrase to Phinehas, after he executed judgment on Zimri and Cozbi. Psalm cvi. 30. *Then stood up Phinehas, and executed judgment, and so the plague was staid, and it was counted to him for righteousness to all generations;* that is, his executing judgment on these wicked persons, was rewarded by God as a righteous action, with a temporal reward which descended to his latest posterity. That this is the meaning of the phrase, appears from Numb. xxv. where speaking of the same action, God saith to Moses, ver. 11. *Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy.* 12. *Wherefore say, Behold, I give unto him my covenant of peace.* 13. *And he shall have it, and his seed after him, even the covenant of an everlasting priesthood.* Now, as in the case of Phinehas, his slaying Zimri and Cozbi is said to have been *counted to him for righteousness*, because God rewarded him and his posterity with the covenant of an everlasting priesthood; so in the case of Abraham, his believing in the Lord that his seed should be numerous as the stars of heaven, is said to have been *counted to him for righteousness*, because God rewarded him and his seed with the promise of the inheritance of Canaan, immediately after declaring that his faith was counted to him for righteousness. Gen. xv. 7. *And he said to him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.* Then, as in the case of Phinehas, God confirmed this grant to Abraham's seed, by a covenant, ver. 18 *In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.*

Such is the first or literal meaning of God's *blessing Abraham exceedingly*, and of his *counting his faith to him for righteousness*. But this promise in both its parts, had also a second and higher meaning, of which the literal meaning was itself the sign, and which must now be explained.

The promise to bestow on Abraham great temporal prosperity, and to protect him from evil during his sojourning in Canaan, was likewise a promise to bestow on him those spiritual blessings, and that protection from his spiritual enemies, which were necessary to his perseverance in faith and obedience, during his sojourning on earth. This we learn from the apostle Paul, who calls the assistances of the Spirit, *the blessing of Abraham*, and represents them as promised to him. Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us.*—14. *That the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Next, the counting of Abraham's faith to him for righteousness, Gen. xv. 6. by bestowing on him the inheritance of Canaan, was in its second and highest meaning, a promise to bestow on him the blessing of justification by faith. This appears from Gal. iii. 8. *The scripture foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee all the nations shall be blessed.* For the blessing of justification by faith, the apostle hath termed, *the blessing of Abraham*, and tells us in ver. 13. as quoted above, that Christ died *that the blessing of Abraham might come on the nations.* Wherefore, if the counting of Abraham's faith to him for righteousness, was nothing but God's rewarding him with the promise of bestowing on him and on his seed the inheritance of the earthly country, which indeed was its first meaning, the blessing of Abraham neither hath come on the nations, nor can come on them, notwithstanding the apostle hath assured us, that Christ died to procure that blessing for them.

It is evident, therefore, that when God promised to bless Abraham by counting his faith to him for righteousness, he in effect promised to justify him by faith. Now this implied, 1. That he would pardon Abraham's sins. 2. That he would reward him as a righteous person.

1. That the counting of Abraham's faith to him for righteousness, was a promise to justify him by faith, that is, to pardon his sins on account of his faith, is evident from Rom. iv. 6. *In like manner, David describeth the blessedness of the man to whom the Lord counteth righteousness without works.* 7. *Saying Blessed,* like Abraham, *are they whose iniquities are forgiven, and whose sins are covered.* 8. *Blessed is the man to whom the Lord will not count sin.*

2. That the counting of Abraham's faith to him for righteousness, was likewise a promise to reward him as a righteous person, by bestowing on him the inheritance of an heavenly country as a free gift, is plain, I think, from the history. For we are told, that immediately after God counted Abraham's faith to him for righteousness, he promised to give him the land of Canaan in inheritance: by which, not the inheritance of the earthly country only was meant, but the inheritance of an heavenly country also; as shall be proved in sect. 3. where that promise is explained. Besides, that under the emblem of the earthly country, an heavenly country was promised to him, Abraham himself knew: for the apostle assureth us, that he died in the firm persuasion of his being to receive a country of that sort, according to God's promise. Wherefore, the apostle hath authorised us to believe, Abraham knew that the counting of his faith to him for righteousness, implied not only the pardon of his sins, but his being rewarded as a righteous person, with the inheritance of heaven.

But if Abraham knew the true import of God's counting his faith to him for righteousness, he would consider it either as a declaration from God, that his sins were then pardoned, and that he was immediately to be rewarded with the possession of the heavenly country: or as a promise that he would be pardoned and rewarded at the general judgment.—If he considered it as a declaration, that his sins were then pardoned, and that he was immediately to be put in possession of the heavenly country, he would expect to be freed from death, the punishment of sin, and to be soon translated in the body into some place fit to be the everlasting abode of righteous men, like his pious ancestor Enoch, with whose history he no doubt was acquainted. But if he considered the counting of his faith for righteousness, only as

as a promiſe that his ſins were to be pardoned, and the poſſeſſion of the heavenly country to be given him at the general judgment, he would expect to be raiſed from the dead, with a body ſuited to the nature of the heavenly country into which he was to be introduced, and to live in that heavenly habitation in the body for ever. One or other of theſe, Abraham had reaſon to expect; unleſs he thought God's counting his faith to him for righteouſneſs, was nothing but a promiſe to give him the earthly country. However, as he did not find himſelf immediately tranſlated from this earth in the body; and as but one righteous perſon had been ſo tranſlated without dying, he would think it more probable, that in the counting of his faith to him for righteouſneſs, the pardon of his ſins and the poſſeſſion of the heavenly county, were only promiſed to him as bleſſings which he was to receive at the judgment. Wherefore, not doubting that he would die like other righteous men, Abraham, in conſequence of his faith being counted to him for righteouſneſs, would expect to be raiſed from the dead, to enjoy that life in the body, which he knew he was to be deprived of by death, and to poſſeſs the heavenly country which was promiſed to him as the reward of his faith.

That Abraham ſhould have been able to reaſon in the manner above deſcribed, concerning God's bleſſing him exceedingly, and concerning his counting his faith to him for righteouſneſs, need not be thought ſtrange, conſidering the great ſtrength of his underſtanding, and the juſt ideas of the power, veracity, and other perfections of God, which he had attained. Beſides, St. Paul aſſures us that he reaſoned with a ſimilar ſtrength of underſtanding and faith, concerning his having a ſon by Sarah, notwithſtanding the birth of that ſon was delayed, till Abraham was an hundred years old and Sarah ninety. Rom. iv. 19. *And not being weak in faith, he did not conſider his own body now dead, being about an hundred years old, neither the deadneſs of Sarah's womb.* 20. *Therefore againſt the promiſe of God he did not diſpute through unbelief, but was ſtrong in faith, giving glory to God.* 21. *And was fully perſuaded that what was promiſed, he was able certainly to perform.*—Alſo Abraham reaſoned in the like admirable manner, concerning the command to offer up his only ſon as a burnt offering, that long expected ſon to whom all the promiſes were

were limited. For recollecting that they were all to be fulfilled in Isaac, and having the most exalted ideas of the veracity and power of God, he concluded, that although Isaac were burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 17. *By faith Abraham, when tried, offered up Isaac; he who had received the promises offered up even his only begotten:* 18. *Concerning whom it was said, Surely in Isaac a seed shall be unto thee.* 19. Λογισαμενος *Reasoning that God was able to raise him even from the dead; from which he received him even for a parable.*

If Abraham could reason so justly concerning the birth of Isaac, and concerning the command to offer him up as a burnt offering, we may believe that he reasoned with an equal strength of understanding and faith, concerning God's blessing him, and counting his faith to him for righteousness; and indeed concerning all the other promises in the covenant.

Sect. II. *Of the second Promise in the covenant with Abraham.*

This promise is recorded in the following passages. Gen. xii. 2. *I will make of thee a great nation.*—xiii. 16. *I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.*—Gen. xv. 5. *Look now toward heaven and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*—xvii. 4. *Thou shalt be a father of many nations.* 5. *Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of many nations I have constituted thee.* 6. *And I will make thee exceeding fruitful: and I will make nations of thee: and kings shall come out of thee.*—xviii. 18. *Abraham shall surely become a great and mighty nation.*—xxii. 17. *In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.*

On this promise the first thing to be observed is, that in the account given of it, Gen. xvii. 5, 6. there is a remarkable diversity in the expression: First, Abraham was to be a *father of many nations.* And to shew in what manner he was to be a father of many nations, God said to him, *Thy name shall be Abraham: for a father of many nations I have made thee.* In the Hebrew it is, *Nathattécha, Dedi te, I have given thee:* LXX. τεθεικα σε, *Posui te; I have placed* or *constituted thee.* Next, Abraham was

was to be *exceeding fruitful: and nations were to be made of him, and kings were to come out of him.* He was to be the father of many nations by the conſtitution or appointment of God; and he was to be ſo exceedingly fruitful by procreating children, that nations were to be made of him, and kings were to come out of him. In this diverſity of expreſſion, God intimated to Abraham, that he was to have two kinds of ſeed; one by the conſtitution or appointment of God, in reſpect of which he was to be *a father of many nations;* and another by natural deſcent, in reſpect of which he was to be *exceeding fruitful* in children. This account of Abraham's ſeed merits attention, becauſe the promiſes in the covenant being made, not to Abraham alone, but to his ſeed; in their firſt or literal meaning they belonged to his natural ſeed, but in their ſecond or higheſt meaning, they were promiſes to his ſeed by faith.

The diſtinction of Abraham's ſeed into two kinds, is intimated by our Lord himſelf, John viii. 39. where he told the Jews who ſought to kill him, that notwithſtanding they were the natural offspring of Abraham, they were not his *children,* unleſs they did the works of Abraham.—The ſame diſtinction is taught ſtill more plainly by the apoſtle Paul, who calls Abraham's natural progeny, *his ſeed by the law;* the law of marriage: but his ſeed by the appointment of God, who gave believers of all nations to him for ſeed, *That which is by the faith of Abraham.* Rom. iv. 16. *That the promiſe might be ſure to all the ſeed; not to that only which is by the law, but to that alſo which is by the faith of Abraham, who is the father of us all.*—In like manner, the ſame apoſtle by telling us, Rom. ix. 8. *The children of the fleſh, theſe are not the children of God, but the children of promiſe are counted for ſeed,* hath inſinuated that Abraham had two kinds of children or ſeed; and that the ſeed by the promiſe; *a father of many nations I have conſtituted thee;* are the children of God to whom alone the promiſes in the covenant in their ſecond and higheſt meanings belong.

This diſtinction of his ſeed into two ſorts, I doubt not Abraham himſelf underſtood. My reaſons are as follow:

1. In the promiſe, *A father of many nations I have conſtituted thee;* the expreſſion *I have conſtituted thee,* muſt have led Abraham to expect a ſeed of ſome kind or other, different from that

which he was to have by natural descent. For he could not imagine God would promise it as a favour, that he would *consti-tute* him the father of his natural offspring. He was their father by having begotten them, and not by any positive appointment of God whatever.

2. Seeing the seed, of which God constituted Abraham the father, was to be so numerous as to make many nations, he must have known that these nations were not to be his descendants. His descendants to whom the promises in their literal meaning belonged, were to be but one nation; as Abraham knew, from the limitation of the promises, first to Isaac to the exclusion of Ishmael; and after that to Jacob, to the exclusion of Esau. Besides, that his descendants by Jacob were to be but one nation, Abraham must have known from the purposes for which they were chosen to be the people of God; and from their having so narrow a country as Canaan, promised to them as their habitation. For he could not but know, that Canaan, instead of containing many nations, was no more than sufficient to be the habitation of the one nation of his descendants by Jacob.

3. Although the many nations of whom Abraham was constituted the father, are called *his seed*, that appellation could not lead him to conclude certainly, that these nations were to spring from him by natural descent. Anciently, not only a person's offspring, but those who resembled him in his dispositions and actions, were called *his seed*. Thus, in the sentence pronounced at the fall, wicked men are called *the seed of the serpent:* and the devil is called by our Lord, the *father of murderers and liars*. Wherefore as Abraham knew that the promises in the covenant in their first or literal meaning, were limited to the one nation of his natural descendants by Jacob, it would readily occur to him, that the many nations of whom he was constituted the father, and who as his children were to inherit the promises in their second or highest meaning, were nations of persons who resembled him in his faith and obedience. And the rather when he considered, that those who partook of the qualities of his mind, were more really his children, than those who were related to him only by fleshly descent. Besides he may have known, that his seed by faith, being also the children of God, were better qualified than those who were his seed by natural descent, to receive the

the blessings promised in the covenant to his seed; especially the eternal inheritance of the heavenly country, which was promised to them under the image of the everlasting possession of Canaan.

4. The occasions on which the numerous seed was promised to Abraham must have led him then, as they do us now, to think of a numerous seed, different from his natural progeny. Gen. xvii. 1. *When Abram was ninety years old and nine, the Lord appeared to Abram and said to him; I am the almighty God, walk before me and be thou perfect.* 2. *And I will make my covenant between me and thee, and I will multiply thee exceedingly.*—Gen. xxii. 16. *By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not with-held thy son, thine only son:* 17. *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.* The numerous seed being promised to Abraham, as the reward of his walking before the Lord in a perfect manner, and of his having offered up Isaac as a burnt offering, he could not think that a numerous natural progeny was the only seed promised to him. That kind of seed however numerous, he must have known is not the proper reward of a man's walking before the Lord in a perfect manner, far less is it the proper reward of such an eminent degree of faith and piety as he expressed in the offering up of Isaac. To be the founder of a great nation, or even of many nations, was a blessing which any wicked man might attain in the ordinary course of things, and which some of that character actually had attained. Wherefore, when God repeatedly promised to Abraham, with a solemnity and pomp of expression which could not fail to attract his attention, that he would multiply him exceedingly, and that his seed should be numerous as the stars of the heaven, this chief of believers, whose understanding was as extensive as his faith was strong, would not interpret God's promises of a numerous and natural seed only, but of a numerous spiritual seed also, who were to resemble him in his faith and obedience.—The promise of the numerous seed thus understood, must, to a person of Abraham's piety, have appeared an high reward indeed. It was an assurance from God himself, that in the progress of the world, there were to be multitudes in every age and country, who should

know and worship the true God; that God would acknowledge all such as Abraham's seed; that in fulfilment of the promises made in the covenant to Abraham's seed, he would count their faith to them for righteousness; and hat he would bestow on them the everlasting possession of the heavenly country, promised to Abraham, and to his seed by faith.

Having thus shewed that a numerous seed by faith was promised to Abraham, as well as a numerous natural progeny, and that Abraham himself knew both kinds of seed were promised to him, it remains to speak of the accomplishment of the promise, according to its two-fold meaning. And first, the promise that Abraham's natural seed should be as numerous as the dust of the earth, and as the sand which is on the sea-shore, though limited to the one nation of the Israelites, who descended from Abraham by Jacob, hath been remarkably fulfilled even in that one nation; agreeably to Gen. xii. 2. *I will make of thee a great nation* For, notwithstanding the oppression of Jacob's posterity in Egypt, they had multiplied so exceedingly, that when they came out, and were numbered in the wilderness, the males among them, who were above twenty years old, and able to go to war, were no fewer than six hundred and three thousand, five hundred and fifty: Now, as neither the Levites, nor the old men, the women, and the children under twenty years old, were numbered, these together must have been at least four times the number of the males fit to go to war; consequently the souls who came out of Egypt, could not be fewer than three millions: So exceedingly did God multiply Abraham's natural seed during the short time of their sojourning in Egypt.

The Israelites, after they were settled in Canaan, continued to multiply greatly; for when David numbered them, there were found in Israel and Judah, *thirteen hundred thousand valiant men who drew the sword*, 2 Sam. xxiv. 9.—Afterwards, indeed, their numbers were diminished by the inroads of the Assyrians and Chaldeans, and by the captivity, first of the ten tribes, and then of the two tribes; so that when they returned from Babylon, they were but few. Yet that small remnant, in process of time, multiplied to such a degree in their own land, that when the Romans invaded them under Titus, their numbers were prodigious; as we learn from the accounts which Josephus hath

hath given of thoſe who periſhed by famine, by peſtilence, by internal diviſions, and by the ſword of the Romans, during the courſe of their laſt war with that powerful people.

After the deſtruction of Jeruſalem, and the total diſcomfiture of the Jews by the Romans, ſuch of them as ſurvived, being ſold by their conquerors for ſlaves, were ſcattered through all the neighbouring heathen countries, and from thence were diſperſed in proceſs of time, over the face of the earth. In this laſt diſperſion, the natural ſeed of Abraham have continued now near eighteen hundred years: and during that long period, they have often been miſerably waſted, partly through their own turbulent diſpoſition, and partly through the avarice and cruelty, both of the heathens and of the Chriſtians, among whom they dwelled. Yet, during all the calamities which have befallen them, they have ever remained, though not an united, yet a diſtinct people, by their obſervance of the inſtitutions of Moſes, but eſpecially by their circumciſion, declared by God himſelf to be the ſeal of his covenant with Abraham, Gen. xvii. 9. and by that external mark, and by their obſervance of the inſtitutions of Moſes, this people are every where known to be the poſterity of Abraham. Moreover, they are at this day ſo numerous, that were they gathered out of all the lands where they are diſperſed, and joined together, they would be a race perhaps as numerous as any at preſent found on the earth. Who does not ſee in all this, the accompliſhment of God's promiſe to Abraham, to multiply his natural ſeed *as the duſt of the earth, and as the ſand which is on the ſea-ſhore!* See Sect. 4. at the beginning.

In the ſecond place, Abraham, by the promiſe, *A father of many nations I have conſtituted thee*, being made the father of all in every age and nation who believe and obey the true God, his ſpiritual ſeed muſt be very numerous. It is true, we cannot number them, as Moſes and David numbered the natural ſeed. This, however, we know, that in every nation, there always have been, even in the darkeſt and moſt corrupt ages, many pious and virtuous men, who have feared God, and wrought righteouſneſs, according to the light, and the advantages which they enjoyed. See Sect. 4. 1ſt Art. p. 167. Alſo we know, That in the progreſs of the divine government, virtuous and good

men, Abraham's seed by faith, shall be so multiplied, that they will at length exceed the wicked in numbers; and that being, considered by God as Abraham's seed, they shall receive all the blessings, which, in the covenant, were promised to Abraham's seed, See vol. ii. p. 368.

It remains to speak of the purpose for which God constituted Abraham the father of all believers, and of the advantages which they derive from that appointment.—According to the apostle Paul, Abraham was constituted the father of all believers, from the beginning to the end of the world, for the purpose of receiving on their behalf, and in their name, the promises of those blessings which God, of his great goodness, intends to bestow on them, Rom. iv. 11. *He received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision*, or, as an evidence that the faith which he exercised in uncircumcision, was counted to him for righteousness, *in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them*: 12. *And the father of the circumcision, that righteousness might be counted to those who are not of the circumcision only, but who also walk in the footsteps of the faith of our father Abraham which he had in uncircumcision.*—In thus constituting Abraham the father of all believers, whether Jews or Gentiles, for the purpose of receiving on their behalf the promises in the covenant, God accommodated himself to the ideas of mankind, who consider what is promised in a covenant, as more binding than a simple declaration of one's intention. Accordingly, by making these promises to believers of all nations, in a covenant with Abraham as their father, God both published his gracious intentions, and gave to the heirs of promise, a stronger assurance of his resolution to fulfil these promises to them, than if he had only declared his purpose to do so. With the same design, after Abraham had laid Isaac on the altar, God confirmed all his promises to him, and to his seed with an oath; that, as St. Paul tells us, the heirs of promise might have strong consolation under the afflictions of life, through the complete assurance which the oath of God hath given them of an after life of happiness in heaven: Heb. vi. 13. *When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself,*

himself, 14. *Saying, surely blessing I will bless thee, and multiplying I will multiply thee.*—16. *For men verily swear by the greater; and an oath for confirmation, is to them an end of all contradiction.*—17. *For which cause, God willing more abundantly to shew to the heirs of promise,* (believers of all nations,) *the immutability of his purpose, confirmed the promise with an oath;*—18. *That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us* in the promises in the covenant with Abram.—Farther, Abraham was constituted the father of all believers, that his justification might be the pattern of the justification of the rest of mankind. But of this more, in Ess. vi. Sect. 2. Remark 3.

God having, by a covenant conferred on Abraham, the great honour of being the representative of believers, may we not conjecture, that he was commanded to sacrifice his son Isaac, for this among other reasons, that having an opportunity of shewing, by his ready obedience, what an high degree of faith and piety he possessed, the world might be convinced, that of all mankind, he best deserved to be made the representative of believers of all nations, that in their name, he might receive the promises of those blessings, which the infinite goodness of God disposeth him to bestow on all who are capable of enjoying them.

I have only to add, that by constituting Abraham the father of all pious and virtuous men, an honour was done to this chief of believers, greater, than if, in the place of Adam, he had been made the father of the whole human race.

Sect. III. *Of the third Promise in the Covenant with Abraham.*

The third promise, is that which God made to Abraham, immediately on his arrival in Canaan, Gen. xii. 7. *The Lord appeared to Abraham, and said, Unto thy seed will I give this land.*—Gen. xv. 1. *Fear not, Abram: I am thy shield, and thy exceeding great reward.*—7. *And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.*—18. *Unto thy seed have I given this land,* &c.—Gen. xvii. 8. *I will give to thee, and to thy seed after thee, the land wherein thou*

art a stranger, all the land of Canaan; for an everlasting possession. —Gen. xxii. 17. *Thy seed shall possess the gate of his enemies.*

Concerning the first or literal meaning of this promise, there can be no doubt: as little can there be any doubt concerning its fulfilment to Abraham's natural seed, according to that meaning. After they had sojourned in Canaan and Egypt, God put Abraham's natural seed in possession of the promised country by great miracles, and maintained them in the possession of it during many ages.

But, like all the other promises in the covenant, this had a second and higher meaning, which Abraham and his immediate descendants well understood; namely, that under the image of the possession of Canaan, the possession of a better country, even an heavenly, was promised to them; as the following arguments I think sufficiently prove.

1. Although, when God said to Abraham, Gen. xii. 1. *Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee,* he might think of some country on earth only, yet when God afterwards said to him, Gen. xvii. 1. *I am the Almighty God, walk before me, and be thou perfect.*—8. *And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God;* he would naturally conclude that some better country than any country on earth was promised to him, as the reward of his walking before God in a perfect manner. For the translation of his ancestor Enoch, from this earth in the body, after walking with God, must have convinced him, that neither the possession of Canaan, nor of any country on earth in its present state, is the proper reward of a perfect virtue. Besides, the whole earth being cursed for Adam's transgression, no part of it, as Abraham well knew, could be an everlasting habitation to him. In short, Abraham must have seen, that if the possession of Canaan, during the whole of his life, was all that God promised to him as the reward of his walking before him in a perfect manner, he would not be rewarded more than other men; many of whom, notwithstanding they were great sinners, he observed, were enjoying the felicity of earthly countries in the greatest perfection.

2. The

2. The poſſeſſion of Canaan, promiſed in the covenant, being termed an *everlaſting poſſeſſion*, if nothing was meant thereby, but the everlaſting poſſeſſion of the earthly country ſo called, Abraham, to whom it was promiſed, muſt have expected to live in that country for ever. The ſame expectation, Iſaac and Jacob, his immediate deſcendants, muſt have entertained, to whom, as well as to him, the everlaſting poſſeſſion of Canaan was promiſed. But if Abraham and all his poſterity were to live in the earthly Canaan without dying, he would ſoon be ſenſible that it was a country too ſtrait for containing all his ſeed.—Again, if that circumſtance led him to interpret the promiſe concerning the everlaſting poſſeſſion of Canaan, of its being poſſeſſed for a long ſeries of years, by the ſucceſſive generations of his poſterity, yet when he conſidered that the poſſeſſion of Canaan was promiſed to all his ſeed, to his ſeed by faith as well as to his natural ſeed, he would ſoon relinquiſh that interpretation; becauſe it could not enter into his mind, to think that believers of all nations, who were on the earth in any one age, could live with his natural ſeed in ſo narrow a country as Canaan. Or if ſuch a thing had been poſſible, he muſt have known, that to be tranſported into Canaan, would have been no advantage, but rather a loſs to many of them; ſince the countries in which they were living, were better in every reſpect than Canaan. Theſe reaſons, I think, muſt have convinced Abraham, that a better and greater country then Canaan was promiſed in the covenant to him and to his ſeed, even an heavenly country, which was capable of containing all his ſeed, and of which the earthly country promiſed to his natural ſeed, was only the emblem and pledge.

3. Suppoſing that Abraham thought Canaan was the only country promiſed to him and to his ſeed, if any of them died without receiving that country, he muſt have expected either that God would raiſe them from the dead to enjoy it, or that he would give them in the other world, a country equal to, or better than Canaan. For a perſon of Abraham's exalted faith and piety, never could think God capable of breaking his promiſe. Accordingly, our Lord, in reaſoning with the Sadducees, affirmed, that the promiſe to give to Abraham and to his immediate deſcendants the everlaſting poſſeſſion of Canaan, was vir-

tually a promise to raise them from the dead. Luke xx. 37. *Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living.* When Moses at the bush, called the Lord, the God of Abraham and of his immediate descendants, he brought to the remembrance of the Israelites, the memorable words with which the promise, to give to their fathers personally, the everlasting possession of the land of Canaan, was concluded, namely, *And I will be their God*, Gen. xvii. 8. From these words our Lord reasoned against the Sadducees, who denied the resurrection of the dead, in the following manner: Seeing the Lord, when he promised to give to Abraham and to his seed, the land of Canaan for an everlasting possession, added, *And I will be their God*, if Abraham and his immediate descendants died without receiving Canaan, and are not to be raised from the dead to possess it, the Lord who promised it to them, could not with truth call himself their God, so many years after they were dead. Or, as the apostle insinuates, Heb. xi. 16. he might have been ashamed to call himself their God.—Besides, in the preceding part of his discourse, our Lord termed the promised country, *That world*, in contradiction to *This world*; and declared, that to enjoy *that world*, Abraham and his seed must be raised from the dead. Luke xx. 34. *The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.* 35. *Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.* Wherefore, our Lord himself hath authorised us to believe, that in the promise to give to Abraham and to his seed, the land of Canaan for an everlasting possession, a new world, and a resurrection from the dead, in order to their enjoying that world, was really promised so them; for which reason he charged the Sadducees, who denied the resurrection, with ignorance of the scriptures. Matth. xxii. 29. *Ye do err, not knowing the scriptures.*

4. St. Paul expresly affirms, that Abraham and his immediate descendants, knew that in the promise to give to him and to them, the land of Canaan for an everlasting possession, a better country,

country, even an heavenly country, was promifed to them. For he tells us, thefe men, to fhew that they expected a city whofe builder and ruler is God, never built any houfe or fixed habitation in Canaan, but always dwelled there in tents. Heb. xi. 9. *By faith he fojourned in the land of promife, as belonging to others, dwelling in tents with Ifaac and Jacob, the joint heirs of the fame promife.* 10. *For he expected a city having foundations, of which city the builder and ruler is God.*—Farther, the fame apoftle informs us, that Abraham, and Ifaac, and Jacob, though they never obtained the poffeffion of Canaan, all died in the firm perfuafion of obtaining it. Heb. xi. 13. *All thefe died in faith, though they did not receive the things promifed. For feeing them afar off, and being perfuaded of them, and embracing them, they confeffed that they were ftrangers and pilgrims on the earth.* 14. *Now they who fpeak fuch things, plainly declare, that they earneftly feek,* πατριδα, *a native country,* not Chaldea. 15. *For if they had remembered that from which they came out, they might have had opportunity to have returned.* 16. *But indeed they ftrongly defired a better country, even an heavenly.*—After thefe exprefs teftimonies, can any one fufpect that Abraham and his immediate defcendants, did not know an heavenly country was promifed to them in the covenant, under the image of Canaan; and that they were to be raifed from the dead, in order to their enjoying it?

5. That the promife to give to Abraham and to his feed, the everlafting poffeffion of Canaan, was a promife to give them the everlafting poffeffion of an heavenly country, and to raife them from the dead to enjoy that country; and that Abraham and his defcendants underftood the promife no otherwife, is evident from this, that the Ifraelites from the earlieft times, entertained a ftrong hope of the refurrection of the dead, founded on the covenant with Abraham. Thus the Pfalmift, fpeaking of the wicked, faith, Pfal. xlix. 14. *Like fheep they are laid in the grave,—and the upright fhall have dominion over them in the morning: Their beauty fhall confume in the grave from their dwelling.* 15. *But God will redeem my foul from the power of the grave: for he fhall receive me.*—Wifdom of Solomon iii. 4. *Though they be punifhed in the fight of men, yet is their hope full of immortality.*

What a strong belief of the resurrection of the just, and of the retributions of an after life founded on the covenant with Abraham, the later Jews entertained, we learn from the history of the seven brethren with their mother, who were put to death by Antiochus for refusing to taste swine's flesh, 2 Mac. vii. 9. The second, *When he was at the last gasp, said, Thou like a fury takest us out of this present life; but the king of the world shall raise us up, who have died for his laws, to everlasting life.*—And that they expected this resurrection to everlasting life, by virtue of the covenant with Abraham, appears from the words of the youngest of these brethren: ver. 36. *For our brethren who now have suffered a short pain, are dead under God's covenant of everlasting life*: for what covenant of everlasting life did God ever make with the Jews, under which they could die, unless it be the covenant with Abraham, in which he promised with an oath, to give to him and to his seed, the land of Canaan for an everlasting possession.

Farther, that the Jews derived their hope of the resurrection, from the covenant with Abraham, may be gathered from their expecting the resurrection of the just only. Thus our Lord, speaking of the resurrection, according to the opinion which the Jews entertained of it, calls it, Luke xiv. 14. *The resurrection of the just.* In like manner, the fourth of the seven brethren mentioned above, said to his persecutor, 2 Mac. vii. 14. *As for thee, thou shalt have no resurrection to life.* So also Josephus, speaking of the opinion of the Pharisees, says, Antiq. xviii. 2. "They believe that there are *υπο χθονος δικαιωσεις*, retributions under the "earth to such as have attached themselves to virtue, or vice "in this life; and that the one are condemned to perpetual "imprisonment, but that the other have an easy return to life." —To this notion of the resurrection, the Jews were naturally led by the covenant with Abraham, in which the everlasting possession of Canaan, in its second and highest meaning, was promised to the spiritual seed only; that is, to believers of all nations, who in the covenant are counted to Abraham for seed.

That the Jews, from the earliest times, expected the resurrection of the dead, and derived their hope of that great event from the covenant with Abraham, is attested in the most express

manner by the apostle Paul, who scrupled not to say to Festus and king Agrippa, in the hearing of the chiefs of the Jews, Acts xxvi. 6. *And now, I stand and am judged for the hope of the promise made of God unto our fathers.* 7. *Unto which promise, our twelve tribes instantly serving God day and night, hope to come.* But to what promise made to the fathers did the twelve tribes hope to come, which they were not in possession of at the time the apostle said this, unless it was the promise in the covenant, that God would raise Abraham's seed by faith from the dead, to possess the heavenly country, of which Canaan was the emblem. Accordingly, to shew that that was the promise which the apostle had in his eye, he immediately added, *for which hope's sake, king Agrippa, I am accused of the Jews.* 8. *Why should it be thought a thing incredible with you, that God should raise the dead?*—The same apostle openly affirmed in the hearing of Felix, and of the Jewish council, that the resurrection of the dead is a thing written in the law and the prophets, Acts xxiv. 14. *But this I confess unto thee, that after the way which they call heresy, So worship I the God of my fathers, believing all things which are written in the law and the prophets.* 15. *And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust.* But the resurrection of the dead is no where written in the law of Moses, except in the covenant with Abraham, where God promised to count Abraham's faith for righteousness, and to give to him and to his seed the everlasting possession of Canaan.—And with respect to the prophets, the resurrection of the dead is not written by them, any otherwise than as they have foretold the accomplishment of the promises in the covenant, according to their second and highest meanings, by speaking of them as the accomplishment of these promises according to their first or literal meaning. For example, Isaiah hath foretold the multiplication of Abraham's spiritual seed by the great increase of his natural progeny: Chap. xlix. 18—26. liv. 1—3. lx. 1.—5.—And the conversion of the natural seed to the faith of the gospel, and their salvation, by their restoration to the land of Canaan. Chap. li. 9.—16. lii. 9.—12.—And their happiness in their converted state, by the building and adorning of its cities. Chap. lxi. 4, 5, 6.—And the excellency of the heavenly country, and the happiness of

of the spiritual seed in that country, by the creation of a new heaven and a new earth, for the habitation of the natural seed; in which new earth, there is to be neither pain nor sorrow. Chap. lxv. 17.—20.—And the worship of God in the heavenly country, by the restoration of the Mosaic worship in its purity in the new earth. Chap. lxvi. 20.—24.

Lastly, The prevalence of the hope of the resurrection of the dead, among the Israelites in the earliest times, may be understood from this well known fact, that the nations who sprang from Abraham by Hagar and Keturah, entertained the same hope, and communicated it to their neighbours; so that the resurrection of the dead, in one shape or another, was believed by the greatest part of the inhabitants of the east. Hence Job who was an Arabian, expressed his hope of the resurrection in the strongest terms, chap. xix. 25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.* 26. *And though after my skin, worms destroy this body, yet in my flesh shall I see God.* 27. *Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.*

The particulars contained in this section merit attention, as they shew how much the Deists and others are mistaken, who think the immortality of the soul and the retributions of a future state, were not made known to the Jews by Moses and the prophets.

Sect. IV. *Of the fourth Promise in the Covenant with Abraham.*

This promise is recorded, Gen. xvii. 7. *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.* 8. *And I will be their God.*—This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles.

1. The first article is contained in verse 7. *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.* This establishment of God's covenant with Abraham and his seed in their generations for an everlasting covenant, in its first or literal meaning implied, that Abraham's natural seed were to remain a distinct people in their successive generations, without ever being destroyed: because, if they

they were to be deſtroyed, God's covenant with them would not have been everlaſting. To this interpretation we are led by Moſes, who declared, that if God deſtroyed Abraham's natural ſeed, it would be a breaking of his covenant with them, Levit. xxvi. 44. *And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them to deſtroy them utterly, and to break my covenant with them.* Agreeably to this promiſe, God declared by Jeremiah, that he would utterly deſtroy the nations who had oppreſſed the natural ſeed of Abraham, but would never make a full end of his poſterity, Jerem. xlvi. 28. *Fear not, O Jacob my ſervant, ſaith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.*

In this promiſe, according to its firſt and literal meaning, an event is foretold of a very ſingular nature; namely, that Abraham's natural ſeed are always to continue a diſtinct race, and are never to be loſt by mixing with other nations. To this nothing ſimilar hath ever happened. For where are the people, who being ſcattered over the face of the earth, have preſerved themſelves diſtinct from the reſt of mankind, ſo that after continuing in a ſtate of diſperſion for thouſands of years, the individuals, in their ſucceſſive generations, are known to be of that people. The Aſſyrians, the Babylonians, the Perſians, the Grecians, and the Romans, have all in their turns conquered, and been conquered, but have not kept themſelves diſtinct from their conquerors, although they were not carried captives from their own country, far leſs were they ſcattered over the face of the earth, as the Iſraelites have been. All theſe nations are now ſo mixed with their conquerors, that the individuals of them cannot be diſtinguiſhed. To the reaſon and experience of mankind, the continuance of Abraham's natural ſeed diſtinct from all the reſt of the world, foretold in this promiſe, muſt, before it happened, have appeared an event utterly improbable. Yet this improbable event hath actually taken place, through a long ſucceſſion of ages. For from the time of their going down into Egypt, to this day, the Iſraelites, notwithſtanding the many calamities which befel them, have ſtill been preſerved a diſtinct and numerous people, as was formerly ſhewed in the explication of the ſecond promiſe in the covenant, p. 17. and they will be continued

continued a distinct and numerous people, till the fulness of the Gentiles is come in, and their existence as a separate race is no longer needed to strengthen the evidences of the gospel. At that period, they also shall be converted to the faith of Christ, and entering into the Christian church, they will with the other disciples of Christ, assist in preserving the knowledge and worship of God among mankind, to the end of the world. These things their own prophets have foretold, under the idea of their being restored to their own land, and of their worshipping God there, according to the Mosaic ritual.

But God's promise to establish his covenant with Abraham's seed in their generations for an *everlasting covenant*, in its second and higher meaning, imported that his spiritual as well as his natural seed, should be continued in the world, and be separated from the wicked for ever. Accordingly, notwithstanding Abraham's spiritual seed, the sincere worshippers of God have, from the beginning, been persecuted, and often worn out by the seed of the serpent, they have never been utterly destroyed. There have always been, in every nation, many good men who feared God and wrought righteousness, and who, notwithstanding they were not distinguished from the wicked by any external mark, as Abraham's natural seed always have been, are nevertheless sufficiently distinguished from them by their faith and holiness, and will continue a distinct people to all eternity. To render God's covenant with them everlasting in the strictest sense, Matt. xiii. 49. *At the end of the world, the angels shall come forth, and sever the wicked from among the just.* And being separated, Christ will carry them with him into heaven, and form them into one great community, called, Heb. xxi. 27. *The general assembly and church of the first-born;* and Rev. xii. 23. *There shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life.* In this holy community, the spiritual seed of Abraham will remain to all eternity, separated from the wicked, and united to one another by the indissoluble bond of the warmest love and friendship for ever.

The second article of the fourth promise is contained in these words: *I will be their God.* This implies,

1. That

1. That Abraham's natural seed were in general to know and acknowledge the true God as their God. Moreover, this promise being connected with their possession of Canaan, in the following manner, Gen. xvii. 8. *I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God*, it signified that the title of Abraham's seed to possess Canaan, depended on their continuing to worship and obey God.—How this promise, in its first or literal meaning, was accomplished, we learn from Moses, who insinuates that Abraham's posterity in Canaan and in Egypt, acknowledged and worshipped the God of their fathers, by those natural acts of piety which reason dictated, till they came to Sinai, where, by the ministry of Moses, God gave them a ritual of his worship, formed according to a pattern shewed to Moses on the mount. From that time forward, Abraham's posterity, while they remained in Canaan, continued to worship the true God, according to that ritual. On some occasions, indeed, they deviated into idolatry. But they were always soon reclaimed, by the punishments which God sent on them. Besides, at no time did the whole nation to a man follow after idols. In the times of the greatest corruption, there were many who abhorred idols. Thus it was in the reign of Ahab, when Elijah thought himself the only worshipper of the true God remaining in Israel. For there were even then seven thousand men left, who had not bowed the knee to Baal, 1 Kings xvii. 19. Thus it was likewise during the Babylonish captivity, when Shadrach and his companions were cast into a burning furnace, for refusing to worship the image which Nebuchadnezzar set up. Moreover, by the punishments sent on the Israelites for departing from the law of Moses, they were at length so thoroughly cured of their propensity to idolatry, that after their return from Babylon, even to this day, their abhorrence of idols hath been extreme. They have long ago been driven out of Canaan by the Romans, and have continued in a state of dispersion ever since. But these evils did not befal them, because they had forsaken the law of Moses, being more zealous of it then than ever; but because they crucified the Christ, and rejected the gospel. In short, notwithstanding they have continued long in this last dispersion, and have suffered innumerable

numerable evils for their faith, not only from Mahometans and heathens, but from Christians also, they have continued to know and worship the God of their fathers, by such rites of the law of Moses, as they could perform out of Judea: so signally hath the promise in the covenant, that God would be the God of Abraham's natural seed in their generations, been accomplished.

This promise in its second and higher meaning here hath been fulfilled in Abraham's spiritual seed likewise. From the beginning, there have been in all nations, many who have known the true God, and have worshipped him by pious affections, by prayer, and by a sincere desire to know and to do his will; a worship more acceptable to God than any worship by bodily rites. Through this spiritual worship, believers of all nations, whether they be Jews or Gentiles, are by the promise of God, that is by a free gift, entitled to the possession of the heavenly country, of which Canaan was the type.—And as all who believe in Christ, are Abraham's spiritual seed, and the true Israel of God, the promise, that he would be a God to Abraham's seed in their generations, hath been remarkably fulfilled in them also. For the knowledge and worship of the true God have been more effectually spread through the world, and preserved among mankind by the disciples of Christ, than by the disciples of Moses.

That the preservation of the knowledge and worship of God in the world by the spiritual seed, was promised in the covenant, appears from Jerem. xxxi. 33. *This shall be the covenant which I will make with the house of Israel, after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.* And from Isa. lix. 20. *And the Redeemer shall come to Zion, and unto them who turn from transgression in Jacob, saith the Lord.* 21. *As for me, this is my covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* According to the prophets, therefore, one of the particulars included in God's promise, that he would be a God to Abraham's seed in their generations, was, that the knowledge of himself which he gave first to the natural seed in the law,

and after that to the ſpiritual ſeed in the goſpel, would never be loſt in the world. With admiration and gratitude we behold the accompliſhment of this promiſe, in the preſervation of the Jewiſh and Chriſtian ſcriptures, and in the continuance of the worſhip of the one true God, among Jews and Chriſtians to this day.

This promiſe, however, will not be completely accompliſhed, till Abraham's ſpiritual ſeed are all introduced into the heavenly country, their eternal inheritance. When that grand æra arrives, the ſpiritual ſeed joining the general aſſembly of the firſt born, ſhall know and worſhip God more perfectly, than ever they did in any period of the church on earth, Rev. xxii. 3. *His ſervants ſhall ſerve him, and they ſhall ſee his face, and his name ſhall be in their foreheads.*

2. The promiſe, that God would be the God of Abraham's ſeed in their generations, implied that he would reſide among the natural ſeed; not indeed by any image or corporeal repreſentation of him, for every thing of that kind they were forbidden to make; but by a viſible ſymbol of his preſence, abiding with them conſtantly, to which they would direct their worſhip.

This meaning of the promiſe is ſuggeſted by God himſelf, Levit. xxvi. 11. *And I will ſet my tabernacle amongſt you, and my ſoul ſhall not abhor you.* 12. *And I will walk among you, and be your God, and ye ſhall be my people.* Accordingly, in fulfilment of this promiſe, God reſided among Abraham's natural ſeed in the wilderneſs, by a pillar of cloud and fire, which after the tabernacle was erected, reſted on it while they continued encamped. But when they journeyed, it went before them. This viſible ſymbol of the divine preſence among the Iſraelites, was called *the glory of the Lord.* And from that glory God gave reſponſes to the Iſraelitiſh judges and kings, when they conſulted him.—How long this viſible ſymbol of the divine preſence continued among the Iſraelites, is not known. If it remained till the temple was deſtroyed by the Babylonians, it departed then, and never returned.

This promiſe, in its ſecond meaning, hath been accompliſhed to Abraham's ſeed by faith likewiſe; for in no age of the world, have good men been without the preſence and aſſiſtance of the ſpirit

ſpirit of God; as may be known from God's ſaying concerning the wicked antediluvians, Gen. vi. 3. *My ſpirit ſhall not always ſtrive with man.* In the Chriſtian church, this promiſe received a remarkable accompliſhment, by the deſcent of the Holy Ghoſt upon the apoſtles and firſt preachers of the goſpel, and by the ſpiritual gifts with which all the primitive churches were enriched. Theſe were more honourable tokens of the divine preſence, than the glory in the tabernacle, becauſe they were appropriated to individuals, who on that account, were called *temples of the Holy Ghoſt*, 1 Cor. vi. 19. and *habitations of God through the Spirit*, Eph. ii. 22. But this promiſe will receive its chief accompliſhment in the heavenly country, where the *pure in heart ſhall ſee God*, Matth. v. 8. Rev. xxi. 3. *And I heard a great voice out of heaven, ſaying, Behold the tabernacle of God is with men, and he will dwell with them; and they ſhalt be his people, and God himſelf ſhall be with them, and be their God.*

3. The promiſe, that God would be a God to Abraham's ſeed in their generations, implied that he would be their conſtant protector, and beſtow on them all the bleſſings which men expect from the objects of their worſhip.—The preſervation of Abraham's natural ſeed in Egypt, their deliverance from their Egyptian oppreſſors, their miraculous ſuſtentation in the wilderneſs during forty years, their introduction into and poſſeſſion of Canaan, their return from their captivities, but above all, their not periſhing as a people in their laſt long diſperſion, are illuſtrious proofs that this race hath always been the objects of God's care, that they are ſtill beloved for their father Abraham's ſake, and that they will be preſerved a numerous and diſtinct people, till the whole purpoſes of their ſeparation from the reſt of mankind, are accompliſhed.

This promiſe hath been fulfilled to the ſpiritual ſeed likewiſe; for, notwithſtanding the ſincere worſhippers of God, from the very beginning, have been perſecuted by the wicked, and in theſe perſecutions, great numbers of them have been put to death, they have never been utterly deſtroyed. By the ſupport which God on many occaſions hath given to his ſuffering ſervants in times of perſecution, many have been excited to imitate their virtues; and, by the ordinary care which he taketh of them at all times, the generation of the ſervants of God hath been, and

will be preſerved in the world to the end. Nay, we have reaſon to expect, that at length the effect of that moſt wiſe and powerful government which God exerciſes over the world, will be to diminiſh the wicked, and to multiply the virtuous till they exceed the wicked in number, as was before obſerved, page 18. And with reſpect to the preſent happineſs of good men, it hath ever been acknowledged that their virtues, in all ordinary caſes, make them much more happy than the wicked can be by enjoying the pleaſures of ſin ; and in extraordinary circumſtances, if they are more afflicted than others, their felicity will be greater in the heavenly country, according to Chriſt's promiſe, Rev. iii. 21. *To him that overcometh will I grant to ſit with me on my throne, even as I alſo overcame and am ſet down with my father on his throne.*

Before we conclude our account of the third and fourth promiſes in the covenant with Abraham, we will endeavour to ſhew, *Firſt*, that Iſaiah and Ezekiel have foretold the general converſion of Abraham's natural ſeed to the Chriſtian faith, under the idea of their reſtoration to their own land ; and their practiſing the Chriſtian worſhip, under the idea of their worſhipping God in Canaan, according to the purity of the Moſaic ritual ; and their happineſs in their converted ſtate, under the idea of their employments and enjoyments in the earthly country. *Secondly*, That Iſaiah's new heaven and new earth, chap. lxv. 17. and Ezekiel's temple, chap. xli. 1. and the land which he allotted to the twelve tribes, chap. xlvii. 13.—23. and the city whoſe dimenſions he hath deſcribed chap. xlv. 6. are the ſame with the new heaven and new earth, and the heavenly Jeruſalem, which John ſaw in his viſion, related Rev. chapters xxi. xxii. conſequently that the new heaven and the new earth, of which the prophets and the apoſtle have ſpoken, are the heavenly country, promiſed in the covenant to Abraham's ſpiritual ſeed.

1. Firſt then, that Iſaiah and Ezekiel have foretold the general converſion of Abraham's natural ſeed to the Chriſtian faith and worſhip, under the idea of their reſtoration to their own land, and of their worſhipping God there, according to the Moſaic ritual, and their happineſs in their converted ſtate, under the idea of their felicity in the earthly Canaan, muſt, I think, be acknowledged, when it is conſidered that theſe prophecies, literally underſtood, contain particulars which cannot be ſup-

posed to happen, if the Israelites, after being restored to their own land, are to live as formerly under the institutions of Moses; Such as, that they shall be absolutely free from transgressions, and be all righteous. Ezek. xxxvii. 23. *Neither shall they defile themselves,—with any of their transgressions.* 24. *They shall also walk in my judgments, and observe my statutes and do them.* So also Isa. lx. 21. *Thy people shall be all righteous.* Farther, these prophecies literally understood foretel, that when the Israelites are placed in Canaan, God's *servant David shall be their prince for ever*, Ezek. xxxvii. 25. And that all the nations of the earth shall be subservient to them, Isa. lx. 12. *The nation and kingdom that will not serve thee, shall perish: Yea, those nations shall be utterly wasted.* But if these prophecies foretel the conversion of the Jews, the particulars mentioned in them will all happen. The converted Jews, in the Christian church, will not, as formerly under the law of Moses, be polluted with any ceremonial transgression: Neither will they be righteous, merely by performing ritual services, but by doing pious and virtuous actions. And in the Christian church, Christ called *David*, because he was prefigured by David, will rule them for ever. Moreover, *the nation that will not serve them* in their converted state, namely, by *building up their walls*, as it is explained, Isa. lx. 10. that is by entering into the Christian church and strengthening it, *shall be utterly wasted.*

2. *Secondly*, That Isaiah's new heaven and new earth, and Ezekiel's country and city, are the same with the new heaven and new earth, and the heavenly Jerusalem which John saw in his visions, will appear from comparing their several descriptions of these matters. Isaiah's new heaven and new earth, which God is to create, are to be so excellent, that *the former shall not be remembered*, Isa. lxv. 17. Wherefore they are to be created after the former heaven and earth are passed away. In this circumstance they agree with John's new heaven and new earth; for he saw these after *the first heaven and the first earth were passed away*, Rev. xxi. 1.—Next, as in Isaiah's new Jerusalem, which God is to create a rejoicing, *the voice of weeping shall be no more heard.* Isa. lxv. 19. So in John's new Jerusalem, *there shall be no more death, neither sorrow nor crying, neither shall there be any more pain*, Rev. xxi. 4.—Farther, as Isaiah said to the Israelites,

Iſraelites, chap. lx. 19. *The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light to thee; but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.* So of his new Jeruſalem, John ſays, Rev. xxi. 23. *The city had no need of the ſun, neither of the moon to ſhine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.*—And with reſpect to Ezekiel's waters, which iſſued out from under the threſhold of the houſe, and became a great river, Ezek. xlvii. .—5. it is the ſame with John's *pure river of water of life proceeding out of the throne of God,* Rev. xxii. 1. For, as on the banks of Ezekiel's river, a tree grew *which brought forth new fruit according to his months,—and the fruit thereof ſhall be for meat, and the leaf thereof for medicine,* Ezek. xlvii. 12. So *on either ſide of* John'*s river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations,* Rev. xxii. 2.

Theſe deſcriptions agree ſo exactly in all points with each other, that it is reaſonable to ſuppoſe the ſubject of the prophecies and of the viſion is the ſame: Wherefore, as John ſaw the new heaven and the new earth, and the heavenly Jeruſalem, and the pure river of water of life iſſuing out of the throne of God, and the tree of life growing on its banks, after the reſurrection of the dead and general judgment, and puniſhment of the wicked, (Rev. xx. 11.—15.) I think it probable, that the prophecies, in which all theſe particulars are mentioned, foretel the ſtate of things after the reſurrection, and general judgment; conſequently, that Iſaiah's new heaven and new earth, and Ezekiel's country and city, are the heavenly country promiſed to Abraham, and to his ſpiritual ſeed, in the covenant.

3. In the *third* place, St. Peter hath directed us to interpret Iſaiah's prophecy and John's viſion, of the heavenly country in which the righteous are to live after the reſurrection and judgment. For, after deſcribing the utter deſtruction of the preſent heavens and earth by fire, he adds, 2 Pet. iii. 13. *Nevertheleſs we, according to his promiſe, expect new heavens and a new earth, wherein dwelleth righteouſneſs.* Theſe great events, he tells us, will happen when Chriſt returns from heaven to raiſe the dead and judge the world: and calls it, the *reſtitution of all things;* and affirms, that God hath ſpoken of it by all his holy prophets

since the world began. Acts iii. 19. *Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.* 20. *And he shall send Jesus Christ, who before was preached to you,* 21. *Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the the world began.* But where hath God promised to create new heavens and a new earth, wherein righteousness is to dwell, except in the covenant with Abraham, in which he promised an heavenly country to Abraham's spiritual seed? And where do we find, that God hath spoken of the restitution of all things, by the mouth of all his holy prophets since the world began, unless it be in that covenant, and in the prophecies which foretel the fulfilment of the promises in that covenant.

Of the form and constitution of the heavenly country, to be created for an everlasting habitation to Abraham's seed by faith, we know little, except, 1. That it will be a material habitation. For, as the righteous are to be raised with glorious, incorruptible, and immortal bodies, their everlasting habitation must be suited to the corporeal part of their nature, raised from the dead in the greatest perfection of which it is capable. See 1 Cor. xv. 44. note. Hence the propriety of representing the heavenly country, under the image of the earthly Canaan.—2. The new heavens and the new earth, being destined for an habitation to all the virtuous and the good, who have lived and who are to live in the world from first to last, they must be such as are capable of containing them, and with them such of the angelical natures as are to live with them in their new abode.—3. In scripture there are passages which lead us to believe, that God will dwell with the righteous in the heavenly country, by some visible manifestation of his presence, unspeakably more resplendent than the glory by which he manifested his presence among the Israelites. Now, although God can receive no addition to his happiness from the excellency of his own works, we may suppose that the new heavens and earth will be so much the more exquisitely contrived, and so much the more glorious, that he himself is to be sensibly present with his people. Wherefore, if the present earth, even as it lieth under the curse, and is the habitation of sinners, affords its inhabitants such a variety of

enjoy-

enjoyments, how full of pleasures must the heavenly country be, which God's wisdom hath contrived, and his power created, for the entertainment of his favourite people. Isa. lxv. 18. *Be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.* 19. *And I will rejoice in Jerusalem, and joy in my people.* See Spectator, vol. 8. No. 580. where the future habitation of the righteous, and their happiness in that abode, are elegantly described.

Sect. V. *Of the fifth Promise in the Covenant with Abraham.*

This promise we have Gen. xii. 2. *I will bless thee and make thy name great, and thou shalt be a blessing:* 3. *And in thee shall all the families of the earth be blessed.*—xviii. 18. *Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.*

Concerning this promise let it be observed, that although at the time it was spoken, Abraham may have thought it a promise of great temporal felicity only, to him and to the families of the earth through him, in some manner which he did not understand; yet afterwards, when God counted his faith to him for righteousness, and constituted him the father of many nations, he might conjecture, that the counting of his faith to him for righteousness, was what God meant by blessing him, as was observed page 9; And that by constituting him the father of many nations, he was to make his name great; And that the blessing of all the families of the earth in him, consisted in their having their faith counted to them for righteousness, by virtue of the promise which God made to him as their father.

But whether Abraham understood this to be the meaning of the promise or not, what Paul wrote to the Galatians, shews that it is its true meaning, Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ.* For what blessing belonging to Abraham, can come on the nations through Christ's buying them off from the curse of the law, unless it be the blessing of *justification* mentioned ver. 8. that is, the blessing of having their faith counted to them for righteousness, called *the blessing of Abraham*, because it was first promised

to him personally by a covenant; and because in that covenant, God promised to him to bestow the same blessing on men of all nations, who imitated him in his faith and obedience, and who, on that account, are considered by God as his children. For, as was shewn page 18, Abraham was constituted the father of many nations, for the express purpose of receiving the promises in the covenant on their behalf, and in their name. Wherefore, seeing the coun ing of Abraham's faith to him for righteousness implied, as was shewed p. 9, that his sins were to be pardoned, and that he was to be rewarded as a righteous person, God's blessing all the families of the earth in him, implied, that all who imitated him in his faith and obedience, were to have their sins in like manner pardoned, and to receive the reward due by God's promise to righteous persons; and that they are to be thus blessed, in consequence of the promise made to Abraham as the father of all believers.

This blessing of faith counted to them for righteousness, will assuredly come on all the families of the earth. For, as was shewed in the Illust. of Rom. ii. p. 213, Ess. VI. sect. 3. if faith does not consist in the belief of things which one hath no opportunity of knowing, but in the belief of such things as are made known to him, whether by the light of nature, or by revelation, and in a sincere disposition to know and do the will of God, men in every age and nation may exercise true faith, and may have that faith counted to them for righteousness, on account of what Christ hath done to procure that great blessing for them, whether they have lived in, or out of God's visible church. But it will not be bestowed on them till the general judgment, when their trial being ended, their state will be settled by the sentence of their Judge. For, seeing the pardon of sin consisteth in a complete deliverance from death the punishment of sin, and seeing the rewarding one as a righteous person, implieth his actually receiving the reward due to a righteous person, it is evident that neither of these can take place till the judgment is ended. At that period of the divine government, the promise to bless all the families of the earth in Abraham, will be performed in the full extent of its meaning. Because then, every one who is found to have feared God and to have wrought righteousness, shall be accepted with him, whether

ther they have lived in any visible church of God, or not; *for the Judge of all the earth is no respecter of persons*, Acts x. 34.

The foregoing interpretation of God's promise to bless all the families of the earth in Abraham, is confirmed by St. Paul, as was hinted above. For he hath declared, that the blessing of the nations in Abraham, consisteth in God's justifying them by faith. Gal. iii. 8. *Now the scripture foreseeing that God would justify the nations by faith, preached the gospel* (the good news) *to Abraham, saying, In thee shall all the nations be blessed.* 9. *Wherefore they who are of faith, are blessed with believing Abraham.* After this testimony of an inspired apostle, can there be any doubt concerning the meaning of God's promise to *bless all the families of the earth in Abraham?*

Sect. VI. *Of the sixth Promise in the Covenant with Abraham.*

This promise was made to Abraham, after he had laid Isaac on the altar, with an intention to offer him as a burnt-offering; and is recorded, Gen. xxii. 18. *In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.*

Because Isaiah had said to the Israelites, chap. lx. 3. *The Gentiles shall come to thy light, and kings to the brightness of thy rising*, the Jewish doctors affirmed, that the Gentiles were to be enlightened with the knowledge of the true God, and of his commandments, by the Jews converting them to Judaism. Also they affirmed, that this is *the blessing of all the nations of the earth in Abraham's seed*, which was promised to him in the covenant. But these interpretations St. Paul hath confuted, Gal. iii. 16. by observing, that the words of the promise, are not, *and in seeds, as* speaking *of many* persons, but *and in thy seed, as* speaking *of one* person only. For from this circumstance he argued, that the blessing of all the nations of the earth in Abraham's seed, was to be accomplished by one person only, *who is Christ.*

This argument, at first sight, may perhaps appear inconclusive; especially, as in the other promises, the word *seed* is used collectively, to denote a multitude of persons. Yet, when it is remembered, that at the fall God said to the serpent, *I will put enmity between thee and the woman, and between thy seed and her*

seed, it shall bruise thy head, and thou shalt bruise his heel, we cannot doubt, that by the seed of the woman, one person only was meant; and that *the bruising the head of the serpent,* signified that one person's defeating the malicious scheme which the devil (who, because he assumed the form of a serpent when he deceived Eve, is called *that old serpent, the Devil and Satan,* Rev. xii. 9.) had contrived for destroying the human race, and not the killing of serpents by men; for that was too trifling an event, to be so solemnly foretold on so important an occasion. Besides, such an interpretation would imply, that Eve was deceived by a natural serpent, which is not to be supposed. Wherefore the restorer of the human race, having been foretold at the fall, under the appellation of the *seed of the woman,* Abraham would naturally think of him, and of the purpose for which he was to be born, when God said to him, *In thy seed shall all the nations of the earth be blessed.* And the apostle reasoned justly when, from its being said to him, *And in thy seed,* he concluded, that the nations were to be blessed in one person, who is Christ. For if God had meant to tell Abraham, that the nations were to be blessed in the Israelites, his natural seed, collectively, he would have said, *and in thy seeds, or sons,* to prevent him from interpreting the promise of the person foretold at the fall, under the appellation of the *seed of the woman,* who was to bruise the head of the serpent.

This promise hath been signally fulfilled in Christ, as the apostle hath affirmed; for, 1. In the prospect of Christ's coming into the world, born of a woman, and of his offering himself a sacrifice for sin, Adam and Eve were respited from death, and had a new trial appointed to them, under a more gracious covenant than the first; a covenant better adapted to their nature, now that it was weakened by sin. Their temporary respite from death, God intimated by saying to the woman, *In sorrow thou shalt bring forth children;* and to the man, *In the sweat of thy face shalt thou eat bread, till thou return unto the ground.* And their having a new trial appointed, was insinuated in the declaration, that the *seed of the woman was to bruise the head of the serpent.* For if they were still to live under the first covenant, the serpent's contrivance for their destruction would have taken effect inevitably. It could only be frustrated by their having an opportunity,

portunity, under a new covenant, of regaining the life which they had forfeited by their first disobedience. Farther, that this gracious new covenant was procured for them by the death of the seed of the woman, was intimated by the bruising of his heel at the time he bruised the serpent's head. For although they might not, in that dark expression, discern the death of the seed of the woman as a sacrifice for their sin, God may have revealed it to them, together with its happy consequences. And the important discovery being made to them, in order that it might be perpetuated among their posterity, God may have appointed them to worship him by the sacrifice of beasts. It is true, Moses hath not said, that God ordered our first parents to offer such sacrifices; yet his telling us, that God accepted the sacrifice of the firstlings of his flock, which Abel offered to him, implies, that such a command was actually given by God; otherwise, the worshipping him by the sacrifice of beasts would have been will-worship, consequently it would not have been accepted by him.

Farther, as the bruising of the head of the serpent by the seed of the woman, and the serpent's bruising his heel, were of all the discoveries made to mankind in the first age, the most important, may we not suppose, that to teach mankind the meaning of the serpent's *bruising the heel* of the seed of the woman, namely, that it signified his death as an atonement for the sins of men, God commanded Abraham to offer up his only son as a burnt offering?—That this was its meaning, Abraham might conjecture from the extraordinary nature of the command: Or if, by the strength of his own reason, he could not discover this, the angel who spake to him after Isaac was laid on the altar, may have made it known to him. For our Lord himself assures us, that Abraham saw his day with joy, John viii. 56. *Your father Abraham rejoiced to see my day, and he saw it and was glad.*

2. And in the view of Christ's coming and offering himself a sacrifice for sin, all Adam's posterity are included in the gracious new covenant under which he was placed, after he was respited from death. For if Adam's posterity were included in the covenant under which he fell, so far as to be liable to death for his offence, it is reasonable to think, that they are likewise included in the new covenant which was made with him; and

that

that thereby they have an opportunity given them, of regaining that bodily life which Adam forfeited for them.—Besides, if the law under which Adam's posterity now live, be the law of works, to what purpose hath God allowed them to come into existence? By obedience to that law none of them can obtain life, but for the smallest act of transgression must perish. This, then, is one of the great blessings which are procured for mankind by Abraham's seed, Christ. In the prospect of his dying as a sacrifice for sin, they have obtained a trial under a more gracious covenant than the first; and this favour is not confined to any one nation or race of men, but is extended to all the posterity of Adam, without excepting any of them. So that, in respect of this happy effect of his coming into the world in the human nature, he may truly be said to have died for all. See 2 Cor. v. 15. note 1.

3. By dying as a sacrifice for sin, Abraham's seed, Christ, hath obtained for all the nations of the earth deliverance from death, the curse of the law which Adam brake: so the apostle assures us, Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us.* His meaning, however, is not that any of Adam's posterity is to escape temporal death, but that they are all to be raised from the dead by Christ, in order to their receiving reward or punishment according to what they have done in this life, whether it hath been good or bad. They who, by giving the obedience of faith, have fulfilled the gracious requisitions of the new covenant under which they were mercifully placed; and who, when they failed in particular instances, have repented of these failures, shall be pardoned and rewarded with eternal life; but they who have neither given this obedience, nor repented of their sinful courses, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

4. As the reward of his dying for the sins of men, Abraham's seed, Christ, after his resurrection, was exalted to the government of the world. Wherefore seeing he exercises that government with the greatest wisdom, and power, and goodness, for the benefit of mankind, all the nations of the earth have, by his government of the world, been greatly blessed in him. And in particular, they have been blessed in him with the influences of the

the Spirit, to enable them to overcome the evil propensities of their nature, and to fulfil the requisitions of the law of faith, under which he hath placed them. In one word, all the nations of the earth being indebted to Abraham's seed, Christ, for every blessing of providence and of grace which they enjoy, or hope to enjoy, they have been greatly blessed in him.

5. Many nations of the earth have been blessed in Abraham's seed, Christ, with the knowledge of the true God, and of the way of salvation, and of the rewards and punishments of a future state. For these, with the other doctrines of true religion, Christ made known to his holy apostles and prophets by inspiration; and through the fidelity and diligence with which they published these things to the world, the knowledge of them was given to many nations in the first age, and hath been continued among them ever since, and even spread in the world, by the stated ministry of the word. Nevertheless, all the nations of the earth have not as yet heard the gospel; nor have all obeyed it to whom it hath been preached. But the prophets have foretold, and we believe that in some future period the whole earth shall be filled with the knowledge of God, by means of the gospel preached every where, and received every where. So that, as was foretold, Psal. lxxii. 17. *His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

These are the blessings which were to come on all the nations of the earth, through Abraham's seed, Christ, because Abraham obeyed God's voice in offering up his only son Isaac as a burnt-offering. By this, however, God did not mean that Abraham's obedience procured these blessings for the nations through Christ; but that as the reward of his obedience in the affair of Isaac, God promised that the person, through whom these blessings were to come on the nations, should be one of Abraham's seed. This interpretation is agreeable to the plain meaning of the words, *And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.*

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CONCLUSION.

Having explained God's promises to Abraham, both in their literal and allegorical meaning, and having shewed in what manner they have been already fulfilled, or are yet to be fulfilled to the heirs thereof, it will be useful to look back and take a view of the great discoveries, which were made of God's gracious purposes respecting mankind, in that ancient oracle which God himself hath dignified with the appellation of *his covenant with Abraham.* First then, in promising to bless Abraham exceedingly, it appears that God declared his intention to bestow on him the great blessing of justification by faith, that is, his intention both to pardon his sins, and to reward him as a righteous person for his faith. In consequence of his pardon, Abraham is to be delivered from death, the punishment of sin, by being raised from the dead. And with respect to his reward, it will consist in the everlasting possession of that heavenly country, of which the earthly country promised to him and to his natural seed, was the emblem and pledge.—2. By constituting Abraham the father of many nations, God declared that he will consider all in every nation who imitate Abraham in his faith and obedience, as Abraham's seed, and perform to them the blessings promised in the covenant to Abraham's seed; consequently, believers of all nations are like Abraham to be justified by faith; they are to be pardoned, and to obtain the everlasting inheritance of heaven, after being raised from the dead. Also in heaven they are to have God for the object of their worship, and the source of their happiness to all eternity. And these blessings, which are all to come on them through Abraham's seed, *Christ*, are in the covenant, declared to be the common privilege of believers of every age and nation, as Abraham's seed, whether they have lived in any visible church of God on earth or not.—3. But, which is of the greatest importanc in this matter, it is expresly declared, that the blessings promised in the covenant, are not to come on any, but on those whose faith is accompanied with habitual obedience. This God declared concerning Abraham himself, Gen. xviii. 19. *I know him, that he will command his*

his children, and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him.—Thus it appears, that the principal doctrines, precepts, and promiſes, which were afterwards made known to the world more plainly in the goſpel, were diſcovered to the Iſraelites in the covenant which God made with their father Abraham: ſo that, properly ſpeaking, it was the goſpel of the Iſraelites, and the rule of their juſtification.

It is true, the diſcoveries in the covenant with Abraham are not very obvious to us, becauſe we are not accuſtomed to the allegorical method of inſtruction uſed in ancient times. But that method being familiar to the Iſraelites, they were at no loſs to know, that the temporal bleſſings promiſed to the natural ſeed of Abraham, were emblems of thoſe eternal bleſſings which belong to his ſeed by faith, and were in fact promiſes of theſe bleſſings to them. Farther, ſeeing the temporal bleſſings promiſed to the natural ſeed, were all things future, and ſome of them at a great diſtance in point of time, their coming to paſs exactly as they were promiſed, hath become to us a proof and a pledge, that the eternal bleſſings of which they are the prefigurations, ſhall be fulfilled to the ſpiritual ſeed in due ſeaſon. For inſtance, Can any perſon of good ſenſe and candour, who conſiders by what wonderful exertions of the divine power, Abraham's natural ſeed were brought out of Egypt, preſerved in the wilderneſs during the ſpace of forty years, and then put in poſſeſſion of Canaan, the country promiſed to them in the covenant, entertain the leaſt doubt of God's willingneſs and power to raiſe all Abraham's ſpiritual ſeed from the dead, and to introduce them into the heavenly country, of which the introduction of his natural ſeed into the heavenly country, was both an emblem and a pledge?

ESSAY VI. *On Juſtification.*

TO underſtand what the apoſtles have written, and others have diſputed concerning juſtification, it will be proper to explain the meaning of the words *juſtify*, and *juſtification*, as uſed in common ſpeech. *To juſtify a perſon*, as was ſhewed Rom. ii. 13. note 2. is a law phraſe, denoting the action of a Judge, who, when a perſon is accuſed at his bar of having committed ſome crime, acquits him after a formal trial, by a ſentence pronounced in the hearing of his accuſer, and of the witneſſes. The other word, *juſtification*, is a law term likewiſe, and denotes the acquittal itſelf, together with its conſequences, ſo far as they have a relation to the party accuſed.

In ſcripture, the words *juſtify*, and *juſtification*, have a ſenſe analagous to their uſe in human courts of judicature. For, when God is ſaid to *juſtify* men, the meaning is, that as the Judge of the world, he acquits them by his ſentence after an impartial trial, either becauſe he finds them innocent of the things of which they are accuſed: or if they are guilty, becauſe he is graciouſly pleaſed to pardon them. *Juſtification*, on the firſt ground, being merited, may be demanded by the accuſed, as a matter of right; and conſiſteth in an abſolute acquittal. But *juſtification*, on the ſecond ground, being entirely gratuitous, may be granted or withheld, according to the pleaſure of the Judge. If granted, it conſiſts in a full pardon of the accuſed perſon's ſins, beſtowed on him as a favour.

SECT. I. *Of the Doctrine of Juſtification, as explained by the Apoſtle Paul.*

Paul, in his epiſtles to the Romans and to the Galatians, hath treated largely of the juſtification of mankind. What he teacheth on that ſubject in his epiſtle to the Romans, is comprehended in two propoſitions; the firſt of which we have, Rom. iii. 20. *By works of law, there ſhall no fleſh be juſtified in his ſight.* Now, ſince the apoſtle is ſpeaking of a man's being juſtified in the ſight of God, it is evident that, in this paſſage, he conſiders men as ſtanding

ſtanding at the tribunal of God, and claiming to be acquitted on account of *works of law;* that is, on account of their having done all the works which God's law requireth. Concerning men in theſe circumſtances, the apoſtle declares, that *By works of law there ſhall no fleſh be juſtified in his ſight;* for this unanſwerable reaſon, *Becauſe through law is the knowledge of ſin.* The law of God, by requiring perfect obedience to all its precepts, under the penalty of death, maketh every man ſenſible that he is a ſinner, and that, inſtead of being entitled to juſtification on account of works of law, he is liable to puniſhment on account of his ſins. Wherefore, *the knowledge of ſin committed,* being incompatible with a meritorious juſtification, it is certain, as the apoſtle hath declared, that *by works of law, there ſhall no fleſh be juſtified in the ſight of God.*

But God, as Judge, may juſtify ſinners gratuitouſly; that is, he may from favour pardon their ſins on repentance, and by that pardon free them from puniſhment. Of this kind of juſtification St. Paul alſo ſpeaks. For having affirmed and proved, that it is impoſſible for any ſinner to be juſtified in the ſight of God, on account of works of law, becauſe he neither hath performed, nor can perform them. (See Rom. iii. 20. note 1.) He produceth his ſecond propoſition, in which the method eſtabliſhed by God for the juſtification of ſinners is declared: ver. 28. *We conclude, that by faith man is juſtified, without works of law.* This propoſition conſiſts of two parts, *Firſt,* That man, in his preſent lapſed ſtate, *is juſtified by faith: Secondly,* That he is juſtified by faith *without works of law.* Theſe important doctrines the apoſtle eſtabliſhes in the following fourth chapter, by appealing to the juſtification of Abraham, as related by Moſes. And becauſe it is natural for men to ſeek to be juſtified meritoriouſly by their own works, the apoſtle begins with proving, that Abraham was not meritoriouſly juſtified by his works. Rom. iv. 2. *For,* ſaith he, *if Abraham were juſtified by works, he might boaſt, but not before God.*—Many contend, that *juſtified by works,* in this verſe, means *gratuitouſly juſtified by works proceeding from faith.* And on the authority of this ſingle text, in which it is denied that Abraham was juſtified by works, they affirm, that in the gratuitous juſtification of ſinners, no regard whatever is had to good works proceeding from faith. But to overturn this falſe notion,

I obſerve,

I observe, that if the *works* mentioned by the apostle are works proceeding from faith, what he hath said of Abraham, is not true; namely, *that if he were justified by works he might boast.* For the man who is justified gratuitously by works proceeding from faith, hath not the least title to boast. So Paul himself tells us, Rom. iii. 27. *Where then is boasting? It is excluded. By what law? Of works? No, but by the law of faith.*—The law which requires faith working by love in order to justification, effectually excludeth all boasting, because works proceeding from faith being imperfect, do not entitle him who performs them to justification. If such a person is justified, it must be by free gift; consequently, he cannot boast of his justification as merited. Wherefore, the justification by works, which the apostle denieth to Abraham, being a justification of which he might have boasted, it cannot be a gratuitous justification by works proceeding from faith; for, I repeat it, of such a justification no man can boast; but it must be a meritorious justification by works of law as mentioned, Rom. iii. 20. 28. of which one may boast.

The apostle having shewed by Abraham's justification, that believers are justified without works of law, proceeds to prove the other branch of his proposition; namely, that men are justified by faith. And this he doth by appealing, as before, to Abraham's justification. Rom. iv. 3. *For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.* This passage of scripture, we have, Gen. xv. 5. where we are told, that God brought Abraham forth, '*And said,* '*Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be.* 6. *And he* '*believed in the Lord; and he counted it to him for righteousness.*' On this, the apostle reasons in the following manner, Rom. iv. 4. *Now to him who worketh, the reward is not counted as a favour, but as a debt;* founding his argument on the phrase, *counted to him as a favour.* For if Abraham had *worked;* that is, *had obeyed the law of God perfectly,* the reward would not have been *counted to him,* that is, bestowed on him as a favour, but it would have been given to him by his righteous Judge, as a debt due to him for his unsinning obedience.—Next, to shew that Abraham and all believers are justified, not meritoriously by a perfect obe-

dience to the law of God, but gratuitouſly by faith, the apoſtle adds, ver. 5. *But to him who doth not work,* who doth not pretend to have given a perfect obedience to God's law, (this ſenſe of *working* is evident from ver. 4.) *but believeth on him who juſtifieth the ungodly;* that is, who believeth God's promiſe to pardon penitent ſinners, although they have not given perfect obedience to his law, *his faith is counted to him for righteouſneſs* as a favour. The faith which ſuch a ſinner hath in the mercy of God, if it leads him to obey God ſincerely, is, by mere favour, *counted to him* by his judge *as righteouſneſs.*

Farther, to ſhew what is implied in God's counting one's faith to him for righteouſneſs, the apoſtle cites a paſſage from Pſal. xxxii. 1, 2. where David deſcribeth the bleſſedneſs of the man to whom God counteth righteouſneſs without works, as conſiſting in his having his ſins covered, and not charged to him. Rom. iv. 6. *In like manner, alſo David deſcribeth the bleſſedneſs of the man to whom God counteth righteouſneſs without works;* that is, who counteth faith for righteouſneſs, without requiring a perfect obedience to his law, (See ver. 4.) 7. *Saying Bleſſed,* like Abraham, *are they whoſe iniquities are forgiven, and whoſe ſins are covered.* 8. *Bleſſed is the man to whom the Lord will not count ſin.*

Here it is proper to remark, that the apoſtle's illuſtration of the two branches of his concluſion, chap. iii. 28. *We conclude, that man is juſtified by faith, without works of law,* ſuggeſts four things concerning juſtification, which merit the reader's particular notice. 1. That the *works,* which the apoſtle excludes from having any influence in the juſtification of ſinners, are not works proceeding from faith, but *works of law;* that is, the perfect performance of all the works which the law of God enjoins, without failing in any one inſtance.—2. That as often as St. Paul ſpeaks of juſtification by works of law, he means *a meritorious juſtification;* conſequently a juſtification which the man who performs works of law, may demand from his judge as a debt due to him for his works, and of which he may juſtly boaſt.—3. That the juſtification obtained by God's counting one's faith to him for righteouſneſs, is not a meritorious but a gratuitous juſtification; a juſtification which may be withheld

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from the believer without injustice. And therefore, if it is bestowed on him, it is bestowed as a favour.—4. That the counting of faith for righteousness, is an implied promise of pardon as well as of reward; but both by the free gift of God; the faith and imperfect obedience of the believer, meriting neither the one nor the other of these blessings.

But although the apostle hath expresly declared, that by works of law, no flesh shall be justified meritoriously in the sight of God: Also, although he hath excluded faith, and the good works proceeding from faith, from having any meritorious influence in procuring for believers justification from God, it is to be carefully observed, that he hath no where said, that believers are justified *by faith alone.* On the contrary, he hath, in this same discourse, expresly asserted, that good works are necessary, even to a gratuitous justification. For having affirmed, Rom. iii. 28. *That man is justified by faith without works of law*, to shew us, that by *works of law*, he means a perfect obedience to law; also, to prevent us from suspecting that by this doctrine, he represents good works, as not necessary to a gratuitous justification by faith, he adds, ver. 31. *Do we then make law useless through the faith?* Do we make obedience to the law of God useless, through the doctrine of justification by faith? *By no means. For we establish law;* we establish its obligation as a rule of life, to those who are gratuitously justified by faith. I ask, could the apostle with truth have said, that *he established law*, by teaching *that men are justified by faith without works of law*, if by *works of law*, he had meant, those good works which men perform from a principle of faith? This I think no one will affirm. Whereas, if by *works of law*, he meant an unsinning obedience to the law of God, by teaching that men are justified by faith *without such works*, he strongly enforced the obligation of the law of God as a rule of life, to believers as well as to others. For of all the motives which can be proposed to induce sinners to forsake their sins, and to follow holiness to the utmost of their power, the most effectual is, to assure them, that an unsinning obedience is not required in order to their justification, (for if that were the case, who could be saved?) but that God is graciously pleased, for the sake of Christ, to grant pardon

don and eternal life to every one who believeth on him, and sincerely obeys him. Psal. cxxx. 4. *There is forgiveness with thee, that thou mayst be feared.*

Such is the apostle Paul's doctrine concerning justification. In the following section, we will examine the doctrine of the apostle James on the same subject, and compare it with Paul's; that we may judge whether the two apostles contradict each other in this important article, as many have erroneously supposed.

Sect. II. *Of the Doctrine of Justification, as explained by the Apostle James.*

James hath treated of justification in the second chapter of his epistle, ver. 20. *Wouldst thou know O false man, that faith without works is dead?* 21. *Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar?* 22. *Thou seest that faith co-operated with his works, and by works his faith was perfected.* 23. *And so that scripture was confirmed, which saith, Abraham believed God, and it was counted to him for righteousness: And he was called the friend of God.* 24. *Ye see therefore, that by works a man is justified, and not by faith only.* 25. *And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road?* 26. *For as the body without the spirit is dead, so also faith without works is dead.*

In this account of justification, James is thought to have contradicted Paul; and to reconcile them, a variety of solutions have been proposed, most of which lead to very dangerous consequences. But, as shall be shewed immediately, the doctrine of the two apostles is the same: And the supposition that they have contradicted each other, is founded on a misapprehension of what they have written on the subject, as will appear from what follows.

1. Although James hath said, *that by works a man is justified, and not by faith only;* he hath no where said, in contradiction to Paul, that by *works of law*, a man is justified.—2. In like manner, although Paul hath said, *We conclude that by faith man is justified, and not by works of law*, he hath no where said, in con-

tradiction to James, that *man is justified by faith only*. He hath denied, indeed, that Abraham was justified by works; but, as was shewed, page 47, it is plain from the scope of his reasoning, that the works of which he speaks, are not *works proceeding from faith*, but *works of law*; that is, a perfect performance of the works enjoined by law. These Paul excluded from the justification of Abraham, not because they would not have justified him if he had performed them, but because it was not in his power to perform them.—3. The justification by works, of which James speaks, is not a meritorious justification by works of law, but a free grace justification by works proceeding from faith, chap. ii. 22. *Thou seest that faith co-operated with his works, and by works his faith was perfected.* This kind of works, Paul is so far from excluding from his idea of justification, that he expresly declares them to be absolutely necessary to it. For, having observed that men are justified by faith, Gal. v. 5. *We through the spirit look for the hope of righteousness by faith*; to prevent us from imagining, that he is speaking of faith disjoined from good works, he immediately adds, ver. 6. *For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.* To the same purpose, Gal. vi. 15. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* Now, can any one be a new creature, without forsaking his sins, and leading a holy life? Paul's description of a new creature determines this question, 2 Cor. v. 17. *If any man be in Christ Jesus he is a new creature: Old things are passed away; behold all things are become new.*—Wherefore, as the two apostles do not speak of the same kind of justification, nor of the same kind of works, their doctrine rightly understood, hath not even the appearance of contradiction. To make their doctrine really contradictory, Paul's *works of law* must mean *evangelical works*, or good works proceeding from faith, contrary to the propriety of the expression, and to the scope of the apostle's argument, as was shewed, page 47.

Farther, that the two apostles have not contradicted each other in their doctrine concerning justification, may be presumed from this circumstance, that both of them have founded their doctrine on the justification of Abraham. Thus Paul, Rom. iv. 2. *If Abraham were justified by works he might boast; but not before*

fore God. 3. *For what saith the scripture? Abraham believed God, and it was counted to him for righteousness.* In like manner, James ii. 21. *Was not Abraham our father justified by works, when he lifted up Isaac his son on the altar?* Now, as it is not to be supposed, that the two apostles have builded a contradictory doctrine on the same foundation, the presumption is, that their doctrine is the same.

However, not to rest the matter on a presumption, the agreement of the two apostles in this great article of the Christian faith, will appear, if the doctrine of each is more narrowly examined. James, by telling us, that Abraham was justified by works, when he had lifted up Isaac on the altar, evidently alludes to what God said to him, Gen. xxii. 16. *By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,* 17. *That in blessing I will bless thee.* This promise to *bless Abraham,* which God so solemnly confirmed with an oath, James, with as much truth, hath termed God's *justifying* Abraham, as Paul hath given that appellation to God's counting his faith to him for righteousness. For, in fact, God's promise to bless Abraham, was the same with his promise to count his faith to him for righteousness, as is plain from Paul's calling the counting of faith for righteousness, *the blessing of Abraham,* Gal. iii. 14. See this proved more fully, Ess. V. sect. 1. p. 10. Wherefore, when God said to Abraham, *In blessing I will bless thee,* seeing he promised to bestow on him the blessing of righteousness counted to him; Also seeing God declared, that he would so bless him, because he had not withheld his son, his only son, from him, it is evident, that if *justification* consisteth in having righteousness counted to one, Abraham was as really justified by the work of offering up Isaac, as by his believing in the Lord, that his seed should be numerous as the stars of the heaven.

That Abraham was justified by the work of lifting up Isaac on the altar, Paul also hath acknowledged in his epistle to the Hebrews, chap. vi. 13. *When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.* That this was the promise which God made to Abraham, when he had offered up Isaac, is evident from the oath with which it

was confirmed. For on no other occasion did God confirm any promise to Abraham with an oath. And that Paul understood this to be a promise to justify Abraham, is equally evident from his observing, that God confirmed his promise with an oath, to the end that the heirs might have strong consolation from it, ver. 17. *God willing more abundantly to shew to the heirs of promise the immutability of his purpose, confirmed his promise* to bless Abraham *with an oath that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled away to lay hold on the hope set before us.* 18. *Which we have as an anchor of the soul.* But what consolation could the heirs derive from God's promise to bless and multiply Abraham, if the blessing promised to him was not the blessing of justification? and of his having a numerous seed by faith? And what hope was set before the heirs to lay hold on as an anchor of the soul, unless it was the hope of pardon and eternal life, which was given to Abraham and to his seed, in God's promise to bless and multiply him? Since, therefore, Paul knew that the blessing which God promised to Abraham after he had offered up Isaac, was the blessing of justification; also since he knew that God expressly declared he would bestow that blessing on him, because he had not withheld his only son, by appealing to that transaction, as giving the heirs of promise strong consolation, Paul hath affirmed as expressly as James, that Abraham was justified by the work of offering up Isaac. Consequently, for any one to say, or even to think, that Abraham was not justified by that work, is to contradict Paul as well as James; nay, it is to contradict God himself, who sware to Abraham, *Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea-shore.*

Farther, although James hath said, that Abraham was justified by the work of lifting up Isaac upon the altar, he hath not said, that his faith had no influence in his justification. On the contrary, he tells us expressly, that *his faith, co-operated with his works,* namely, in procuring his justification; and thereby he hath intimated, that that work was rendered effectual by its proceeding from faith. At the same time adding, that *by works* Abraham's *faith was perfected,* he, with equal plainness

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intimates, that Abraham's faith would have been imperfect, if he had refuſed to offer Iſaac when God commanded him to do it. Wherefore, according to James, to render works acceptable to God, they muſt proceed from faith; and to render faith perfect or complete, it muſt produce good works. In ſhort, without this union, neither faith nor works ſeparately will avail any thing to men's juſtification.—In this doctrine Paul agrees perfectly with James, as is evident from Gal. v. 6. vi. 15. formerly quoted p. 52. And from all thoſe paſſages in his epiſtles, where he declares, that *the unrighteous ſhall not inherit the kingdom of God*, 1 Cor. vi. 9. and that *without holineſs no man ſhall ſee the Lord*, Heb. xii. 14.

Having thus ſhewed that the two apoſtles rightly underſtood, agree perfectly in their doctrine concerning juſtification; it remains, for the farther illuſtration of the ſubject, to offer the five following remarks.

1. Notwithſtanding in the account Paul hath given of Abraham's juſtification, Rom. iv. 3, 4. *believing* is oppoſed to *working*, it does not follow that faith is not a work. Paul himſelf hath called faith *a work*, 1 Theſſ. i. 3.—And Chriſt hath termed *believing on him whom God hath ſent*, the *work* which God preſcribed to the Jews, John vi. 28, 29. This I think ſheweth, that *the working*, to which *believing* is oppoſed by Paul, does not mean the performing of good works from a principle of faith, but the perfect performance of all the works which the law of God enjoins. And the oppoſition which is ſtated between *believing* and *working*, implieth nothing more but that *believing* is not a perfect obedience to the law of God; and that it hath not the influence to procure a meritorious juſtification, which a perfect obedience would have, if it were poſſible for us to attain to it.

2. Many theologians overlooking the doctrine of James concerning juſtification, and attending only to the ſound, without conſidering the ſenſe, of what Paul hath written on the ſubject; and at the ſame time forgetting that faith is itſelf the greateſt of all good works, have aſcribed to faith ſome efficacy in juſtification, which good works have not. This efficacy they repreſent, by calling faith *the hand which layeth hold on the righteouſneſs of Chriſt*, ſo as to make it the righteouſneſs of the believer, and to render him perfectly righteous in the ſight of God. But a doc-

trine of this kind, which implies an impossibility, and from which many dangerous consequences have been deduced by the Antinomians, ought not to be received; more especially as it hath no foundation in scripture. For none of the inspired writers hath called faith, *a hand which layeth hold on the righteousness of Christ.* They do not even say, that Christ's righteousness is counted, or imputed to believers; far less that they are made perfectly righteous thereby; which is an impossibility, because no person can be perfectly righteous in the sight of God, but one who hath never sinned. See Rom. iv. 3. note 2.—What Moses hath written concerning the justification of Abraham, is, that *his believing in the Lord*, and not the righteousness of Christ, was counted to him for righteousness. In like manner, what Paul hath taught, is, that the faith of believers is counted to them for righteousness through Jesus Christ; that is, on account of what Christ hath done to procure that blessing for them. The efficacy, therefore, of faith, doth not depend on its laying hold on the righteousness of Christ, nor on its possessing any inherent merit, but on the good pleasure of God, who from mere favour, counts the believer's faith to him for righteousness, having appointed it as the condition or means of his justification. But the same kind of efficacy is ascribed likewise to good works. And surely it belongeth to God, to appoint what conditions or means of justification seemeth to him good. Now that he hath actually made faith and works, not separately, but jointly, the condition of justification, both Paul and James have declared: the one by assuring us, that nothing availeth to men's justification, *but faith working by love;* the other by telling us, that Abraham's faith *co-operated* with the work of lifting up Isaac on the altar, in procuring him the promise of the blessing of justification. However, neither the one apostle nor the other meant, that justification is merited by faith or works, either separately or jointly. The meritorious cause of men's justification, is Christ's obedience to death, Gal. iii. 13. *Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ:* As the reward of his obedience to death, Christ hath procured for mankind the gracious new covenant, in which God, from pure favour, hath promised to bestow pardon and eternal life on all, who by faith and holiness

neſs are capable of enjoying theſe great benefits. In one word, *By grace we are ſaved through faith;* but it is a faith which worketh by love.

3. By conſtituting Abraham the father of all believers, Gen. xvii. 5. God made his juſtification, the pattern of the juſtification of believers of all nations, and in all ages of the world; and in him hath ſhewed, what the diſpoſitions and actions are, which he requireth in thoſe on whom he will beſtow juſtification as a free gift. This both Paul and James have taught us, by founding their doctrine concerning juſtification, on the juſtification of Abraham. It is therefore of importance, in the preſent queſtion, to attend to the character and behaviour of this chief of believers, as deſcribed by Moſes.—Abraham was a native of Chaldea. But being commanded by God to leave his country and kindred, and to go into a land which he would ſhew him, Abraham obeyed, not knowing whither he was to go. When he arrived in Canaan, God promiſed to give that country to him and to his ſeed; and to make his ſeed as numerous as the ſtars of the heaven. This promiſe Abraham believed, notwithſtanding he had all his life gone childleſs. Nay, he continued to believe it, till the long promiſed ſon, by whom his ſeed was to become as the duſt of the earth, was brought forth by Sarah, in the ninetieth year of her age, and when Abraham was an hundred years old. But mark what happened! When this only ſon was grown, God commanded Abraham to offer him up on an altar as a burnt-offering. This difficult command he obeyed, notwithſtanding all the promiſes which God had made to him and to his ſeed, were limited to this only ſon: reaſoning with himſelf, that God was able to raiſe him even from the dead, after he was burnt to aſhes on the altar; and believing that he would actually raiſe him.—Farther, though the poſſeſſion of Canaan was promiſed to him perſonally, Acts vii. 5. God *gave him none inheritance in it, no not ſo much as to ſet his foot on;* for the cave and field of Macphelah, Abraham bought with his money from Ephron the Hittite. Yet when he was dying, he died in the firm perſuaſion that God would raiſe him from the dead, to poſſeſs the country which he had promiſed to him. What an admirable example of faith and obedience doth the hiſtory of this great believer preſent to our view! An example which ſhews, that

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his faith and obedience did not consist in a single act exerted on a particular occasion, but extended to all God's declarations and commands without exception, from the time he left Chaldea, to the end of his life. Wherefore, having on every occasion believed in the Lord, and obeyed his commands, he obtained the promise of justification, confirmed by the oath of God, after he had offered up his only son; and was made the father of all believers, to teach us what our dispositions and actions must be, if we expect to be justified as Abraham was; and to make us sensible, that we are not his children and heirs of the promises made to him and to his seed, unless, as our Lord expresseth it, John viii. 39. *We do the works of Abraham.*

4. It was mentioned in the preceding Essay, page 3, That God said concerning Abraham, Gen. xviii. 19. *I know him, that he will command his children and his houshold after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.* And it was observed, that this was a declaration, not only to Abraham himself, but to Abraham's children, that they were to receive the blessings promised in the covenant, and particularly the blessing of faith counted to them for righteousness, only on condition of their keeping the way of the Lord, and their doing justice and judgment. These things merit the reader's notice in this place; because Abraham's justification being the pattern of our justification, if he was not to have the things promised to him, unless he kept the way of the Lord, and did justice and judgment, we cannot expect pardon and salvation, unless we persevere in faith and holiness to the end of our lives, as Abraham did.

5. The defenders of justification by faith alone, ought to consider, that the doctrines of religion both natural and revealed, may be really believed without having any influence on a man's temper and behaviour. So saith James, chap. ii. 18. *One may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.* 19. *Thou believest that there is one God; Thou dost well: Even the devils believe this, and tremble.* Wherefore, the belief of the doctrines of the gospel, however firm it may be, and however zealously contended for, even to the giving of one's body to be burned,

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will have no influence in any man's juſtification, if it doth not produce good works. 1 Cor. xiii. 3. A faith of this kind is what James calls *a dead faith*. Like the body without the ſpirit, it hath no vital operation. In ſhort it is not the faith which at the judgment will be counted to the believer for righteouſneſs; but rather will aggravate his wickedneſs, and increaſe his puniſhment.

SECT. III. *Of the Juſtification of the Heathens.*

To the doctrine of juſtification by faith, it hath been objected by the oppoſers of revelation, that it excludes all from the poſſibility of ſalvation, who have not the benefit of revelation. This objection, if it were well founded, would, I acknowledge, bring diſcredit on the doctrine of juſtification by faith, and even on the goſpel itſelf; becauſe it would repreſent God as requiring from ſinners a condition of ſalvation, which he himſelf hath put it out of their power to attain.

But the objection is of no value, as it proceeds on a palpable miſtake; namely, that the faith neceſſary to juſtification conſiſts in the belief of doctrines knowable only by an external revelation. For whether we conſider the ſcripture account of faith, or whether we examine the particular acts of faith, by which individuals are ſaid in ſcripture to have been juſtified, we ſhall find, that faith doth not conſiſt ſo much in the belief of any revealed moral or religious truth, as in mens attaching themſelves ſincerely to God, by a ſtrong inclination to know and to do his will; and in making a right uſe of their reaſon in ſearching after the will of God, as manifeſted by the light of nature; or if they are favoured with an external revelation, in implicitly directing their religious ſentiments and conduct by that revelation, ſo far as they are capable of underſtanding it; and in relying with an entire confidence on all the promiſes of God. Properly ſpeaking, therefore, faith lieth in the heart more than in the head. So the apoſtle Paul teacheth, Rom. x. 10. *With the heart we believe unto righteouſneſs;* We believe ſo as to have righteouſneſs counted to us.—The ſame apoſtle repreſents faith to conſiſt in the ſtrength of one's perſuaſion of the religious truths which

which he believes, and in the influence which that persuasion hath on his temper and conduct, rather than in the number and extent of the truths which he believes. 2 Cor. iv. 13. *We having the same spirit* (Ess. iv. 56.) *of faith, according to what is written, I believed, therefore I have spoken, We also believe, and therefore speak.*—Heb. xi. 1. *Now faith is the confidence* (the confident expectation) *of things hoped for, and the evidence of things not seen.*

From this account of faith, it appears, that persons may have true faith whose religious knowledge is very limited. For to different persons the objects of faith must be more or fewer, according to their different capacities, and their different opportunities of gaining religious knowledge. In particular, the faith of those who are denied the benefit of revelation, can have for its object only the truths concerning God discoverable by the light of nature. Yet they may please God, by acting agreeably to their faith in these truths. So the apostle hath expressly declared, Heb. xi. 6. *Without faith it is impossible to please God: For he who cometh to God, must believe that he is, and that he is a rewarder of them who diligently seek him.*

The declaration, that they please God who diligently seek him, in consequence of their believing that he is, and that he is a rewarder of them who diligently seek him, is conformable to truth. For, notwithstanding the faith of those to whom God hath not granted an external revelation, may not be as extensive as the faith of those who enjoy that benefit, *their faith*, that is, their attachment to God, may be as strong, and their inclination to know and to do his will, may be as sincere, and have as great an influence on their conduct, as the faith of those who are favoured with revelation. Nay, their sense of the imperfection of their own works, and their reliance on the mercy of God may be as complete; consequently, on account of the sincerity of their faith and obedience, they may be as acceptable to God as the others who enjoy revelation, and through the merits of Christ may be as readily saved; agreeably to St. Peter's declaration, Acts x. 34. *Of a truth I perceive that God is no respecter of persons.* 35. *But in every nation, he who feareth God and worketh*

righteousness, is accepted with him.—Farther, it is to be considered, that even among those who are favoured with a written revelation, there are great differences in respect of their natural capacities, their improvement by education, and their opportunities of attaining the knowledge of the meaning of that revelation: by all which, the extent of the knowledge and faith of individuals must be very different. We may therefore believe, that the same extent of faith in the doctrines of revelation, will not be required of all to whom a written revelation hath been given: but in judging individuals, a due regard will be had to the opportunities and advantages which each hath enjoyed. This I think our Lord hath insinuated, Luke xii. 47. *That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.* 48. *But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; And to whom men have committed much, of him they will ask the more.*—Seeing then, the same extent of faith is not required from all who enjoy the benefit of revelation, because all have not the same natural capacity, nor the same advantages for profiting by revelation, we may, for the same reasons believe, that from those who are denied the benefit of revelation, that extent of faith is not required, which is expected from those who enjoy revelation. And therefore, at the judgment, the Judge will consider what improvement every one hath made of the opportunities and advantages which he enjoyed; and what influence his faith in the truths which were made known to him, hath had on his temper and actions.

That the faith necessary to justification, consists in a sincere disposition to know and to do the will of God, so far as it is made known to men, and not in the belief of doctrines which they have no means of knowing, appears also from the particular exercises of faith recorded in the scriptures, by which individuals are declared to have been justified.—To begin with Noah: It is said of him, Heb. xi. 7. *By faith, Noah, when he received a revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith.*

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Noah's faith, in this instance, did not consist in his believing any doctrine of religion made known to him by God, but in his believing a future event which God revealed to him; namely, that the ungodly world was to be destroyed with a flood; and in his obeying God's command to prepare an ark for the salvation of himself and family. Wherefore, since by that faith, he *became an heir of the righteousness which is by faith*, Owen and his followers are wrong in affirming, that the faith of which the apostle speaks in this chapter, is not justifying faith.—The next example is Abraham, of whom it is said, Gen. xv. 6. *Abraham believed in the Lord, and it was counted to him for righteousness.* He believed the Lord's promise, that his seed should be numerous as the stars of the heaven. And because this act of faith was counted to him for righteousness, the apostle insinuates, that he was *justified* thereby, Rom. iv. 2, 3. But in this instance, as was observed concerning Noah, Abraham's faith had no doctrine of religion for its object, but a future event only which God promised should take place; namely, that he was to have a son, from whom a progeny, numerous as the stars of the heaven, was to descend. This appears from Rom. iv. 18. *He contrary to hope, believed with hope, that he should be the father of many nations, according to what was spoken,* Gen. xv. 5. '*So shall thy seed be.*' 19. *And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb.* 20. *Therefore, against the promise of God, he did not dispute through unbelief, but was strong in faith, giving glory to God.* 21. *And was fully persuaded that what was promised, he was able certainly to perform.* 22. *Therefore, also it was counted to him for righteousness.* And on an after occasion, Heb. xi. 17. *By faith Abraham, when tried, offered up Isaac; he who had received the promises, offered up his only begotten.* 18. *Concerning whom it was said, Surely in Isaac a seed shall be unto thee:* 19. *Reasoning that God was able to raise him, even from the dead, from whence he received him even for a parable.* In this, as in the former instance, Abraham's faith had no moral or religious truth for its object, but a matter of fact afterwards to happen, the credibility of which depended on God's veracity and power; namely, that the numerous seed promised to him

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was to ſpring from Iſaac. For Abraham, whoſe conceptions of the perfections of God, were very exalted, reaſoned with himſelf, that God was able to raiſe Iſaac from the dead: and that, to fulfil his promiſe, he would actually raiſe him, after being burnt to aſhes on the altar.—Rahab's faith likewiſe, on account of which, ver. 31. *She was not deſtroyed with the unbelievers*, which James hath termed *her juſtification*, did not conſiſt in her believing any particular revelation, which was made to her concerning the God of Iſrael; but in attending to, and reaſoning juſtly on what ſhe had heard concerning his wonderful works, ſo as to believe him to be the only true God and governor of the univerſe. Joſh. ii. 9. *I know that the Lord hath given you this land.*—10. *For we have heard how the Lord dried up the waters of the Red Sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites, that were on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.* 11. *And as ſoon as we had heard theſe things, our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the Lord your God, he is God in heaven above, and in earth beneath.* Wherefore, ſince Rahab's faith in the God of the Iſraelites, as the only true God, led her to receive and conceal the Iſraelitiſh meſſengers at the riſk of her life, her faith was perfected by that work: and on account of that work proceeding from her faith, ſhe was juſtified, as the apoſtle James expreſsly affirms. Beſides, it appears from the hiſtory that ſhe perſevered in the faith and worſhip of the true God. For after the ſacking of Jericho, ſhe dwelt among the Iſraelites, and was highly eſteemed by them on account of her perſonal virtues; in ſo much, that Salmon, a great man in Iſrael, married her, whereby ſhe became one of our Lord's anceſtors, being the mother of Boaz, who was the father of Jeſſe, and grandfather of David.—The faith likewiſe of the other ancients, who are celebrated in this xith chapter of the epiſtle to the Hebrews, did not conſiſt in their believing any moral or religious doctrine which God had formerly revealed, but in their forming ſuch juſt conceptions of the power and veracity of God, as led them firmly to expect the fulfilment of all the events which he had foretold; and of all the promiſes which he had made to Abraham, concerning his giving the everlaſting poſſeſſion of Canaan to his ſeed: So that

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by their faith in these promises, they were encouraged valiantly to withstand and subdue their enemies.—Of this kind was the faith of Moses's parents, which moved them to disregard the king's commandment, and to hide their son three months: and the faith of Moses himself, which moved him to leave the Court of Egypt, and to suffer persecution with the people of God, rather than to enjoy the temporary pleasures of sin: moved him also to institute the passover, and the sprinkling of blood, that the destroying angel might not touch the first born of the Israelites.—Of the same kind was the faith of the Israelites, by which they entered into and passed through the Red Sea: and of Joshua, by which he expected the walls of Jericho to fall down, after being encompassed seven days; and of Gideon, and of Barak, and of Samson and Jephthae; of David also and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, &c.—In short, the whole of the apostle's discourse in this chapter, proceeds on the supposition, that faith is a disposition in the heart, leading those who possess it, to act suitably to their knowledge of the will of God respecting their conduct, whether his will was discovered to them by the light of nature, or by revelation.

The foregoing examples of persons who were justified by their faith in the declarations and promises of God, notwithstanding these declarations and promises related merely to temporal matters, prove, I think, that they who believe in God, according to the manifestation which he hath made of himself by the light of nature, may be justified even by that kind of faith; provided it leads them habitually to comply with the will of God, so far as they know it.—It is no just objection to this, neither doth it support Owen's affirmation, mentioned p. 62, that some of the persons whose faith and obedience are praised by the apostle, were not justified thereby; such as many of the Israelites, who by faith passed through the Red Sea, but afterwards, by reason of unbelief, refused to go into Canaan, and for that sin were destroyed in the wilderness. And those who by faith compassed the walls of Jericho seven days, in expectation of their falling down, who cannot all be supposed to have been justified by that

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one act of faith. And perhaps ſome others who are ſaid through faith to have ſubdued kingdoms. For ſince the apoſtle ſaith, ver. 39. *All theſe, though well teſtified of through faith, have not received the promiſe.* 40. *God having foreſeen ſome better things for us, that they without us ſhould not be made perfect,* he certainly means, that many of theſe perſons were juſtified by their faith. And with reſpect to the reſt, there can be no doubt, that in ſo far as their faith led them to obey God in the inſtances mentioned by the apoſtle, they did what was pleaſing to God.—But even on ſuppoſition, that a number of them were not juſtified by their faith, becauſe it was only temporary, it were wrong, on that account, to conclude concerning the reſt, who are ſaid to have obtained a good teſtimony through faith, and who are to be perfected, that is, rewarded together with us, that their faith did not avail to their juſtification; unleſs it could be proved, that, like the Iſraelites who paſſed through the Red Sea, they did not perſevere in their faith and obedience. In particular, the concluſion would moſt certainly be falſe, with reſpect to Noah, and Abraham, and Rahab. For of them it is teſtified in ſo many words, that they were juſtified by their faith, notwithſtanding we know its objects were ſuch moral and religious truths only, as were diſcoverable by the light of nature, and ſuch revelations as God was pleaſed to make to them perſonally, concerning certain temporal matters in which they were greatly intereſted.

Thus, from the accounts which the inſpired writers have given of the faith neceſſary to juſtification, and from the example of thoſe who are ſaid in the ſcriptures to have been juſtified by their faith, it is abundantly evident, that juſtifying faith in different perſons, muſt be different in reſpect of its objects, according to the opportunities and advantages beſtowed on each. Nevertheleſs, the principle of faith being the ſame in every diſpenſation, it may, by the aſſiſtance of the Spirit of God, be attained under every diſpenſation, and may be productive of holineſs in the believer, in proportion to the extent and ſtrength of his belief. If this account of the matter be juſt, it removes the greateſt objection which infidels have raiſed againſt the goſpel. For, by eſtabliſhing faith as the condition or means of juſtification, it hath excluded none, not even the heathens, from the

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possibility of salvation. This liberal doctrine, the apostle Paul, if I mistake not his meaning, hath expressly taught, Rom. iv. 11. where he tells us, that Abraham *received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them.*

But while we contend, that persons may have the faith necessary to justification, who, through their want of revelation, are ignorant of Christ, and of the method of salvation, we are far from thinking, that any person can be justified otherwise than by Christ. All who are justified, are justified of God's free gift, through the merit of Christ's obedience to death. And that many will be justified in that manner, we are warranted to believe. For, as the apostle Paul hath excellently reasoned, Rom. v. 12. Since it was consistent with the justice and goodness of God, to subject all to death for the disobedience of Adam, notwithstanding the greatest part of mankind never heard either of Adam or of his disobedience, it is equally consistent with the justice and goodness of God, to bestow pardon and eternal life, at the judgment, on believers of all nations, on account of the meritorious obedience of Christ, notwithstanding many of them never heard till then, of the Person to whom they owe the great obligation, nor of his obedience to death, by which it was procured for them. And the rather, that the discovery of the author of their salvation, and of the method by which he procured it, though not made to them till the judgment, will come in good time to lay a foundation for their gratitude and love to God and to Christ, throughout the endless ages of eternity.

But however consonant to reason and to the perfections of God it may be, that the benefit of Christ's obedience should be extended, at the judgment, to persons who in their lifetime never had an opportunity to know and believe on him, provided they are found to have been animated by a real principle of faith and piety; the case of those to whom Christ hath been offered in the gospel, but who have rejected him, is very different. Their unbelief having generally proceeded from evil dispositions, they can receive no benefit from Christ's obedience. So he himself hath taught us, John iii. 19. *This is the condemna-*

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tion, that light is come into the world, and men have loved darkneſs rather than light, becauſe their deeds were evil. 20. *For every one who doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.*

Upon the whole, I affirm a ſecond time, that by making faith the condition of men's juſtification, the goſpel excludes none from ſalvation, but thoſe who exclude themſelves through pride of underſtanding, and vicious diſpoſitions.

Sect. IV. *Of the propriety of making Faith the condition of men's Juſtification.*

The propriety of making faith, and more eſpecially the faith of the goſpel, the condition or means of the juſtification of thoſe to whom the goſpel is offered, hath been called in queſtion by the Deiſts, on this principle, That a man's belief is not in his own power, but depends on the evidence with which the thing to be believed is accompanied; and on his ability to comprehend and judge of that evidence. But however true this principle, rightly underſtood, may be, it is no leſs true, On the one hand, that through indulged prejudices, and the prevalence of corrupt inclinations, and conſiderations of preſent intereſt, and even through inattention, men may render themſelves blind to the cleareſt evidence: And on the other hand, that by attention, impartiality, and willingneſs to know the truth, men may render themſelves capable of diſcerning, and of being impreſſed with the evidence by which any doctrine or matter of fact is properly ſupported. In this view, to require the belief of the goſpel from thoſe to whom it is offered, is, in fact, to require them to uſe their rational faculties in a fit manner, and to exerciſe care and impartiality in judging of an affair which is of the greateſt importance to themſelves, and to the world. Wherefore, ſeeing the proofs by which the goſpel is ſhewed to be of divine original, are ſufficient to convince thoſe who examine them impartially; for any one to reject the goſpel as not of divine original, is certainly an evidence that his heart is ſo corrupted that he is incapable of ſalvation: whereas, to receive it, is a proof that he poſſeſſeth a rectitude of diſpoſition which fits him for heaven.

So our Lord hath declared, John iii. 20. *Every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.* 21. *But he who doth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God.* The belief of the gospel being thus a proof that men are capable of justification, and the rejection of it disqualifying them for receiving that blessing, to require faith in the gospel as the condition of the salvation of those to whom it is proposed, and to make the disbelief of it the cause of their condemnation, are both of them proper; consequently no fault can be found, either with our Lord's promise, or with his threatening, Mark xvi. 15. *Go ye into all the world, and preach the gospel to every creature.* 16. *He who believeth, and is baptized, shall be saved; but he who believeth not, shall be condemned.*

2. The gospel is much to be commended for making *faith* the condition or means of men's justification, because it is the highest exercise of piety, and the only true principle from which, in every dispensation of religion, good works must proceed. This praise is due to faith, not because by piety and good works men merit justification, but because by these jointly, they became capable of pardon and eternal life. Wherefore, in speaking of men's justification, to separate good works from faith, and to make the latter consist wholly in the belief of doctrines, without connecting it with good works, is to err from the truth: As is plain from the many passages of scripture, in which good works are enjoined as necessary to salvation, and bad works are forbidden as bringing condemnation on those who continue in them. To begin with the highest authority; our Lord hath said, Matth. vii. 21. *Not every one who saith to me, Lord, Lord,* that is, who acknowledgeth me for his master, *shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven.* 22. *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?* 23. *And then will I profess unto them, I never knew you: Depart from me ye who work iniquity.* Matth. xxv. 34. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* 35. *For I was an hungred, and ye gave me meat, &c* 41. *Then shall he say also to them on the left hand, Depart from me,* ye

ye cursed, into everlasting fire, prepared for the devil and his angels. 42. *For I was an hungred, and ye gave me no meat, &c.* See also Matth. xiii. 41, 42, 43.—In like manner, the apostle Peter, Acts iii. 19. *Repent ye therefore, and be converted, that your sins may be blotted out.* 2 Pet. i. 5. *Add to your faith courage, &c.* 10. *For doing these things ye shall never at any time fall.* 11. *And thus there shall be richly ministred to you, an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.*—And especially Paul, the great defender of justification by faith without works of law, Rom. ii. 5. *The righteous judgment of God, who will render to every man according to his works,* ver. 13. *Not the hearers of the law are just before God, but the doers of the law shall be justified.* Rom. viii. 13. *If ye live according to the flesh, ye shall die: but if, through the Spirit, ye put to death the deeds of the body, ye shall live.* 1 Cor. vi. 9. *Do ye not know that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, &c.* Gal. v. 6. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith strongly working by love.* Tit. ii. 11. *The grace of God which bringeth salvation, hath shone forth to all men,* 12. *Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world,* 13. *Expecting the blessed hope, namely, the appearing of the glory of the great God, and our Saviour Jesus Christ,* 14. *Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* Heb. xii. 14. *Pursue peace with all men, and holiness, without which no one shall see the Lord.*—So also James, ii. 14. *Though a man say, he hath faith and have not works, will faith save him?*—And John, 1 Epistle, iii. 7. *Little children, let no one deceive you: He who doth righteousness is righteous, even as he is righteous.*

After these declarations from Christ and his apostles, can any one doubt that the faith which saves, is necessarily connected with good works; and that it is made the condition or means of our justification for any other reason, but because it is the vital principle of true holiness, whereby men are rendered capable of eternal life.

3. By establishing faith as the condition of men's justification, the gospel teacheth us, that at the judgment, God will principally regard the disposition of men's minds, without severely

searching into their actions. For, in particular instances, these may have been imperfect, and even faulty, through the greater corruption of nature which some have to struggle against, or the greater temptations to which others have been exposed, or the peculiar disadvantages under which a third sort have laboured, while their general conduct hath been right. Besides, in most cases, the bad actions of those who have a sincere desire to please God, having through invincible ignorance, been performed under the notion, perhaps, of service done to God; or if performed contrary to knowledge and conscience, having been speedily repented of by the believer, God will graciously forgive them for the sake of Christ, and will accept of their faith, or general disposition to please him, which led them to an habitual course of virtuous, though not sinless conduct, as if it were a perfect righteousness; and will reward them from pure favour, on account of the meritorious obedience of Christ.

4. By making faith the condition of our justification, the gospel teaches, that however good any action may be, as to the matter of it, if it does not proceed from faith, that is, from an habitual regard to the will of God, and from a sincere desire to please him, in the hope of obtaining those rewards, which the lights of nature and of revelation, encourage pious men to expect from his goodness, (Heb. xi. 6.) it is neither a moral nor a religious action. It is the mere effect of natural disposition, or perhaps of something worse; for instance, a desire of the praise of men, or a regard to one's own present interest; and therefore it will avail nothing to one's acceptance with God.

5. Lastly, The gospel, which hath made faith working by love, the condition on which God will justify men in the way of favour, is attended with this advantage, that while it establisheth good works on the firmest foundation, and giveth them all the weight and importance in the Christian scheme which really belong to them, it beats down men's pride, by making them sensible of the imperfection of their virtue. And thus taking away from sinners all pretensions to merit, it constrains them humbly to receive the great blessings of justification and salvation, as free gifts from God through Jesus Christ, and lays a foundation for their gratitude to God, and love to Christ, throughout the endless ages of eternity.

Sect. V. *Of the Time when Believers are juſtified.*

Many of the inextricable opinions with which theologians have perplexed themſelves, in pretending to reconcile the doctrine of the apoſtles Paul and James on the article of juſtification, originate from the notion, that believers are juſtified in the preſent life. And I acknowledge, that what Moſes hath written concerning the juſtification of Abraham, according to its obvious meaning in modern language, ſeems to imply, that he was juſtified at the time he believed in the Lord. I acknowledge alſo, that what Paul hath written concerning the juſtification of believers, ſeems in like manner to imply, that they are juſtified in the preſent life. Nevertheleſs, I hope to make it evident, that neither Moſes nor Paul meant to teach any ſuch doctrine.

1. To ſhew this, my firſt argument ſhall be taken from the nature of juſtification. To be *juſtified*, in the ſcripture ſenſe of the word, is to be acquitted from the charge of having broken the law of God, either by omitting the duties which it enjoins, or by committing the ſins which it forbids; conſequently, it means to be freed by the ſentence of God, from the puniſhment which they incur who break his law. Accordingly the Weſtminſter Aſſembly in their Shorter Catechiſm, have rightly defined juſtification, "An act of God's free grace, wherein he "pardoneth all our ſins, and accepteth us as righteous in his "ſight." But as the whole of a man's life is a ſtate of probation, the ſentence of acquittal, in which juſtification conſiſteth, muſt proceed upon an examination of all the deeds men have done in the body, during the whole courſe of their trial. Wherefore, if the ſentence of acquittal is paſſed immediately on a man's firſt faith, which is the opinion of Eſtius, Whitby, Locke, Taylor, and others, on the one hand, and of the Antinomians, and of ſome Calviniſts, on the other, we muſt either hold, with the firſt mentioned learned men, that the acquittal reſpects only the ſins committed by the believer prior to that firſt act of faith; or with the laſt mentioned perſons, that it comprehends not only the believer's paſt ſins, but all thoſe alſo, which he may happen to commit afterwards, till his death.

The first of these opinions, namely, that justification consists in the pardon of the sins committed previous to believing, labours under this inconveniency, that by connecting the pardon of past sins with men's first faith in the gospel, we are led to think, that some may be justified and pardoned with respect to all their past sins, on whom no change of dispositions hath passed, nor will pass; as was the case with Simon Magus, and many others in the first age, who were baptized and made an outward profession of faith in the gospel. The same is the case likewise with many in every age, who speculatively believe the gospel to be a revelation from God, and yet are not influenced thereby either in their temper or actions. I ask, Will wicked persons, who are impenitent, not be punished for the sins they committed previous to their first faith in the gospel? To resolve the matter into the sovereign pleasure of God, will not account for his pardoning such persons: because if at any time God forgives the sins which men have committed, while they continue in these sins, he acts contrary to his perfections, and to his character as the righteous Judge of the world.—Besides, if the future punishment of sin is to arise in part, from the existence of evil dispositions in the mind of the sinner, those who live and die in their sins, must be miserable in proportion to the number and strength of the evil habits which they carry with them into the other world; these not being diminished in the least by their supposed first pardon. Wherefore, that sinners are pardoned in any period of their life without repentance, and that the sins which have been thus pardoned, will neither be punished in a future state, nor be the instrument of the sinner's punishment who dieth in his sins, being opinions which stand in opposition to the declared laws of God's government, and to the established course of things, they ought not to be adopted on a few expressions in scripture, which easily admit of a different interpretation. But to induce us to embrace such opinions, the plainest and most unambiguous assertions ought to be produced from the inspired writings, in confirmation of them.—To all these considerations we may add, that if the speculative belief and outward profession of the gospel is sufficient, without repentance, to procure for sinners the pardon of all the sins they have committed

mitted previous to their believing the goſpel, Why may not the ſame kind of faith continued in, procure for ſinners without repentance, the pardon of all the ſins they commit through the whole courſe of their life? In ſhort, the doctrine of a firſt and ſecond juſtification, the one by faith, and the other by works, though patroniſed by many great names, being contrary both to ſcripture and reaſon, ought to be exploded.

The ſecond opinion concerning the juſtification of believers in the preſent life, is, that the pardon granted immediately on their believing, includes not only their paſt ſins, but all the ſins which they may afterwards commit during the whole courſe of their life. But to this notion of juſtification, it may with great propriety be objected, that it repreſents men's future actions as judged, and their ſins as pardoned, before they exiſt. Or, if this form of the doctrine is too abſurd to be maintained, it muſt at leaſt be allowed, that a juſtification which includes the pardon of all future ſins, very much reſembles a Popiſh bull of indulgence, and gives men too great a liberty of ſinning; conſequently it can be no doctrine of the goſpel.—The Antinomians indeed endeavour to remove this objection, by aſſerting that the evil actions of believers are not in them ſins, neither doth God conſider them as ſuch. Or, to uſe their own expreſſion, *God ſees no ſin in believers*. But the impiety and folly of this aſſertion, is too glaring to need any laboured confutation. Sin is ſin, by whomſoever, and at what time ſoever committed: and if not forſaken, will moſt certainly be puniſhed.

2. My ſecond argument to prove that men are not juſtified in the preſent life, ſhall be taken from experience; and it is this: Since juſtification is an act of God's free grace, in which he pardoneth all our ſins, and accepteth us as righteous, if believers are pardoned in this life, they muſt in this life be delivered from the puniſhment of ſin, that is, from diſeaſes and death, and every evil which at the fall was inflicted on mankind, as the puniſhment of Adam's ſin. The reaſon is, a pardon which leaves the ſinner under any part of his puniſhment, is no pardon at all: at leaſt it is not a full pardon. He may have an aſſurance of pardon given him in the promiſes of the goſpel: but while any part of his puniſhment is continued, he

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can no more be said to be pardoned, than a prisoner can be said to be freed from his confinement, who is detained in prison. A believer also, may in the promises of the gospel have an assurance of God's love, together with peace of conscience in the prospect of pardon, provided he perseveres in faith and holiness. But still this is not pardon; for as was said before, pardon consists in an actual deliverance from all the penal consequences of sin, both in the present, and in the future life.

Farther, one's acceptance as righteous in the sight of God, consists in his being rewarded as a righteous person. If so, this part of justification doth not take place at present. None of the children of Adam, were ever in this life thus *accepted as righteous in the sight of God*, except Enoch and Elijah, who on account of their singular faith and holiness, and to shew what justification is, were translated in the body to heaven; whereby they were freed from death, the punishment of sin, and put in the immediate possession of a blessed immortality, the reward promised to the righteous.—Since then, believers are neither delivered in this life from diseases and death, nor put in possession of the joys of heaven, but only in the promises of the gospel, have an assurance that these blessings shall be bestowed on them at Christ's second coming, it is evident from experience, that no believer is justified in the present life.

3. A third argument, to shew that believers are not justified in the present life, arises from those passages of scripture, in which justification is represented as a thing future. Of these the principal are, Rom. ii. 5. *Revelation of the righteous judgment of God, who will render to every one according to his works, &c.* Rom. viii. 24. *We are saved in hope. Now hope seen, is not hope: For what a man seeth, how also can he hope for it?* 25. *But if we hope for what we do not see, we wait with patience for it*, Gal. v. 5. *We, through the Spirit, look for the hope of righteousness by faith.* Wherefore, righteousness is not counted to us through faith, in the present life; and our salvation is a thing future, being the object of our hope, and will not be accomplished till Christ's second coming.

4. A fourth argument is, if believers on their first act of faith are justified, that is, judged in the present life, and acquitted

from the guilt of all the ſins they have till then committed, they muſt be judged twice; contrary to the declarations of ſcripture, in which one judgment only, of the righteous as well as of the wicked, is ſpoken of; and that one judgment is foretold to happen at Chriſt's ſecond coming.

From theſe arguments I think it evident, that notwithſtanding Moſes hath ſpoken of the juſtification of Abraham, and Paul hath ſpoken of the juſtification of believers, in words ſometimes of the preſent, and ſometimes of the paſt time, theſe paſſages are to be interpreted like many other paſſages of ſcripture, in which things future are repreſented as paſt, or preſent, to ſignify the abſolute certainty of their happening. Thus Moſes ſays, in his ſong, Exod. xv. 13. *Thou haſt guided them in thy ſtrength unto thy holy habitation;* that is, thou wilt aſſuredly guide them.—In the prophetic writings, this manner of expreſſing things future, is common.—We find it uſed likewiſe by our Lord and his apoſtles, Matth. xxvi. 28. *This is my blood of the new covenant, which is ſhed for many:* that is, which is to be ſhed.—Luke xx. 37. *Now, that the dead are raiſed;* that is, ſhall be raiſed, *Moſes ſhewed at the buſh,*—John iii. 19. *He that believeth not is condemned already:* ſhall be condemned, if he does not repent.—Rom. viii. 30. *Whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* But as believers are not glorified in the preſent life, ſo neither are they juſtified.—1 Cor. xv. 2. *By which alſo ye are ſaved, if ye keep in memory, &c.* But how could perſons be already ſaved, whoſe ſalvation depended on the condition of their keeping in memory the doctrines they had been taught?—2 Tim. i. 9. *He hath ſaved us, and called us with an holy calling.* Here the expreſſion *hath ſaved us*, ſignifies only God's reſolution to ſave us; as is plain from its being put before, his *calling us* to believe the goſpel.—2 Pet. iii. 11. *Seeing all theſe things are diſſolved:* namely, the heavens and the earth. Theſe, the apoſtle repreſents as already diſſolved, to ſhew the certainty of their diſſolution at the ſecond coming of Chriſt. See Prelim. Eſſay iv. 10.

Wherefore, ſince it is uſual in ſcripture, to ſpeak of things future ſometimes as preſent, and ſometimes as paſſed, it does not follow from Moſes ſaying, *Abraham believed in the Lord, and*

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he counted it to him for righteousness, that Abraham was then justified: nor from Paul's speaking of believers as already justified, that they are justified in the present life. These expressions are to be considered only as assurances, or promises that Abraham, with all his seed by faith, shall, at the general judgment, have their faith counted to them for righteousness, and be rewarded as righteous persons.—This is clear in the case of Abraham. For, as the counting of what Phinehas did to Zimri, for righteousness, consisted in God's promising him the everlasting priesthood, so the counting of Abraham's faith for righteousness, consisted in God's promising him the inheritance of Canaan, and not in giving him the actual possession of that inheritance. Farther, as Canaan was the emblem of heaven, the promise to give to Abraham and to his seed the inheritance of Canaan, was also a promise to give them the inheritance of heaven, provided they persevered in their faith and obedience; for on that circumstance the title of Abraham himself to the heavenly inheritance was suspended, Gen. xviii. 19. as was formerly observed, p. 3.

From these things it is plain, that Moses's words, Gen. xv. 6. *He believed in the Lord, and he counted it to him for righteousness*, do not imply, according to their second meaning, that Abraham was then justified or pardoned, any more than they imply, according to their first meaning, that he then obtained the possession of Canaan. They were a declaration only, or promise that Abraham should be pardoned, and put in possession of heaven in due time.—This being the true meaning of Moses's words; the expressions in St. Paul's writings, which seem to import that believers are justified in the present life, being formed on Moses's words, must, like them, be understood as declarations or promises that believers shall certainly be justified at the judgment; agreeably to the usage of the inspired writers, who, to shew the certainty of the future events of which they speak, represent them as already come to pass.

If the foregoing account of justification, and of the time when that blessing is bestowed on believers, be agreeable to scripture, the supposition of a first and second justification, framed for the purpose of reconciling the doctrine of Paul and James concerning

ing the justification of believers is inadmissible, being contrary both to scripture and reason. Besides, it is needless, the doctrine of the two apostles being perfectly the same. Wherefore, the expositions which Estius, Whitby, Locke, Taylor and other commentators have given of certain passages in the epistle to the Romans, in as far as they are built on the supposition of a twofold justification, ought to be rejected as not agreeable to the truth of the gospel.—The same judgment should be pronounced on all those explications of the doctrine of justification, which have any tendency to weaken the obligation of good works. For although the abettors of these explications, attempt to remove that inconveniency by a variety of subtle distinctions, these being not easily understood by the common people, make little or no impression on their minds; while the consequences which flow from the doctrine they are intended to vindicate, being obvious and agreeable to men's passions, have the greatest influence to make them hope for salvation, notwithstanding they continue in their sins. But all hopes of this sort being expresly condemned in the gospel, every explication of the doctrine of justification which warrants such hopes, I repeat it, ought to be rejected, not only as unscriptural, but as dangerous in the highest degree.

CONCLUSION.

Thus have I endeavoured to shew, that the belief of the doctrines of revelation, is not necessary to the justification of those who are destitute of revelation: and that neither the belief of any particular doctrine, such as, that *Jesus is Christ the Son of God*, nor of any determinate number of doctrines, such as those contained in creeds and confessions, is necessary to the justification of all who enjoy revelation; because all have not an equal opportunity of knowing, nor an equal capacity to comprehend these doctrines: But that justifying faith consists in one's believing such doctrines of religion as God hath given him an opportunity and a capacity of knowing; and in his being at pains to acquire such a knowledge of these doctrines as his talents and opportunities enable him to acquire; whether he hath nothing but his own reason and conscience to direct him, or hath these

faculties

faculties aided by an external revelation: Consists also in habitually recollecting these doctrines, so as to be influenced by them, not to a single act of obedience only, but to an habitual compliance with the will of God, as far as he knows it. This idea of justifying faith, I have been at pains to explain and establish by the example of Abraham's justification, because it accords perfectly with all the things said of justifying faith in the scriptures, and is what men in every age and nation may acquire with those assistances which God grants to the sincere; and because it is such a faith as qualifies men for heaven, and which, according to the tenor of the new covenant made after the fall with Adam and all his posterity, will be accounted to them for righteousness through the merits of Christ.—I have likewise shewed, that the inspired writers have ascribed men's justification to good works, as expressly as to faith; not however as if either had any meritorious influence in procuring justification, but as conditions equally required by God, and equally necessary to render men capable of eternal life, and so inseparably connected, that it is impossible for the one to exist without the other.—Farther, I have proved, that the common opinion concerning the justification of believers in the present life, from which so many dangerous consequences have been deduced, is founded in a misunderstanding of the scripture phraseology, and is not agreeable either to reason or experience: not to reason; for how can a man be justified till his trial is finished, and there is an opportunity of judging of his whole conduct? nor to experience; for where is the believer, who in the present life is freed from any of the temporary penal consequences of sin, and is put in possession of the reward which God hath promised to bestow on them whom he accepteth as righteous? The judgment and acquittal of believers, will not happen till Christ returns to judge the world; at which period believers of all ages and nations being raised from the dead, will, by Christ's sentence as judge, be freed for ever from misery and death, and be put in possession of eternal life.

To conclude, I have thus largely treated of *justification by faith*, not only because it hath been the subject of much controversy in modern times, but because wrong notions concerning that important article of Christianity, have a tendency to weaken the obliga-

obligations of morality: Whereas, right conceptions concerning it, afford the ſtrongeſt motives to an holy life, throw a great light on the revelations of God, and ſhew the method of ſalvation diſcovered in theſe revelations, to be conſonant to the beſt ideas men can form of the character of God as the righteous Governor of the univerſe.

PREFACE

TO THE

GALATIANS.

THE Galatians were the defcendants of thofe Gauls, who finding their own country too ftrait for them, left it after the death of Alexander the Great, in queft of new fettlements. Thefe emigrants, on leaving their own country, proceeded eaftward along the Danube, till they came to where the Save joins that river. Then dividing themfelves into three bodies under the conduct of different leaders, one of thefe bodies entered Pannonia, another marched into Thrace, and a third into Illyricum and Macedonia. The party which marched into Thrace, paffed over the Bofphorus into the leffer Afia, and hiring themfelves to Nicomedes, king of Bithynia, affifted him to fubdue his brother Zipetes, with whom he was at war; and in reward for that fervice, they received from him a country in the middle of the leffer Afia, which from them was afterwards called *Gallogræcia*, or *Galatia*.

The inland fituation of Galatia preventing its inhabitants from having much intercourfe with more civilized nations, the Gauls fettled in that country continued long a rude and illiterate people. Yet they wanted neither the inclination, nor the capacity to receive inftruction. For when Paul came among them, and preached to them, they were fo ravifhed with the doctrines of the gofpel, that they thought themfelves the happieft of mortals; and were fo ftrongly impreffed with a fenfe of the obligation they lay under to the apoftle for having enlightened them with refpect to religion, that they thought they could never repay it, Gal. iv. 15. In fhort, his preaching and miracles had fuch an effect on the Galatians, that great numbers of them renouncing heathenifm and embracing the gofpel, they formed

many

many ſeparate Chriſtian churches, called in the inſcription of the apoſtle's letter to them, *The churches of Galatia.*

How little intercourſe the Galatians had with the neighbouring nations, may be known from this, that at the time St. Paul preached the goſpel to them, and for many ages afterwards, they continued to ſpeak the language of the country from whence they came. So Jerome, who lived more than 600 years after that people ſettled themſelves in Aſia, informs us. For he tells us, that in his time, the language of the Galatians was the ſame with that which he had heard ſpoken when he was at Treves. See Rollin's Ant. Hiſt. B. xvi. Sect. 5.

Sect. I. *Of the Time when, and of the Perſon by whom the Galatians were converted to the Chriſtian Faith.*

Luke, in his hiſtory of the Acts of the Apoſtles, hath not told us directly at what time, nor by whom the Galatians were converted. But he hath mentioned Paul's journey into Phrygia and Galatia, for the purpoſe of confirming the churches, chap. xvi. 5, 6. And from what he tells us, Paul ſaid to Barnabas, when he propoſed that journey to him, we learn, that he and Barnabas had formerly preached the goſpel in the cities of Phrygia and Galatia. Acts xv. 36. *Let us go again and viſit our brethren, in every city where we have preached the word of the Lord, and ſee how they do.*—Acts xvi. 4. *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem.* 5. *And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.* 6. *Now when they had gone throughout Phrygia, and the region of Galatia, &c.*—It is true, in the hiſtory which Luke hath given, Acts xiv. of the journey we allude to, which Paul and Barnabas made into the countries of the Leſſer Aſia, for the purpoſe of preaching to the Gentiles, it is not ſaid expreſsly that they went into Phrygia and Galatia: But he hath mentioned particulars, from which it may be gathered, that in the courſe of that journey they preached in both of theſe countries. For example, having given an account of their being ſent forth by the Holy Ghoſt, and mentioned the countries through which they paſſed, Acts

xiii. 4, 5, 6 13, 14. 51. the hiſtorian, in the beginning of chap. xiv. relates what happened to them in Iconium, a city of Lycaonia; then adds, ver. 5. *And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe them deſpitefully, and to ſtone them,* 6. *They were ware of it, and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about.* 7. *And there they preached the goſpel.*—What the region was which lay round about the cities of Lycaonia, we learn from Pliny, *lib.* v. *c.* 27. who ſpeaks of a part of Lycaonia as bordering on Galatia, and ſays it contained fourteen cities, of which Iconium was the moſt famous. Farther, Strabo, in a paſſage quoted by Cellarius, Geog. vol. ii. p. 201. ſpeaks of a part of Lycaonia, which bordered on Phrygia. Wherefore, ſince Galatia and Phrygia lay contiguous to Lycaonia, they probably were *the region round about* Lycaonia, into which Paul and Barnabas went and preached, after leaving Lycaonia, and where *they taught many*, before they returned to Lyſtra; as mentioned, ver. 21.—Theſe facts and circumſtances joined make it more than probable, that when Paul ſaid to Barnabas, *Let us go and viſit our brethren in every city where we have preached the word of the Lord*, he meant, among the reſt, the cities of Phrygia and Galatia.

However, if I judge rightly, even this was not the firſt time Paul preached in Galatia. For his firſt preaching in that country, is thus diſtinguiſhed by himſelf: Gal. iv. 13. *Ye know indeed, that in weakneſs of the fleſh, I preached the goſpel to you at firſt.* 14. *Yet my temptation which was in my fleſh, ye did not deſpiſe, neither did ye reject me.* Now if this *weakneſs of the fleſh*, which he calls *a temptation in his fleſh*, was, as is generally ſuppoſed, ſome viſible bodily weakneſs occaſioned by his rapture into the third heaven, his firſt preaching in Galatia probably happened ſoon after his rapture, and before Barnabas brought him from Tarſus to Antioch, as mentioned, Acts xi. 25, 26. conſequently before the church in that city, ſeparated him and Barnabas to go and preach to the Gentiles, as related Acts xiii. 1, 2, 3.—This appears likewiſe from thoſe paſſages in the epiſtle to the Galatians, in which Paul inſinuates that he was the perſon who had firſt called them to the knowledge and belief of the goſpel, Gal. i. 6. 11. iii. 5. iv. 11, 13. 19. v. 8. For if Paul was the perſon who firſt

first called the Galatians, it must have happened before he and Barnabas went from Antioch, by the appointment of the Holy Ghost, to preach to the Gentiles. The reason is plain: If the Galatians were first called to the knowledge of the gospel, when Paul and Barnabas preached in those parts of Galatia, which lay round about Lycaonia, Paul could not with truth have called himself their spiritual father, seeing Barnabas, on that occasion, was equally active with him in preaching to the Galatians; and no doubt converted some of them.

From all these facts and circumstances united, I think it is reasonable to conclude, that after Paul was sent to Tarsus, to avoid the rage of the Jews in Jerusalem, as mentioned Acts ix. 30. he went from Tarsus, where he abode several years, into Phrygia and Galatia soon after his rapture; which I suppose happened at Tarsus, or somewhere in Cilicia: That in Phrygia he preached and gathered churches at Laodicea, Colosse, and Hierapolis; and in Galatia, at Ancyra, Pessinus, Tavium, Germa, and other cities, called in the inscription of his letter, *the churches of Galatia:* That afterwards, when he and Barnabas fled from Lycaonia, into the region of Phrygia and Galatia which lay round about Lycaonia, they preached the gospel, and taught many in the cities of Phrygia and Galatia: That the brethren in these cities, being of the number of those to whom Paul and Barnabas, in the course of this journey, preached the gospel, they, among others, were the persons whom, after the council of Jerusalem, Paul proposed to Barnabas to visit as brethren, that they might see how they did: And that after Paul and Barnabas separated on account of their contention about John Mark, the churches in the cities of Phrygia and Galatia, mentioned above, were those whom Paul and Silas are said to have established in Phrygia and Galatia, by delivering to them copies *of the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem*, Acts xvi. 4. 6.

Sect. II. *Of the Date of the Epistle to the Galatians.*

The opinions of learned men concerning the date of St. Paul's epistle to the Galatians, are widely different. Theodoret thought

 it

it one of those epistles, which the apostle wrote during his first confinement at Rome; in which he is followed by Lightfoot and others. But seeing in the other epistles which the apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted.—Because there is nothing said in the epistle to the Galatians, of Paul's having been in Galatia more than once, L'Enfant and Beausobre think it was written during his long abode at Corinth, mentioned Acts xviii. 11. and between his first and second journey into Galatia. This opinion Lardner espouses, and assigns the year 52 as the date of this epistle.—The author of Miscellanea Sacra, who is followed by Benson, supposes it to have been written from Corinth.—Capel, Witsius, and Wall, say it was written at Ephesus, after Paul had been a second time in Galatia. See Acts xviii. 23. xix. 1. Fabricius thought it was written from Corinth during the apostle's second abode there, and not long after he wrote his epistle to the Romans.—This likewise was the opinion of Grotius.—Mill places it after the epistle to the Romans; but supposes it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancies the apostle refers, Gal. ii. 10. And that the brethren who joined him in writing to the Galatians, chap. i. 2. were those mentioned, Acts xx. 4.—Beza, in his note on Gal. i. 2. gives it as his opinion, that the brethren who joined Paul in his letter to the Galatians, were the eldership of the church at Antioch, and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the apostles and elders concerning the circumcision of the Gentiles.—Tertullian, as Grotius informs us in his preface to the Galatians, reckoned this one of Paul's first epistles.

My opinion is, that Paul's Epistle to the Galatians was written from Antioch, after the council of Jerusalem, and before Paul and Silas undertook the journey, in which they delivered to the Gentile churches the decrees of the council, as related Acts xvi. 4. To this date of the epistle I am led by the following circumstances:

1. The

1. The earnestness with which Paul established his apostleship, in the first and second chapters of this epistle, and the things which he advanced for that purpose, shew that the Judaizers, who urged the Galatians to receive circumcision, denied his apostleship; and in support of their denial, alleged that he was made an apostle, only by the church at Antioch, and that he had received all his knowledge of the gospel from the apostles. This the Judaizers might alledge with some plausibility, before Paul's apostleship was recognised at Jerusalem. But after Peter, James and John, in the time of the council, gave him the right hands of fellowship, as an apostle of equal authority with themselves, and agreed that he should go among the Gentiles, and they among the Jews, his apostleship could be called in question no longer in any church, than while the brethren of that church were ignorant of what had happened at Jerusalem. We may therefore believe, that immediately after the council, the apostle would write his epistle to the Galatians, in which he not only gave them an account of his having been acknowledged by the three chief apostles, but related many other particulars, by which his apostleship was raised beyond all doubt.—This is the first reason for supposing that the epistle to the Galatians was written soon after the council of Jerusalem.

2. The second reason is taken from the inscription of the epistle, in which it is said, that all the brethren who were with Paul joined him in writing it. For as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced, in the first and second chapters, for proving his apostleship, the brethren who joined him in writing it, must have been such as knew the truth of these facts. Wherefore, they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Troas, nor of any other Gentile city where this epistle hath been dated, except Antioch. As little could they be the brethren who accompanied the apostle in his travels among the Gentiles, as Hammond conjectures. For none of them, except Silas, had any knowledge of the facts advanced in this epistle, but what they received from the apostle himself; so that their testimony was, in reality, the apostle's own testimony. The only brethren who could bear effectual testimony to these things, were those

who lived in Judea and its neighbourhood; particularly the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what had happened to Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the epistle to the Galatians was written from Antioch, and that the brethren who joined Paul in writing it, were the brethren there, whose testimony merited the highest credit. For, among them, were various prophets and teachers, whose names are mentioned, Acts xiii. 1. with others of respectable characters, whose place of residence, early conversion, eminent station in the church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing Paul's manner of life before his conversion; his being made an apostle by Christ himself; his being acknowledged as an apostle by his brethren in Jerusalem; his teaching uniformly that men are saved by faith without obedience to the law of Moses; his having strenuously maintained that doctrine in the hearing of the church at Antioch; his having publicly reproved Peter for seeming to depart from it, by refusing to eat with the converted Gentiles; and that on being reproved by Paul, Peter acknowledged his misconduct by making no reply. All these things, the brethren of Antioch could attest, as matters which they knew and believed; so that with the greatest propriety, they joined the apostle in writing the letter, wherein they are asserted.

3. That the epistle to the Galatians was written after the council of Jerusalem, and before Paul set out from Antioch on his second apostolical journey, appears from his not giving the Galatians any exhortation therein, or direction concerning the collection for the saints. At the time Paul went into Galatia from Tarsus, he does not seem to have planned that collection. Neither had he it in view, when he went into Phrygia and Galatia with Barnabas from Lycaonia. What first suggested the idea to him, was, if I mistake not, the exhortation of the apostles, when they gave him the right hands of fellowship, and agreed that he should go among the Gentiles, namely, *that he would remember the poor*; that is, remember to make collections among the converted Gentiles, for the poor of the saints in Judea. Or he may have formed the resolution, in consequence of some conversation

versation on the subject which he had with the three apostles, before he left Jerusalem. But in whatever manner it originated, as Paul doth not seem to have formed that resolution, till he went up to the council and conversed with the other apostles, he could not with propriety mention it to the Galatians in any letter, till he had explained the matter to them in conversation. And this I doubt not the apostle did, when he carried to them the decrees of the council, in his second apostolical journey through Phrygia and Galatia. And the Galatians having agreed to make the collections, he directed them in what manner to make them with the least inconvenience to themselves. And no doubt received from them their collections, when *he went over all the country of Galatia and Phrygia in order*, in his way to Ephesus, as mentioned Acts xviii. 23.—Or if any of the Galatian and Phrygian churches had not then finished their collections, they may have sent them to him during his three years abode in Ephesus. These things I infer from the following circumstance. In his first epistle to the Corinthians, chap. xvi. 1, 2. which was written from Ephesus after he had gone over all the country of Galatia and Phrygia in order, he mentioned the directions concerning the method of making the collections, which he had given to the Galatians before he wrote that letter; and desired the Corinthians to follow these directions in making their collections. Wherefore, as he did not after that go into Galatia but went from Ephesus to Corinth, and from Corinth straightway to Jerusalem with the collections, he must have received the collections of the Galatian churches, in the manner I have described.

4. When the apostle wrote his epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. *I wonder that ye are so soon removed from him who called you into the grace of Christ.* But if the epistle to the Galatians was written, either from Rome during the apostle's first confinement there; or from Corinth during his eighteen months abode in that city; or from Ephesus where he abode three years; or from Troas in his way to Jerusalem with the collections, the defection of the Galatians must have happened a considerable time after their conversion, even on the supposition that they were first called, when Paul and

Barnabas went into their country from Lycaonia. Wherefore, if the apoſtle's expreſſion, *I wonder that ye are ſo ſoon removed*, is proper, the epiſtle to the Galatians could not be written later than the interval between the council of Jeruſalem, and the apoſtle's ſecond journey into the Gentile countries with Silas, when they delivered to the churches the decrees of the council.

The foregoing arguments for the early date of the epiſtle to the Galatians, afford to that date a degree of probability, not uſually obtained in a matter ſo dark and ſo remote.—Suppoſing then, that this epiſtle was written ſoon after the council of Jeruſalem, the apoſtle at Antioch may have heard of the defection of the Galatians, by letters from ſome of the faithful among them, which he received before he went to the council. Or he may have been informed of it in Jeruſalem, during the council, by ſome who had lately come from Galatia. And after he returned to Antioch, he may have written this epiſtle to the Galatians by Titus, notwithſtanding he reſolved to viſit them ſoon, for the purpoſe of delivering the decrees of the council. For the danger they were in from the falſe teachers, and the number of thoſe who already had gone over to Judaiſm, made it neceſſary that the apoſtle ſhould write immediately, to reclaim thoſe who had apoſtatiſed, and to prevent others from following their example.

Sect. III. *Of the Occaſion of writing the Epiſtle to the Galatians.*

Not long after the Galatians embraced the goſpel, certain Jewiſh Chriſtians zealous of the law of Moſes, came among them and taught them, that unleſs they were circumiſed and obeyed the law, they could not be ſaved, Gal. v. 2. And ſo ſucceſsful were theſe Jewiſh zealots in propagating this error, that ſome of the Galatians actually ſubmitted to be circumciſed, Gal. v. 2.—12.

The doctrine of the Judaizers, concerning the neceſſity of circumciſion to men's ſalvation, the apoſtle termed *another goſpel*; or rather, he declared it to be *no goſpel* at all, becauſe the Judaizers, utterly ignorant of the nature and efficacy of Chriſt's death,

death, affirmed that the gospel had no sacrifice for sin; and that pardon and justification were only to be obtained through the Levitical atonements; for which reason they exhorted the Galatians to be circumcised, that they might be entitled to the benefit of these atonements. However, as they acknowledged Jesus to be a prophet sent of God, and considered his doctrines and precepts as an excellent institute of morality, they did not require the Galatians to renounce the gospel, but exhorted them to join the law with it, that by adopting the expiatory rites of the law, the gospel might be rendered a complete and effectual form of religion.

Some however of the Galatians, better instructed, opposed these errors as contrary to the doctrine of Paul, whom they still respected as their spiritual father. Wherefore the Judaizers, to lessen his credit, represented to the Galatians, that he was none of those who had accompanied Jesus during his ministry on earth, and from that circumstance they inferred that he was no apostle; or at best an apostle of men; that he received his commission to preach the gospel from the brethren at Antioch, or from the apostles at Jerusalem; that any knowledge of the gospel which he possessed, had been communicated to him by those who gave him his commission; that very little regard was due to the doctrine of such a teacher; that the apostles who accompanied Christ in his lifetime, being well acquainted with the true nature of the gospel, had a better claim to be followed, especially Peter, James, and John, who, as the false teachers affirmed, themselves obeyed the law, and enjoined it to all, as necessary to salvation; and that if Paul taught differently from them, it might be presumed, either that he did not rightly understand their doctrine, or that he did not faithfully interpret it. They even went so far as to affirm, that Paul himself had now changed his doctrine, and preached the necessity of circumcision, chap. v. 11.

To these calumnies the Galatians gave the more heed, that Paul's apostleship was not generally known in the church at that time. And as a few were already drawn away, and others were in danger of following, it is not improbable that some of the faithful among them judged it necessary to give the apostle an account of the Galatian churches, in a letter, which, as was formerly

formerly obſerved, he may have received at Antioch, before he went to the council of Jeruſalem. Or, the matter may have been diſcovered to him in Jeruſalem, by ſome of the brethren who had lately come from Galatia. For ſoon after his return from the council, to Antioch, he wrote, as I ſuppoſe, this letter, in which he rebuked the churches of Galatia, with that authority and ſharpneſs which, as their ſpiritual father, he was entitled to uſe in correcting their errors. In this letter alſo, by appealing to the reception which he met with from the apoſtles in Jeruſalem, and to a variety of other facts, but eſpecially by relating how he withſtood Peter publicly at Antioch, for ſeparating himſelf from the converted Gentiles, on account of their not being circumciſed, (all which facts, the brethren at Antioch who joined him in this letter, atteſted,) he effectually overturned the calumnies of his enemies, and eſtabliſhed his own apoſtolical authority, in the cleareſt manner. Then, by a variety of arguments taken from the Jewiſh ſcriptures, he completely confuted the error of the Judaizers who inculcated *circumciſion*, that is, obedience to the law of Moſes, as neceſſary to ſalvation.

Here it may be proper to obſerve, that although the ſubject treated of in the epiſtles to the Romans, and to the Galatians, be the doctrine of *juſtification by faith*, the two epiſtles differ materially in this reſpect, that the epiſtle to the Romans was written to prove the juſtification of men by faith, *without works of law*, that is, without a perfect obedience to the law of God written on men's hearts. Whereas, the epiſtle to the Galatians, was deſigned to prove that men are juſtified by faith, *without the works of the law of Moſes*. This appears from the following, among other paſſages, Gal. iii. 2. *This only would I learn from you: By the works of the law received ye the Spirit? or by the obedience of faith?* that is, by performing the rites of the law of Moſes, or by obeying the goſpel, which requires faith in order to juſtification? 3. *Are ye ſo ſenſeleſs, that having begun in the Spirit, ye now make yourſelves perfect by the fleſh?*— 5. *He then who ſupplied to you the Spirit, and wrought miracles among you, did he theſe on account of the works of the law, or on account of the obedience of faith?* Here the oppoſition ſtated between the works of the law, and the obedience of faith,

and between the Spirit and the flesh, plainly sheweth, that by *the law* in this discourse, the apostle means *the law of Moses.* Or if any doubt remains on the subject, it will be removed by attending to the apostle's reasoning in the following part of the chapter: where having proved that the justification of sinners by faith, was established in the covenant with Abraham, he told the Judaizers, ver. 17. that the law which was given long after the promise, could not annul the promise, by introducing a method of justification different from that established by the promise.—The following passages, in like manner shew, that in this epistle *the law*, means *the law of Moses.* Gal. iv. 21. *Tell me ye who wish to be under the law, why do ye not understand the law.* Gal. v. 1. *Stand fast therefore in the freedom wherewith Christ hath freed us. And be not again held fast in the yoke of bondage.* 2. *Behold, I Paul, say to you, that if ye be circumcised, Christ will profit you nothing.* 3. *And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law.* 4. *Ye are separated from Christ who are justified by the law: ye are fallen from grace.* In short the whole strain of the reasoning in the epistle to the Galatians, sheweth plainly, that the apostle's design in writing it, was to prove against the Jews, that none of them could be justified by the works of the law of Moses. That law required perfect obedience to all its precepts moral and ceremonial, under the penalty of the curse, from which the atonements and purifications prescribed by Moses, had no influence to deliver the sinner. Whereas in his epistle to the Romans, the apostle treats of justification on a more enlarged plan: his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, that is, the works which the law of God written on men's hearts, enjoins; but all must be justified gratuitously by faith, through the obedience of Christ. See Ess. vi. sect. 1. Wherefore, the two epistles taken together, form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.

In writing on these subjects to the Galatians, it must be confessed the apostle shewed great anxiety and earnestness, and even a consider-

a considerable degree of displeasure with his adversaries. But in so doing, he is by no means blameable. For if he had not vindicated himself from the calumnies propagated by his enemies, where would have been the authority of his discourses and writings? And what use could they have been of to the world as a rule of faith? And with respect to circumcision, and obedience to the law of Moses, if the Judaizers had been allowed to establish these as necessary to salvation, Judaism, as was observed in the preface to the Romans, page 166. would have been the religion of the world, to the utter subversion of Christianity. In a word, of all the questions respecting religion which were agitated in the first age, this concerning the justification of sinners by faith, without the works of the law of Moses, was the most interesting. By the establishment of that doctrine, a bulwark was raised against the re-entering of those superstitions, which disfigured the preceding forms of religion. For if the sacrifices and ceremonies of the law of Moses, which were all of divine appointment, had no efficacy in procuring the pardon of sin, none of the rites of men's invention, on which the superstitious set such a value, can have any influence in procuring that blessing.—Besides, on the right determination of this question, the comfort of the Gentile converts in the first age, and their hope of salvation, hanged. No wonder then, that Paul, to whom Christ had committed the conversion and instruction of the Gentiles, was zealous in teaching the doctrine of justification, without the works of the law of Moses; and in boldly reproving, and even threatening those who taught the contrary doctrine, agreeably to the injunction which he afterwards gave to Titus in a similar case, Tit. i. 13. *Rebuke them sharply, that they may be healthy in the faith.*

The erroneous doctrines of the Judaizing teachers, and the calumnies which they spread for the purpose of discrediting Paul as an apostle, no doubt occasioned great uneasiness of mind, to him and to the faithful in that age; and did much hurt, at least for a while, among the Galatians. But in the issue, these evils have proved of no small service to the church in general. For by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his

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being a real *apostle*, called to the office by Jesus Christ himself, and acknowledged to be an apostle by them who were apostles before him; consequently we are assured that our faith in the doctrines of the gospel, as taught by him, (and it is he who hath taught the peculiar doctrines of the gospel most fully,) is not built on the credit of men, but on the authority of the Spirit of God, by whom Paul was inspired in the whole of the doctrine which he hath delivered to the world. See Pref. to 2 Corinthians, sect. ii. page 3.

This letter being directed to the churches of Galatia, it was to be read publicly in them all. We may therefore suppose, that it was sent first to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the first epistle to the Thessalonians was appointed to be read to all the holy brethren in that city, and in the province of Macedonia. See Prelim. Ess. ii. page 73.

I have hinted above, that Titus was the bearer of the epistle to the Galatians. My reasons for that conjecture are, 1. That Titus being a Greek, was greatly interested in the doctrine which this epistle was written to establish, and would willingly undertake the office of carrying it to the Galatians; more especially as he was mentioned in it by name. 2. Having been present in Jerusalem with Paul at the council, he could by word of mouth attest the things which happened in Jerusalem, to which the apostle appealed in proof of his own apostleship, and in proof of the doctrine which he uniformly taught. And that doctrine Titus no doubt confirmed, by relating to the Galatians, that Paul resisted the Judaizers in Jerusalem, when they attempted to have Titus himself circumcised.—However, if the reader thinks Titus was not the bearer of this letter, he may suppose it was sent by the person who brought the apostle word of the defection of the Galatian brethren, which occasioned its being written.

Sect. IV. *Of Paul and Barnabas's journey to Jerusalem, mentioned* Gal. ii. 1. *and of the Decree passed by the Council of Jerusalem respecting the converted Gentiles.*

According to the general opinion, the occasion of the apostle's journey to Jerusalem, mentioned Gal. ii. 1. is related, Acts xv. 1. as follows: *And certain men who came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*—Some of the things which happened to these messengers in Jerusalem after their arrival, Paul mentioned to the Galatians, chap. ii. 2.—10. But he said nothing of the decision which the apostles and elders gave concerning the matter referred to them by the brethren of Antioch. Our knowledge of that decision, and of the deliberation which preceded it, we owe to Luke, who tells us, their decision was directed to the brethren of the Gentiles who were in Antioch, and Syria, and Cilicia; and that it was expressed in the following terms, Acts xv. 28. *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: 29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well.* This decision or decree hath given rise to much controversy. For according to many, *the brethren of the Gentiles*, to whom the apostles directed their decree, were the whole Gentile converts without distinction. But others contend, that they were the converts from that class of Gentiles, who were called *proselytes* by the Jews. The determination of this point involves some important consequences, and merits to be examined with care.

And first of all, the account which Moses hath given of the character and obligations of the different sorts of persons who lived with the Jews in the land of Canaan, must be considered. He hath mentioned them under the denominations of, *The circumcised stranger; The sojourning stranger;* and *The alien* or foreigner.—*The circumcised stranger* was in every respect a Jew.

For

For it is declared, Exod. xii. 48, 49. and elsewhere, that *to the home born, and to the circumcised stranger, there is one law.* Hence the circumcised strangers were called *strangers within the covenant*, and *just strangers.* The LXX. call them Προσηλυτοι, *Proselytes*, by way of eminence: and of them our Lord spake, when he said to the Pharisees, Matt. xxiii. 15. *Ye compass sea and land to make one proselyte.—The sojourning stranger*, went by the name of *The stranger within their gates.* In the Greek language they were denominated Παροικοι, *Sojourners.* In the history of the Acts of the Apostles, this sort of strangers are called *Religious*, or *worshipping proselytes.*

To know who *the brethren of the Gentiles* were, to whom the apostles and elders directed their decision, it will be of use to consider the duties and privileges of those Gentiles who were called *sojourning strangers*, and *worshipping proselytes.* Their duties are described by Moses as follows: They were bound, 1. To observe all the moral and judicial precepts of the law, whereby injuries were restrained, and crimes were punished, and justice in dealings was maintained, Numb. xv. 30.—2. To worship no God but the God of Israel. For idolatry was forbidden to every inhabitant of Canaan, under the pain of death, Levit. xxvi. 1. Deut. xxvii. 15. And because the partaking with the heathens in the feasts on their sacrifices, was a joining with them in their idolatry, *the stranger within their gates*, was to abstain from all such meats. In short, the absolute renunciation of idolatry, was the condition on which any stranger or Gentile was permitted to dwell among the Isaaeiites.—3. To abstain from blood, whether pure or mixed, under the pain of death, Levit. xvii. 10. and from every thing that had been strangled, with an intention to keep the blood in it, ver. 13. But all the other kinds of food which were prohibited to the Israelites, they were permitted to eat; and therefore, it was unlawful for the Israelites to go into their houses, and to eat with them, Acts x. 28.—4. To abstain equally with the Israelites from all incestuous marriages, and unnatural lusts, called in the Hebrew language *Zanuth*, and in the Greek Πορνεια, Levit. xviii. 26.—5. To eat no leavened bread during the passover week, Exod. xii. 19. although such strangers were not allowed to eat the passover, ver. 43. unless they submitted to be circumcised, ver. 48.—6. To keep the sabbath, Exod. xx. 10.

because

because it was instituted to preserve the memory of the creation of the world in six days, and of God's resting on the seventh. They were likewise bound to observe the fast of the 10th of the seventh month, Levit. xvi. 29. and the feast of weeks, Deut. xvi. 11.—14.

With respect to the privileges of the sojourning strangers, or worshipping proselytes, we know, that by observing the above mentioned precepts, they were entitled to a variety of civil privileges: Such as,—1. A right to live among the Israelites, and to enjoy the protection of the laws, and to be exempted from oppression, Levit. xix. 33, 34. And the Israelites were to exercise humanity and compassion towards them, in all their dealings with them, Exod. xxii. 21. xxiii. 12. Deut. x. 18.—2. They had an equal right with the Israelites to the cities of refuge, Numb. xxxv. 15.—3. They had a right to join in such parts of the worship of the God of Israel as were in use among the patriarchs; and which were not peculiar to the Mosaic œconomy. For example, they might offer burnt-offerings, Levit. xvii. 8. Numb. xv. 15, 16. In later times, even those heathens who did not live in Canaan, were permitted to offer sacrifices to the God of Israel in the temple of Jerusalem; as is evident from Joseph. Antiq. xviii. 5. 3. Bell. ii. 12. 6. and for that purpose they came up to the Jewish festivals, John xii. 20. Likewise *the stranger*, or worshipping proselyte, had a right to pray to God in the temple, and in the synagogues through the land: For the outer court of the temple was appropriated to their use. Accordingly, at the dedication of the temple, Solomon, in his prayer, mentioned *the stranger coming from a far country to worship*, 1 Kings viii. 41. See also Mark xi. 17. The proselytes also seem to have prayed in their own houses, at the hours of the morning and evening sacrifices, Acts x. 3, 4. at which times the Jews likewise prayed.—4. The worshipping proselyte had a right to hear the law read and explained at the great festivals, Deut. xxxi. 12. consequently they were entitled to hear the scriptures read in the synagogues, and to hear those discourses on religion, and those exhortations to piety, which were given in the synagogues, by the more knowing to the more ignorant. These rights the worshipping proselytes enjoyed, not in Judea only, but in all the countries where the Jews had synagogues.

Such

Such being the duties and the privileges of the worſhipping proſelytes, that is, of thoſe Gentiles who were entitled to join the Jews in certain parts of their worſhip, I am inclined to agree in opinion with thoſe who think the decree of the apoſtles and elders, had for its object thoſe Gentiles, who having been formerly worſhipping proſelytes, had embraced the goſpel; and not the converts from idolatry.—My reaſons for being of this opinion, are theſe:

1. The arguments uſed by Peter and James in the council, make it probable, that the converted proſelytes, and not the converted idolaters, were *the brethren of the Gentiles*, concerning whom the apoſtles and elders deliberated, and whom by their decree they bound to obſerve the four precepts mentioned in it; while they declared them free from all the other precepts of the law of Moſes. For example, when Peter ſaid in the council, Acts xv. 7. *God made choice among us, that the Gentiles by my mouth, ſhould hear the word of the goſpel and believe,* he evidently ſpake of Cornelius and his company, none of whom were idolatrous Gentiles, at that time, but *devout men who feared God*, Acts x. 2.—In like manner, when James ſaid in the council, Acts xv. 14. *Simeon hath declared, how God at the firſt did viſit the Gentiles to take out of them a people for his name,* he plainly ſpake of Cornelius and his company.—Farther, James told them, that the calling of Cornelius and his friends by Peter, had happened in fulfilment of the words of the prophet Amos, chap. ix. 11, 12. which he thus expreſſed, Acts xv. 16. *I will return and will build again the tabernacle of David.*—17. *That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord.* Wherefore ſince the idolatrous Gentiles were not called by the name of God, *the Gentiles* in after times on whom God's name was to be called, and who were to ſeek after the Lord, were not idolatrous, but devout Gentiles, worſhippers of the true God. Conſequently when James added, ver. 19. *My ſentence is, that we trouble not them, who from among the Gentiles are turned to God,* he ſpake not of the idolatrous, but of the devout Gentiles or proſelytes, who were more perfectly turned to God by believing the goſpel.

2. This appears ſtill more clearly, from the reaſon which James aſſigned for enjoining the Gentiles, who were turned to God,

God, to obferve the four precepts mentioned in the decree, Acts xv. 21. *For Mofes of old time hath in every city them that preach him, being read in the fynagogue every fabbath day.* Did Mofes any where in his law, enjoin all the Gentiles to abftain from the pollutions of idols, and from fornication, and from things ftrangled, and from blood? Mofes delivered no precept whatever to the Gentiles, Rom. iii. 19. Wherefore, that Mofes was preached and read in the fynagogues in every city, was no reafon why the converted idolaters fhould have been enjoined to obey the four precepts mentioned by James. But if he fpake of the converted profelytes, his reafoning is conclufive. It is as if he had faid, though we free the converted profelytes from circumcifion in the fame manner that they were freed from it by Mofes, we muft write to them to abftain from the pollutions of idols, &c. becaufe thefe precepts being enjoined by Mofes to the profelytes, if they neglect them, the reading of him in the fynagogues every fabbath, making the Jews fenfible that thefe converts have forfeited their rights as profelytes, they will banifh them out of Judea.

3. That the decree of the apoftles and elders related to the converted profelytes, and not to the converted idolaters, will be acknowledged, if the converfion of the idolaters was not generally known in Jerufalem, at the time the apoftles and elders met to confider of the circumcifion of the Gentiles. That their converfion was then a fecret, appears from what Paul told the Galatians, Chap. ii. 2. namely, that when he came to Jerufalem, *he communicated that gofpel which he preached to the Gentiles, to them who were of reputation, but privately left perhaps he had run, or fhould run in vain.* Wherefore though it be faid, Acts xv. 3. that Paul and Barnabas declared *the converfion of the Gentiles*, as they paffed through Phenice and Samaria in their way to Jerufalem, the fecrecy obferved by Paul, when he communicated to the three chief apoftles the gofpel which he preached to the Gentiles, obliges us to fuppofe, that by the converfion of the Gentiles, Luke meant the converfion of the profelyted Gentiles; a fenfe in which the term *Gentiles*, is often ufed by him in his hiftory of the Acts. See Chap. x. 45. xi. 1. 18. xiii. 42. See alfo Mark xi. 17.

4. That

4. That the decree related to the converted profelytes, and not to the converted idolaters, may be argued from this circumftance: That if it related to the whole body of the converted Gentiles, the four precepts enjoined by the decree, are neceffary to all Chriftians at this day, and to the end of the world, as a term of falvation. Confequently all who profefs the gofpel, ought to abftain from eating blood, and things ftrangled, and meats offered to idols, notwithftanding St. Paul hath declared, 1 Tim. iv. 4. *That every creature of God is good, being received with thankfgiving, and nothing is to be caft away.*—Rom. xiv. 14. *That no meat is unclean in itfelf.*.—1 Cor. vi. 12. *That all meats are lawful*, to every believer—Rom. xiv. 17. *That the kingdom of God is not meat and drink.*—1 Cor. viii. 8. That the eating, or not eating, of this or that kind of meat, *does not recommend any one to God.*—1 Cor. x. 25. That the Corinthians might eat *whatever was fold in the fhambles*, and ver. 27. *whatever was fet before them* in the houfes of the heathens, *afking no queftion* about its having been offered to idols.—Laftly, That in none of the places of Paul's epiftles, where he hath fpoken of meats, is there the leaft intimation that the eating of things ftrangled, and of blood, and of meats offered to idols, except in the idol's temple as an act of worfhip, is forbidden to Chriftians. From all which, I conclude, that the prohibition in the decree, related to none of the brethren of the Gentiles, but the converted profelytes only.

Perhaps it will be faid, that the four precepts were not enjoined in the decree as things neceffary to falvation, but as neceffary on account of the prejudices of the Jewifh believers; and that the obligation of thefe precepts was only temporary. To this I anfwer, 1. That at the time the apoftle Paul in his epiftles declared all meats lawful, the prejudices of the Jewifh believers were as ftrong as ever.—2. That neither in the hiftory of the Acts, nor any where elfe in the New Teftament, is there the leaft hint of the abrogation of the decree. On the contrary, we are told, Acts xxi. 21. that when Paul came to Jerufalem with the collections, James and the elders told him, the Jewifh believers who were zealous of the law, had been informed that he taught all the Jews, who lived among the Gentiles, to forfake Mofes; and therefore advifed him to quiet their minds, by ob-

ferving a folemn public rite of the law, in order to convince them, that he himfelf walked orderly, and kept the law. This advice Paul readily complied with; having never taught that the law of Mofes, as the municipal law of Judea, was to be forfaken by the Jews or by the profelytes. What he taught every where, was, that the keeping of the law of Mofes, was not neceffary to the falvation either of Jews or Gentiles: and, that if any man fought falvation by keeping the law, Chrift would profit him nothing, Gal. v. 2. 4.

To prevent this fourth argument from being mifunderftood, it is proper to add, that by reftricting the decree to the converted profelytes, and by teaching that it laid no obligation on any other denomination of believers, it is not meant to infinuate that *fornication*, like the eating of things ftrangled and of blood, was by the decree allowed to the converted idolaters. All Chriftians ever were, and ftill are bound to abftain from inceftuous marriages, unnatural lufts, and every fpecies of fornication. But their obligation to abftain from thefe vices, doth not arife from their having been forbidden to the Ifraelites and profelytes by Mofes, but from their being exprefsly forbidden by Chrift and his apoftles. At the death of Chrift, the law of Mofes was abolifhed in all its parts, to all mankind as a religious inftitution, Coloff. ii. 14. note 5. Wherefore, no one is obliged to perform any moral duty, becaufe it was enjoined by Mofes, but becaufe it is written on men's hearts, and is enjoined by Chrift; who in his gofpel hath renewed the moral precepts of the law of Mofes, with greater efficacy than they were enjoined to the Jews, having eftablifhed them on better promifes than were held forth in the law.

5. That *the brethren of the Gentiles*, who were bound by the decree, were the converted profelytes alone, may be argued from the reproof which Paul gave to Peter, for refufing to eat with the Gentiles in Antioch.

After the council, Peter followed Paul to Antioch, and did eat with the Gentiles, before certain perfons came from James; but when they were come, he withdrew and feparated himfelf. For this Paul blamed him openly, as compelling the Gentiles to Judaize. I afk, Did Paul mean that Peter compelled the Gentiles

tiles to obferve the four precepts enjoined in the decree? If the decree was general, we cannot doubt that all the converted Gentiles in Antioch were obferving thefe precepts when Peter withdrew from them, and did not need to be compelled to obferve them. And if they were not obferving them, Peter did right to compel them; and was not to be blamed for fo doing. Or, by Peter's compelling the Gentiles to Judaize, did Paul mean, that he compelled them to receive circumcifion, and give obedience to the whole law of Mofes? This I think no one will affirm, who recollects what Peter and James declared in the council, that that law was not to be put on the necks of the Gentiles. The truth is, the *Judaizing* to which Peter compelled the Gentiles, by feparating himfelf from them after the council paffed their decree, cannot be underftood, on the fuppofition that their decree related to the whole body of the Gentiles: but it may eafily be explained, if it related to the converted profelytes only. For when the converts from idolatry began to multiply in Antioch, through the labours of Paul and Barnabas, it is natural to think, that after the council of Jerufalem had bound the converted profelytes to obferve the four precepts as formerly, the zealous Jewifh believers in Antioch would infift, that the converts from idolatry ought to be put on the fame footing with the converted profelytes, and be obliged to obey the four precepts: that the brethren of Antioch confulted James on the queftion, who it would feem fent them word by their meffengers, that the converted idolaters were bound by the decree equally with the profelytes: that the idolatrous Gentiles, rightly inftructed by Paul, refufed to obferve thefe precepts: and that on their refufal, Peter, who happened to be then in Antioch, withdrew from them; although before the meffengers returned from James, he had gone into their houfes, and eaten with them. This conduct Paul juftly condemned, as a compelling the converts from idolatry to Judaize, that is, to obey the four precepts as neceffary to falvation, contrary to the truth of the gofpel. For the idolatrous Gentiles having no connection with the commonwealth of Ifrael, were under no obligation whatever to obey the law of Mofes, and therefore, if any part of that law was bound on them by Peter, it muft have been as a term

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of ſalvation, contrary to that freedom from the law of Moſes wherewith Chriſt had made the idolatrous Gentiles free.

Theſe arguments, if I am not miſtaken, prove that *the brethren of the Gentiles*, about whom the apoſtles and elders in Jeruſalem deliberated, and concerning whom they paſſed their decree, were not converted idolaters, but converted proſelytes. And I have been at the more pains to eſtabliſh this fact, *Firſt*, Becauſe it ſhews us that the four precepts enjoined in the decree, were, as they are called in the decree, *neceſſary things* to the converted proſelytes only; not however as terms of ſalvation, but to entitle them to thoſe political privileges which were granted to them by the law of Moſes, as inhabitants of Canaan; conſequently that theſe were not religious but political precepts, whoſe obligation was confined to the converted proſelytes, and expired when that claſs of men ceaſed to exiſt. *Secondly*, Becauſe this decree, contrary to the intention of thoſe who framed it, affording a plauſible pretence to the Judaizers for inſiſting, that all the Gentile brethren were bound to obſerve the law of Moſes, the right knowledge of the perſons who were bound by that decree, will make us ſenſible that the controverſy concerning the obligation of the law of Moſes, which rent all the Gentile churches in the firſt age, was determined by the apoſtle Paul, according to the mind of his brethren apoſtles, and according to truth, when he taught, that after the death of Chriſt, the obligation which lay on the Jews themſelves to obey the law of Moſes, aroſe merely from its being the municipal law of Judea.—*Thirdly*, The right knowledge of the purpoſe for which the four precepts, mentioned in the apoſtolical decree, were enjoined on the converted proſelytes, will convince us, that Paul's practice, with reſpect to the law of Moſes, was perfectly conſiſtent with his doctrine concerning that law, and with the truth of the goſpel, which made no alteration in any perſon's political ſtate. His doctrine was, that every one ought to continue in the political ſtate wherein he had been called. Wherefore, when he exhorted the Jewiſh converts to continue ſubject to the law of Moſes, it was only becauſe it was the municipal law of Judea, which as good citizens they were bound to obey. For the ſame reaſon, he himſelf always obeyed the law whilſt he reſided in Judea.

Judea. And even in the Gentile countries where the Jews were numerous, he obferved the diftinction of meats and days appointed by Mofes, that he might gain the Jews to Chrift. And when he came to Jerufalem with the collections, becaufe a report prevailed, Acts xxi. 21. that he *taught all the Jews who were among the Gentiles to forfake Mofes, faying, That they ought not to circumcife their children, neither to walk after the cuftoms*, he, by the advice of James, affifted certain Nazarites to difcharge their vow; and thereby fhewed the falfehood of the report which was fpread concerning him. The truth is, he no where taught any of the Jews to forfake the law of Mofes, but always inculcated the obligation of that law as the law of their ftate. What he taught was, that no perfon could be juftified by the law of Mofes, and that whoever fought falvation by obedience to that law, feparated himfelf from Chrift, and was fallen from grace. Wherefore, when he himfelf obeyed the law, and advifed others to do fo, it was not as a term of falvation, but merely as a matter of political obligation.

In giving to the affembly of the apoftles, and elders, and brethren of the church of Jerufalem, who met to deliberate concerning the circumcifion of the converted Gentiles, the appellation of *The Council of Jerufalem*, I have followed the ancient ecclefiaftical writers, who generally gave it that name. Nor is the appellation improper. For though it was inferior to thofe affemblies, which in after times were dignified with the title of *Councils*, in this refpect, that it was compofed of members from one church only, it far furpaffed them all in the quality of its members, and in the authority of its decifions. It was compofed of all the apoftles who were then in Jerufalem, men endowed with the continued infpiration of the Spirit of God; and of the elders of the church of Jerufalem, moft, if not all of them, men upon whom the Holy Ghoft fell on the memorable day of Pentecoft; and of the brethren of the greateft note in that church, chofen by the different bodies of the faithful in Jerufalem who affembled in feparate places for the worfhip of God. Hence thefe brethren are called, in the preamble to the decree, Acts xv. 22. 25. *chofen men*; and ver. 22. *Chief men among the brethren.* In fhort, *the Council of Jerufalem*, confifting of fuch men, was a

more respectable assembly than any council which hath met since, or which will ever meet again. And its decisions are, without doubt, of greater authority than the decisions of those councils, who have called themselves *Oecumenical*, because composed of members gathered from the greatest part of the Christian world; and *Holy*, on the feigned pretence that their decisions were dictated by the Holy Ghost.

GALATIANS.

CHAP. I.

View and Illustration of the Facts asserted in this Chapter.

BECAUSE the falſe teachers had called Paul *an apoſtle of men*, and had ſaid that he was made an apoſtle by the church at Antioch, or at beſt by the apoſtles in Jeruſalem, he began his letter with affirming, that he was not an apoſtle of men; but an apoſtle appointed by Jeſus Chriſt himſelf, and by God the Father who raiſed Jeſus from the dead, ver. 1.—By mentioning the reſurrection of Jeſus, St. Paul glanced at the miraculous manner in which he himſelf was made an apoſtle by Chriſt after his reſurrection; and of which Luke hath given an account, Acts ix. 3.—9. He alluded to it likewiſe ver. 5. where he calls it *God's revealing his Son to him.* So that St. Paul, both in reſpect of the time and of the manner of his being raiſed to the apoſtolic office, inſtead of being inferior, was ſuperior to the other apoſtles: Chriſt came from heaven by the appointment of his Father, to qualify him for that office, and to confer it on him.—Next he told the Galatians, that all the brethren who were with him, joined him in this letter; by which he inſinuated that they atteſted the whole of the facts he was going to relate, ver. 2.—Then expreſſed his ſurpriſe, that the Galatians were ſo ſoon removed from his doctrine, to another goſpel, ver 6.—which he told them was no goſpel at all, ver. 7.—And becauſe the falſe teachers affirmed, that after converſing with the apoſtles in Jeruſalem, Paul had become ſenſible of his error, and now enjoined circumſion, chap. v. 11. he twice anathematiſed every one who preached contrary to what they had heard him preach, though it were himſelf, or an angel from heaven, who did it, ver. 8. 9.—Then aſked his opponents, whether in ſo ſpeaking he endeavoured to pleaſe men or God, ver. 10.—It ſeems the Judaizers had repreſented him to the Galatians, as one who ſuited his doctrine to the inclinations of his

his hearers: A calumny which they hoped would be believed, as Paul's apostolical character was not then generally known. Besides, the Judaizers were for the most part bad men, and capable of affirming any falsehood, which they thought would promote their views.

Farther the apostle's enemies pretended not only that he was an apostle sent forth by men, but that he was taught the gospel by Ananias, or by the brethren at Antioch, or by the apostles at Jerusalem. For he solemnly averred, that he received the gospel from no man, nor body of men whatever, but from Christ himself, ver. 11, 12.—And in proof of that asseveration, he appealed to his manner of life, both before and after his conversion, as a thing well known: That before his conversion he furiously persecuted the church, ver. 13.—And was exceedingly zealous of the traditions of his fathers, ver. 14.—In that period, therefore, of his life, he had neither opportunity nor inclination to learn any thing from the Christians. And being so great a zealot for the law, if he afterwards taught, that no man could be justified by the law, nothing but the strongest evidence had induced him to take up that opinion.—He told them farther, that when it pleased God to make him an apostle, he consulted with no person in Damascus, no Jewish doctor concerning his commission as an apostle, nor any of the brethren concerning the things he was to preach, ver. 15. 16.—Neither did he go to Jerusalem, to receive the gospel from them who were apostles before him; but he went into Arabia, and again returned to Damascus; and there acting as an apostle, he preached the gospel, which he had received by revelation from Christ, in the synagogues, where, as Luke informs us, Acts ix. 22. he confounded the Jews who dwelled at Damascus, proving that Jesus is the very Christ, ver. 17.—And did not go to Jerusalem till three years after his conversion: And then abode fifteen days with Peter, lest keeping any longer at a distance from the apostles, it might be suspected that he was acting in opposition to them, ver. 18.—On that occasion Paul saw no

Old Translation.	Greek Text.
CHAP. I. 1 Paul an apostle, (not of men, neither	1 Παυλος αποςολος (ουκ απ' ανθρωπων, ουδε δι' ανθρωπου,

Ver. 1.—1. *An apostle not from men.* Perhaps in this Paul glanced at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts i. 26.—Or his meaning may be, that he was not sent forth as an apostle, from the brethren of Antioch. See note 3. on this verse.

2. *Neither*

other of the apoftles except James the Lord's brother, ver. 19.—Having related thefe facts he folemnly appealed to God for the truth of them, becaufe they effectually eftablifhed his apoftleſhip, and confuted the calumnies of his enemies. For if it was true, that in his firft vifit to Jerufalem, after his converfion, he faw none of the apoftles but Peter and James, although it had been in their power to have made him an apoftle, it is not probable that without the knowledge and confent of the reft, they would confer that office on him a new convert, of whofe fincerity they had not as yet fufficient proof, ver. 20.—After fpending fifteen days with Peter, which was too fhort a fpace of time for him to be inftructed by Peter in the knowledge of the gofpel, he went into the countries of Syria and Cilicia, whither he was fent by the brethren, becaufe the Jews in Jerufalem, exceedingly enraged againft him for having deferted their party, and gone over to the Chriftians, fought to kill him, ver. 21.—And from Cilicia, where he abode feveral years, he went I fuppofe into Galatia. Thus it came to pafs, that for a long time after Paul's converfion, he was perfonally unknown to the churches in Judea; who had heard nothing more concerning him, but that he who formerly perfecuted the Chriftians, now preached the facts concerning Chrift, which he had formerly endeavoured to difprove, ver. 22, 23.—This great change of behaviour in fo violent an enemy, occafioned the churches to glorify God on account of his converfion, ver. 24.

From thefe things it is evident, that when Paul went into Cilicia, and from Cilicia into Galatia, he had feen none of the apoftles but two; and that he had never been at any general meeting of the apoftles to receive from them, either the office of an apoftle, or the doctrine of the gofpel. And therefore if he converted the Galatians in fome journey which he made into their country from Cilicia, the doctrine which he preached, and the miracles which he wrought, muft have been beftowed on him, not by man, but by Jefus Chrift, and by God the Father, as he himfelf hath affirmed.

NEW TRANSLATION.	COMMENTARY.
CHAP. I. 1 Paul an apoftle, not (ἀπ') *from* men [1] neither (δι') by	CHAP. I. 1 *Paul an apoftle not* fent forth *from* any fociety of *men*, *neither* appointed *by* any particular

2. *Neither by man.* Here Paul feems to have had Peter and James in his eye, whom alone he faw at his firft coming to Jerufalem after his converfion, and denies that he was appointed an apoftle by them.

3. *But by Jefus Chrift.* Paul was firft made an apoftle by Chrift, when he appeared to him in the way to Damafcus, Acts ix. 15. And three

by man, but by Jesus Christ, and God the Father, who raised him from the dead)	αλλα δια Ιησϐ Χριϛϐ, και Θεϐ πατρος τϐ εγειραντος αυτον εκ νεκρων)
2 And all the brethren which are with me, unto the churches of Galatia:	2 Και όι συν εμοι παντες αδελφοι, ταις εκκλησιαις της Γαλατιας·
3 Grace *be* to you, and peace from God the Father, and *from* our Lord Jesus Christ,	3 Χαρις ὑμιν και ειρηνη απο Θεϐ πατρος και Κυριϐ ἡμων Ιησϐ Χριϛϐ,
4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:	4 Τϐ δοντος ἑαυτον ὑπερ των ἁμαρτιων ἡμων, ὁπως εξεληται ἡμας εκ τϐ ενεϛωτος αιωνος πονηρϐ, κατα το θελημα τϐ Θεϐ και πατρος ἡμων·
5 To whom *be* glory for ever and ever. Amen.	5 Ὡ, ἡ δοξα εις τϐς αιωνας των αιωνων. αμην.
6 I marvel, that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:	6 Θαυμαζω ὁτι ὑτω ταχεως μετατιθεσθε απο τϐ καλεσαντος ὑμας εν χαριτι Χριϛϐ, εις ἑτερον ευαγγελιον·

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three years after that, his apostolic commission was renewed, Acts xxii. 21. So that he was sent forth, neither by the church at Jerusalem, nor by that at Antioch. The Holy Ghost indeed ordered the prophets at Antioch, (Acts xiii. 2.) *to separate Paul and Barnabas:* but it was *to the work whereunto he had called them* formerly. This separation was simply a recommending them to the grace of God by prayer. And in fact it is so termed Acts xiv. 26.

Ver. 2.—1. *All the brethren who are with me.* The brethren here mentioned were the brethren of Antioch, especially those who were the apostle's fellow labourers in the gospel. So the word *brethren* is used Philip iv. 21, 22. where *the brethren* are distinguished from *the saints* or *laity*. See the Pref. sect. 2. No. 2.

2. *To the churches of Galatia.* Here it is remarkable, that the churches of Galatia are not, as the other churches to which Paul wrote, designed, *the churches of God*, or *of Christ*, perhaps to signify that they did not deserve these honourable appellations, on account of their great defection from the truth of the gospel.

Ver. 4.—1. *Evil age.* Αιων πονηρϐ. In scripture *the age or world* is often put for the men of the world, and for their evil principles and practices. Thus Rom. xii. 2. *Be not conformed,* αιωνι τϐτῳ, *to this age.* See also Tit. ii. 2.—Locke is of opinion that αιων *world or age* here signifies

man,[2] but by Jesus Christ,[3] and God the Father, who raised him from the dead;

man, but by Jesus Christ, and by *God the Father who raised him from the dead,* and after his resurrection, sent him from heaven to make me an apostle;

2 And all the brethren *who* are with me,[1] *to* the churches of Galatia;[2]

2 *And all the brethren who are with me, to the churches of Galatia.* These brethren, by joining me in this letter, attest the truth of the matters I am going to relate.

3 *Grace to* you, and peace from God the Father, and FROM our Lord Jesus Christ,

3 We wish *grace to you, and happiness from God the Father, and from our Lord Jesus Christ,* by whom the Father dispenses his blessings to men,

4 Who gave himself for our sins, that he might deliver us from this present evil *age*,[1] according to the will of *our God*[2] *and Father:*

4 Because *he gave himself* to death *for our sins, that he might deliver us from* the bad principles, and practices, and punishment, of this *present evil age, agreeably to the will of our God and Father,* who determined to save us by the death of his Son.

5 To whom *be* glory for ever and ever. Amen.

5 *To whom,* for that unspeakable favour, *be* ascribed by angels and men, *honour and praise, through all eternity. Amen.*

6 I *wonder*, that ye are so soon removed from him *who* called you (εν) *into* the grace of Christ,[1] unto another gospel;

6 *I wonder that ye are so soon removed from me, who called you into the gospel of Christ,* which promises to sinners justification through faith; and that ye have embraced *another gospel,* or pretended message from God, concerning your justification:

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signifies *the Mosaic dispensation,* because the word hath that meaning in some passages; and because Christ had delivered the Jews from that dispensation. But I do not see with what propriety the apostle could call the Mosaic dispensation *evil.*

2. *According to the will of our God.* By observing that Christ died for our sins *according to the will of God,* the apostle insinuates that the efficacy of his death as a sacrifice for sin, depends on the will, or good pleasure of God; accordingly it is resolved into the sovereignty of God, Heb. ii. 10.—Christ's dying for our sins was mentioned, to convince the Galatians, that the pardon of sin was not to be obtained by the Levitical atonements, nor by any service prescribed in the law. See ver. 7. note 2.

Ver. 6. *From him who called you into the grace of Christ.* Though in other passages God is said to call men into the grace of the gospel,

I am

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

7 Ὁ ουκ εϛιν αλλο· ει μη τινες εισιν ὁι ταρασσοντες ὑμας, και θελοντες μεταϛρεψαι το ευαγγελιον του Χριϛου.

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

8 Αλλα και εαν ἡμεις η αγγελος εκ ουρανου ευαγγελιζηται ὑμιν παρ᾽ ὁ ευηγγελισαμεθα ὑμιν, αναθεμα εϛω.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you, than that ye have received, let him be accursed.

9 Ὡς προειρηκαμεν, και αρτι παλιν λεγω, ει τις ὑμας ευαγγελιζεται παρ᾽ ὁ παρελαβετε, αναθεμα εϛω.

10 For do I now persuade men, or God? or do I seek to please men? for if I

10 Αρτι γαρ ανθρωπους πειθω η τον Θεον; ει γαρ ετι

I am of Chandler's opinion, that in this passage, *Paul*, and not *God* is spoken of. For, as he wrote this chapter to prove himself an apostle, his success in calling the Galatians to the Christian faith, was fitly mentioned as one of the proofs of his apostleship, as it implied that he was assisted in that work by God.

Ver. 7.—1. *Which is not another.* The Judaizing teachers, it would seem, affirmed that their doctrine concerning the justification of men by the sacrifices and other services of the law of Moses, was another and better gospel than Paul's; understanding by a *gospel,* a message from God concerning their salvation. But the apostle assured the Galatians, that that doctrine, so far from being another or different gospel from his, was no gospel at all; consequently deserved no credit whatever.

2. *But some there are—who wish to pervert the gospel of Christ.* Μεταϛρεψαι, literally, *to overturn the gospel of Christ.* This the Judaizers effectually did by their doctrine. For if men may obtain the pardon of their sins by the Levitical sacrifices, the sacrifice of Christ is altogether unnecessary. This Paul plainly declared to the church at Antioch, Gal. iii. 21.

Ver. 8.—1. *Contrary to what we have preached to you.* Whitby, following the Greek commentators, thinks παρ᾽ ὁ should be translated, *besides what we have preached.* But certainly the other apostles, and even Paul himself, preached things besides what he had preached to the Galatians. Wherefore if Whitby's translation is just, Paul's Anathema fell on himself.

2. *Let him be anathema.* The apostle, absolutely certain of his own inspiration, and of the truth of the gospel which he had preached to the

7 Which is not another;[1] (ει μη) but *some there are who* trouble you, and *wish to* pervert the gospel of Christ.[2]

7 *Which is not another gospel*, or message from God. *But some there are who*, on pretence that their doctrine of justification by the law of Moses is authorised by God, *trouble you* with doubts concerning my doctrine, *and wish to pervert the gospel of Christ.*

8 But *even, if* we, or an angel from heaven, *should* preach *to you* (παρ' ὁ, 273.) *contrary*[1] *to what* we have preached *to* you, let him be *anathema.*[2]

8 They affirm that Peter preacheth, nay that I myself preach justification by works of law. *But even if we* who write this, *or an angel* pretending to have come *from heaven, should preach to you* a method of justification *contrary to*, or different from *what we have* formerly *preached to you, let him be devoted to destruction.*

9 As we said before, *so now* (παλιν, 270.) *a second time I say*, if any *one preach to you contrary to what* ye have received, (see Col. ii. 6. note) let him be *anathema.*

9. To shew you how certain I am of the truth of the doctrine which I preach; *As we* who write this letter *said before* jointly, *so now a second time I* Paul separately, *say, if any* man or angel, *preach to you* concerning your justification, *contrary to what ye have learned* from me, *let him be devoted to destruction.*

10 (Αρτι γαρ, 97.) *And now, do I make men my friends*[1] or God? Or do I

10 Having twice denounced destruction to myself and to all others, if we preach contrary to what was

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the Galatians concerning their justification by faith, was not afraid to foretel that he or an angel pretending to have come from heaven, would be punished eternally, if they preached contrary to what he had preached to them. And to shew the greatness of that punishment, he expressed it by the word *anathema*, which signifies one cut off from the congregation of the worshippers of God by excommunication; or, one separated to be publicly punished with death. See Rom. ix. 3. note. 1 Cor. xvi. 22. note. Perhaps also by using the word *anathema*, the apostle insinuated to the Corinthians, that they ought to have no intercourse with such teachers; but should even cast them out of their society. See Gal. v. 12. note 1.

Ver. 10.—1. *And now, do I make men my friends?* So the phrase Ανθρωπες πειθω may be translated, as it hath that signification Acts xii. 20. Πεισαντες Βλαςον, *Having made Blastus the king's chamberlain their friend.* The expression is elliptical, and may be thus supplied: *Having persuaded Blastus* to befriend them.—Because πειθεσθαι signifies *to obey* Rom.

yet pleafed men, I fhould not be the fervant of Chrift.

11 But I certify you, brethren, that the gofpel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jefus Chrift.

13 For ye have heard of my converfation in time paft in the Jews religion, how that beyond meafure I perfecuted the church of God, and wafted it:

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

ανθρωποις ηρεσκον, Χριϛȣ δȣλος ȣκ αν ημην.

11 Γνωριζω δε υμιν, αδελφοι, το ευαγγελιον το ευαγγελισθεν υπ' εμȣ, ότι ȣκ εϛι κατα ανθρωπον.

12 Ουδε γαρ εγω παρα ανθρωπȣ παρελαβον αυτο, ȣτε εδιδαχθην· αλλα δι' αποκαλυψεως Ιησȣ Χριϛȣ.

13 Ηκȣσατε γαρ την εμην αναϛροφην ποτε εν τῳ Ιȣδαισμῳ, ότι καθ' υπερβολην εδιωκον την εκκλησιαν τȣ Θεȣ, και επορθȣν αυτην.

14 Και προεκοπτον εν τῳ Ιȣδαισμῳ, υπερ πολλȣς συνηλικιωτας εν τῳ γενει μȣ, περισσοτερως ζηλωτης υπαρχων των πατρικων μȣ παραδοσεων.

Rom. ii. 8. Gal. iii. 1. Heb. xiii. 17. Whitby thinks the phrafe in this verfe may be tranflated, *Do I obey men or God?*

2. *I fhould not be the fervant of Chrift.* This is a cutting reproof to all thofe minifters, who either alter or conceal the doctrines of the gofpel, for fear of difpleafing their hearers, or to gain popularity.

Ver. 12. *I neither received it from man.* If Paul did not receive the gofpel from man, the perfect conformity of his doctrine with the doctrine of the other apoftles, is a proof that he was taught it by revelation from Jefus Chrift.

Ver. 13. *And laid it wafte.* The word επορθȣν being derived from πρηθειν *to burn*, fignifies to wafte and deftroy with great fury, as in the facking of towns.

Ver. 14.—1. *And made progrefs in Judaifm.* Και προεκοπτον may be tranflated, *becaufe I made progrefs in Judaifm.* See Eff. iv. 207. *By Judaifm* the apoftle does not mean the religion contained in the writings of Mofes and the prophets, but, as is evident from the latter part of the verfe, that religion which confifted in obferving the traditions of the fathers, and the commandments of men.

2. *Of the traditions of my fathers.* Thefe where what the evangelifts and our Lord called, Mark vii. 5. 9. *the traditions of the elders;* and *their own traditions;* to fhew that they were mere human inventions.

ſeek to pleaſe men? *If indeed I ſtill* pleaſed men, I ſhould not be the ſervant of Chriſt.[2]

firſt preached to you, *I now aſk* thoſe who ſay I ſuit my doctrine to the humours of men, *Do I* by this denunciation *make men my friends, or God? Or do I ſeek to pleaſe men? If indeed I ſtill pleaſed men*, as before my converſion, *I ſhould not be the ſervant of Chriſt.*

11 *Now* I certify you, brethren, *CONCERNING* the goſpel which was preached *by* me, *that it is not according to* men.

11 *Now*, becauſe my doctrine hath been diſregarded on pretence that I was taught it by men, *I aſſure you brethren, concerning juſtification by faith, which was preached by me, that it is not a doctrine which I was taught by man*, and which I was in danger of miſtaking.

12 For I neither received it *from* man,[1] *nor* was I taught IT, *except* by the revelation of Jeſus Chriſt.

12 *For I neither received it from Ananias, nor from any of the apoſtles at Jeruſalem, nor was I taught it* any how, *except by a revelation from Jeſus Chriſt.*

13 *Ye* have heard, (γαρ, 94.) *certainly*, of my *behaviour formerly in Judaiſm, that I exceedingly* perſecuted the church of God, *and laid it waſte.*[1]

13 To convince you of this, I appeal to my behaviour, both before and after I was made an apoſtle. *Ye have heard certainly, in what manner I behaved formerly, while I profeſſed Judaiſm; that I exceedingly perſecuted the church of God, and laid it waſte.*

14 And *made progreſs in Judaiſm*,[1] above many *of the ſame age with myſelf* in mine own nation, being more exceedingly zealous of the traditions of my fathers.[2]

14 *And* my enmity to the goſpel was occaſioned by my *making progreſs in Judaiſm*, (Acts xxii. 3.) *above many* who were *of the ſame age with myſelf in mine own nation; being more exceedingly zealous* than any of them, *in maintaining the traditions of my fathers*, in which as a Phariſee I placed the whole of religion.

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tions. It was the characteriſtic of a Phariſee to hold theſe traditions as of equal authority with the precepts of the law. Nay in many caſes they gave them the preference. Hence our Lord told them, Mark vii. 9. *Fairly ye reject the commandments of God, that ye may keep your own traditions.* The apoſtle mentions his knowledge of the traditions of his fathers, and his zeal for them as things abſolutely neceſſary to ſalvation, to convince the Galatians, that his preaching juſtification without the works of law, could be attributed to nothing but the force of the truth communicated to him by revelation.

15 But when it pleafed God, who feparated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flefh and blood:

17 Neither went I up to Jerufalem to them which were apoftles before me: but I went into Arabia, and returned again unto Damafcus.

18 Then, after three years, I went up to Jerufalem to fee Peter, and abode with him fifteen days.

15 Ὁτε δε ευδοκησεν ὁ Θεος ὁ αφορισας με εκ κοιλιας μητρος μȣ, και καλεσας δια της χαριτος αυτȣ,

16 Αποκαλυψαι τον ὑιον αυτȣ εν εμοι, ἱνα ευαγγελιζωμαι αυτον εν τοις εθνεσιν, ευθεως ȣ προσανεθεμην σαρκι και ἁιματι·

17 Ουδε ανηλθον εις Ἱεροσολυμα προς τȣς προ εμȣ αποςολȣς· αλλ᾽ απηλθον εις Αραβιαν, και παλιν ὑπεςρεψα εις Δαμασκον.

18 Επειτα μετα ετη τρια ανηλθον εις Ἱεροσολυμα ἱςορησαι Πετρον· και επεμεινα προς αυτον ἡμερας δεκαπεντε.

Ver. 16.—1. *I did not confult.* The word ανατιθεσθαι, as Budeus obferves, fignifies to depofit a fecret in the breaft of a friend. Here προσανεθεμην is ufed to denote the laying open one's cafe to another for advice.—Gal. ii. 6. the word is ufed in a fenfe fomewhat different.

2. *Flefh and blood.* This is a common periphrafis for *any man,* Matth. xvi. 17. See Eff. iv. 43. Becaufe the apoftle in the next verfe mentions his not going up to Jerufalem to them who were apoftles before him, Guyfe thinks the apoftle's meaning in this phrafe is, that he had no regard to worldly confiderations in what he now did.

Ver. 17. *I went away into Arabia.* Luke, in his hiftory of the Acts, takes no notice of the apoftle's journey into Arabia. But from the manner in which it is mentioned here, it would feem that the apoftle went into Arabia immediately after he recovered his fight and ftrength, which had been impaired by the bright light with which Chrift was furrounded when he appeared to him, and by the terror into which he was caft by that miraculous appearance. Neverthelefs, fince we are told, Acts ix. 19. that after Saul recovered his fight and ftrength, he was certain days with the difciples at Damafcus, during which he preached Chrift in the fynagogues, we muft interpret the word *immediately,* ver. 16. in fuch a manner as to admit, that after his converfion he fpent a few days in preaching at Damafcus, and then retired into Arabia: and that what is faid, Acts ix. 22. *Saul increafed the*

15 But *when God, who* separated me from my mother's womb, and called ME by his grace, *was pleased*

15 *But when God, who destined me from my birth* to be an apostle, and ordered my education with a view to that office, and who *called me* to it *by his unmerited goodness, was pleased*

16 To reveal his Son (εν εμοι) *to me*, that I might preach him (εν) *to the Gentiles*; immediately I *did not consult*[1] *flesh* and blood:[2]

16 *To shew his Son to me, that I might preach him to the heathen*, as risen from the dead, *immediately* after that *I did not consult any man* in Damascus, as having doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach:

17 Neither *did I go up* to Jerusalem, to them *who* were apostles before me, but I went *away* into Arabia,[1] and *again* returned *to* Damascus.

17 *Neither did I go up to Jerusalem, to* be instructed by *them who were apostles before me; but I went away into Arabia*, where there was no apostle; *and* having there received farther revelations from Christ, and studied the scriptures by the light of these revelations, *I again returned to Damascus*, without having seen any of the apostles.

18 Then, after three years, I went up to Jerusalem to *become acquainted with* Peter,[1] and abode with him fifteen days.

18 *Then, after three years* from my conversion, *I went up to Jerusalem to become acquainted with Peter*, *and* being introduced to him by Barnabas, who knew how the Lord had appeared to me, *I abode in his house fifteen days*.

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the more in strength, and confounded the Jews, &c. is an account of what happened after his return to Damascus from Arabia. See Harmony, Prelim. Obser. iii. And as Christ promised to tell Saul what he should do, Acts xxii. 10. we cannot doubt that it was by Christ's direction he went into Arabia, to receive farther revelations, and to shun the displeasure of the chief priests, who as soon as they heard of his embracing the cause which he had persecuted, would endeavour to put him to death. Indeed the Jews in general were so enraged against him, for going over to the Christians, that when he returned from Arabia to Damascus, such of them as lived in that city *took counsel to kill him*, Acts ix. 23. See also Acts ix. 29.

Ver. 18. *To become acquainted with Peter.* This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple, with a view to betray

them

19 But other of the apoſtles ſaw I none, ſave James the Lord's brother.

19 Ἑτερον δε των αποστολων ουκ ειδον, ει μη Ιακωβον τον αδελφον του Κυριου.

20 Now the things which I write unto you, behold, before God, I lie not.

20 Ἁ δε γραφω ὑμιν, ιδου ενωπιον του Θεου, ὁτι ου ψευδομαι.

21 Afterwards I came into the regions of Syria and Cilicia;

21 Επειτα ηλθον εις τα κλιματα της Συριας και της Κιλικιας·

22 And was unknown by face unto the churches of Judea, which were in Chriſt:

22 Ημην δε αγνοουμενος τω προσωπω ταις εκκλησιαις της Ιουδαιας ταις εν Χριστω·

23 But they had heard only, that he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.

23 Μονον δε ακουοντες ησαν, Ὁτι ὁ διωκων ἡμας ποτε, νυν ευαγγελιζεται την πιστιν ἡν ποτε επορθει.

24 And they glorified God in me.

24 Και εδοξαζον εν εμοι τον Θεον.

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them. But Barnabas, who probably had learned the particulars of his converſion from Ananias, *took him and brought him to the apoſtles* (Peter and James) *and declared to them how he had ſeen the Lord in the way*. Acts ix. 27. It does not appear that on this occaſion any thing was ſaid, either by Barnabas or by Saul, concerning Chriſt's making Saul an apoſtle at the time he converted him, and concerning his ſending him to preach to the idolatrous Gentiles, as related by the apoſtle himſelf, Acts xxvi. 16, 17, 18. Theſe things were not mentioned in Jeruſalem till Paul went up to the council, fourteen years after his converſion, Gal. ii. 2. 7, 8, 9.

Ver. 19. *James the Lord's brother.* The Hebrews, called all near relations *brothers*.—This James was the ſon of Alpheus by Mary the ſiſter of our Lord's mother. See the Pref. to the Epiſtle of James. That Paul made ſo ſhort a ſtay in Jeruſalem at this time, was owing to Chriſt, who appeared to him in a trance while in the temple, and commanded him to depart quickly from Jeruſalem, Acts xxii. 18. The brethren likewiſe adviſed him to depart, becauſe the Helleniſt Jews were determined to kill him.

Ver. 20. *The things I write to you.* From what St. Paul had already written, it appears clearly that for a conſiderable time after his converſion, he preached the goſpel and acted as an apoſtle, before he was known to any of the apoſtles or brethren in Judea. Wherefore it

19 But *I saw no other of the apostles, except* James the Lord's brother.[1]

20 Now the things *I write to* you,[1] behold, before God, (ὅτι, 260.) *assuredly, I do not falsely affirm.*

21 *After that I went* into the regions of Syria and Cilicia:[1]

22 And *I* was *personally* unknown to the churches of Judea,[1] which *ARE* in Christ.

23 But *only they heard*, That he *who formerly* persecuted us, now preacheth the faith[1] which *formerly* he destroyed.

24 And they glorified God *on my account.*[1]

19 *But*, though I abode these days in Jerusalem, *I saw no other of the apostles* at that time, *except James the Lord's cousin-german.*

20 *Now the things I write to you* concerning myself, to shew that I am not an apostle of men, *behold in the presence of God I declare with assurance, I do not falsely represent* them.

21 *After the fifteen days* were ended, *I went* first *into the regions of Syria, and* from thence into my native country *Cilicia.*

22 *And I was personally unknown to the Christian churches in Judea;* so that I could not receive either my commission or my doctrine from them.

23 *But only they heard, that he who formerly persecuted the Christians, was become a* zealous *preacher of the facts concerning Christ, which formerly he* endeavoured to *disprove,*

24 *And they praised God on account of my conversion,* who had been so bitter an enemy to them.

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it is evident that all that time, he neither was made an apostle by them nor received any instruction from them.

Ver. 21. *The regions of Syria and Cilicia.* Some of the brethren in Jerusalem who advised him to depart, kindly accompanied the apostle to Cesarea, which was a noted sea-port town, intending that he should go by sea to Tarsus: Acts ix. 30. *Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.* But the apostle himself informs us that he went into the regions of Syria and Cilicia. We may therefore suppose, that, after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; that altering his plan, he went through the country of Syria preaching the gospel; and that from Syria he went into Cilicia by land.

Ver. 22. *I was personally unknown to the churches of Judea.* In travelling from Damascus to Jerusalem after his return from Arabia, the apostle, it seems, did not preach, nor make himself known to any of the churches in the cities of Judea, through which he passed.

Ver. 23. *Preacheth the faith.* In scripture *faith* sometimes signifies the act of believing, and sometimes *the thing believed.* Here it signifies *the things believed* by the Christians; namely the miracles of Jesus, his

resurrection from the dead, his ascension into heaven, his being *the Son of God*, and *the very Christ:* Acts ix. 20. 22. All which facts Saul, while he acted in concert with the chief priests, endeavoured to *destroy*, that is to disprove.

Ver. 24.

CHAP. II.

View and Illustration of the Facts related in this Chapter.

FROM the history which the apostle gave of himself to the Galatians in the preceding chapter, it appears, that from the time of his conversion to his coming with Barnabas from Tarsus to Antioch, he had no opportunity of conversing with the apostles in a body; consequently, in that period he was not made an apostle by them.—In like manner, by relating in this chapter what happened, when he went up from Antioch to Jerusalem fourteen years after his conversion, in company with Barnabas, and Titus a converted Gentile, he proved to the Galatians that he was an apostle, before he had that meeting with the apostles in a body, ver. 1.—For at that time, instead of receiving the gospel from the apostles, he communicated to them *the gospel*, or doctrine which he preached among the idolatrous Gentiles: not because he acknowledged them his superiors, or was in any doubt about the matter; but lest it might have been suspected that his doctrine was disclaimed by the apostles, which would have marred his success among the Gentiles, ver. 2.—And to shew that the apostles, to whom he communicated his gospel, approved of it, he told the Galatians, that not even Titus who was with him, though an idolater before his conversion, was compelled by the apostles to be circumcised, although it was insisted on by the false brethren, who endeavoured to bring the Gentiles under bondage to the law, ver. 3, 4.—And that he and Titus did not yield in the least to these false brethren, by obeying any part of the law as a condition of salvation, for so much as an hour; that the truth of the gospel might remain with the Galatians, and all the Gentiles, ver. 5.—Next, to shew that the apostles of the greatest note were by no means superior to him, Paul affirmed, that from them he received nothing. For however much they had been honoured by their master formerly, these apostles added nothing either to his knowledge, or to his power, or to his authority as an apostle, ver. 6.—But on the contrary, perceiving that he was commissioned to preach the gospel to the Gentiles, as Peter had been to preach it to the Jews, ver. 7.—Because he who fitted Peter for preaching to the Jews, had fitted Paul for preaching to the Gentiles, by bestowing

Ver 24. *Glorified God on my account.* The apoſtle mentions the thankſgiving of the churches of Judea, for his now preaching the faith which formerly he deſtroyed, becauſe it implied that they believed him a ſincere convert, and were perſuaded that his converſion would be an addition to the proofs of the divine original of the goſpel.

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ing on him the gift of inſpiration, and by enabling him, not only to work miracles in confirmation of his doctrine, but to communicate the ſpiritual gifts to his converts, ver. 8.—They knowing theſe things, inſtead of finding fault either with his doctrine or with his practice, James, Cephas, and John, who were the chief apoſtles in point of reputation, gave him the right hands of fellowſhip; thereby acknowledging him to be an apoſtle of equal authority with themſelves, and equally commiſſioned by Chriſt to preach the goſpel to the Gentiles, as they were to the Jews, ver. 9.—The only thing they deſired of him was, to exhort the Gentiles to contribute for the relief of the poor, ver. 10.

Moreover, to make the Galatians fully ſenſible of his authority as an apoſtle, and of his knowledge in the goſpel; Paul told them, when Peter came to Antioch, after the council, he oppoſed him openly, becauſe he was to be blamed, ver. 11.—For, before certain perſons, zealous of the law, came to Antioch from James, Peter, who had been taught by a viſion to call no perſon unclean, did eat with the converted idolatrous Gentiles; but when theſe zealous Jewiſh believers were come, he withdrew for fear of their diſpleaſure, ver. 12.—And others of the brethren in like manner diſſembled; in ſo much, that even Barnabas was carried away with their diſſimulation, ver. 13. But this behaviour being contrary to the truth of the goſpel, Paul publicly rebuked Peter for it, in the hearing of all the diſciples at Antioch. And becauſe, after giving him that reproof, he explained to the church, the true doctrine of the goſpel concerning the juſtification of ſinners, he judged it proper to give the Galatians a ſhort account of the things which he ſaid on that occaſion, ver. 14.—21.—And as it does not appear that Peter, when thus reproved of Paul, offered any thing in his own defence, we may believe he knew the truth, and acknowledged publicly, that obedience to the law of Moſes was not neceſſary to the ſalvation either of the Jews or of the Gentiles. Or, if he did not make this acknowledgment verbally, his ſilence on the occaſion was equally expreſſive of the truth.

Peter's behaviour towards the idolatrous converts in Antioch, having proceeded, not from ignorance of the truth of the goſpel, but from an unreaſonable fear of the diſpleaſure of the zealous Jewiſh believers, it ſerveth to ſhew us, that one's knowledge is not always of itſelf ſufficient to prevent one from falling into

into ſin: as his denying his maſter on a former occaſion, ſheweth that the reſolutions which even good men form, are not conſtantly followed with the performance of the duty reſolved on: But that in every caſe, the aſſiſtance of God is neceſſary, to render

Old Translation.

CHAP. II. 1 Then fourteen years after, I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain.

Greek Text.

1 Επειτα δια δεκατεσσαρων ετων παλιν ανεϐην εις Ἱεροσολυμα μετα Βαρναϐα, συμπαραλαϐων και Τιτον.

2 Ανεϐην δε κατα αποκαλυψιν, και ανεθεμην αυτοις το ευαγγελιον ὁ κηρυσσω εν τοις εθνεσι· κατ᾽ ιδιαν δε τοις δοκουσι, μη πως εις κενον τρεχω, η εδραμον.

Ver. 1. *Then within fourteen years.* As the clauſe, chap. i. 18. *Then after three years*, ſignifies *three years after Paul's converſion*, it is reaſonable to think, that the clauſe, *within fourteen years*, in this verſe, ſignifies *within fourteen years from his converſion.* Saul's converſion happened in the end of A. D. 36. or in the beginning of the year 37. Wherefore, his going up to the council of Jeruſalem within fourteen years after his converſion, fixes the date of the council to A. D. 49 See Paul's life, Proofs and Illuſtrations, v. ix.—In this account of himſelf, the apoſtle paſſes over what happened in the period between his going from Jeruſalem into the regions of Syria and Cilicia, three years after his converſion, and his coming up to Jeruſalem here mentioned. But Luke in his hiſtory of the Acts, has ſupplied that omiſſion. For he informs us, that Saul remained in Cilicia and its neighbourhood, till Barnabas came to him and carried him to Antioch. At Antioch they abode a whole year, Acts xi. 26. after which they went to Jeruſalem with the alms, ver. 30. and having finiſhed that ſervice, they returned to Antioch, Acts xii. 25. and abode till they were ſent forth by the Holy Ghoſt to preach to the Gentiles, Acts xiii. 2.—From the account which Luke hath given of that journey, we learn that they went through many countries of the Leſſer Aſia, and planted churches in various cities; then returned to Antioch, and abode *long time with the diſciples*, Acts xiv. 28, till on this occaſion they went up to Jeruſalem with Titus, as the apoſtle here relates. Paul therefore, having been at Jeruſalem with the alms before he went with Titus, the word παλιν, *again*, ſignifies ſimply the repetition of the journey, without marking whether it was the ſecond or the third, ſince his converſion. In

render one's knowledge of what is right, and his purpose to do it, effectual in practice: And that the person who hath made the greatest proficiency in knowledge and virtue, ought to be diffident of himself and humble, agreeably to Solomon's maxim, Prov. xxviii. 14. *Happy is the man who feareth alway.*

NEW TRANSLATION.

CHAP. II. 1 Then, (δια, 117.) *within* fourteen years,[1] I went up again to Jerusalem, with Barnabas, *taking* with ME Titus also.

2 And I went up (κατα αποκαλυψιν) by revelation,[1] and communicated *to* them *the* gospel which I preach (εν) *to* the Gentiles; but privately to them *who* were of reputation,[2] lest *perhaps* I should run, or had run in vain.[3]

COMMENTARY.

CHAP. II. 1 *Then within fourteen years* from my conversion, *I went up again to Jerusalem with Barnabas, taking with me Titus also*, one of the idolatrous Gentiles whom I had converted, (ver. 3.)

2 *And I* then *went up by the direction of Christ;* and after declaring in public, the success of my ministry, I *explained to the apostles, the gospel which I preach to the Gentiles: But* to avoid offence, I did it *privately to them who were of greatest reputation*, namely, Peter, James, and John, (ver. 4.) *lest perhaps*, being suspected to preach differently from them, *my future and past labours might become useless.*

In his second journey with the alms, it is probable he saw none of the apostles. For we are told the brethren of Antioch sent their alms, not to the apostles, but to *the elders*, by the hands of Barnabas and Saul, Acts xi. 30.

Ver. 2.—1. *I went up by revelation.* This circumstance shews, that the occasion of the present journey was of great importance. We may therefore believe it was the journey, which at the desire of the church at Antioch, Paul and Barnabas undertook for the purpose of consulting the apostles and elders in Jerusalem, concerning the circumcision of the converted proselytes, of which Luke has given an account, Acts xv. See Pref. to Galat. sect. 4.—That question having occasioned great dissentions at Antioch, and the very existence of the gospel depending on its decision, it was necessary to determine it in the most public and authentic manner. Now of all the methods that could be devised for that purpose, to consult the apostles, the elders, and the church of Jerusalem, was certainly the most effectual. For if after due deliberation on the question, they declared the Gentile proselytes free from the law of Moses, as a term of their salvation, their decision would have great weight with the whole body of the disciples. Besides, as the decision of that venerable assembly, was to be founded on the witness which the Holy Ghost had borne to Cornelius, and the other uncircumcised Gentiles who were with him, by falling on them while

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed.

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage.

3 Αλλ᾽ ουδε Τιτος ὁ συν εμοι, Ἑλλην ων, ηναγκασθη περιτμηθηναι,

4 Δια δε τους παρεισακτους ψευδαδελφους, ὁιτινες παρεισηλθον κατασκοπησαι την ελευθεριαν ἡμων ἡν εχομεν εν Χριστω Ιησου, ἱνα ἡμας καταδουλωσωνται·

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while Peter was ſpeaking to them, Acts x. 44. as he fell on the one hundred and twenty at the beginning, Acts ii. 4. the aſſembling of the apoſtles, and elders, and brethren, in ſo ſolemn a manner to decide this queſtion, would be of great benefit to the church in after ages; becauſe the deſcent of the Holy Ghoſt on the firſt Gentile converts, being mentioned as the ground of their deciſion, the truth of that great miracle would, by the united teſtimony of ſuch a multitude of credible witneſſes, be put beyond all doubt. This obſervation throws a beautiful light on the expreſſion in the decree, Acts xv. 28 *It ſeemed good to the Holy Ghoſt, and to us: It ſeemed good to the Holy Ghoſt*, who hath borne witneſs to the uncircumciſed Gentiles, by ſhedding down his gifts upon them, *and to us*, who have rightly interpreted the import of that witneſs. In this view, *the elders* and *brethren* are mentioned with great propriety in the decree, along with the *apoſtles*, Acts xv. 23. They, as well as the apoſtles, were certainly informed of the effuſion of the Spirit on the uncircumciſed Gentiles, and were well qualified to atteſt that extraordinary event.—The advantages which would attend the deciſion of this queſtion, by the apoſtles, elders, and brethren, in Jeruſalem, being ſo great, that method was ſuggeſted by revelation to Paul. And he having communicated it to the church at Antioch, they ſent him and Barnabas to Jeruſalem, to lay the matter before the apoſtles and brethren. Wherefore, though Paul was ſent by the church at Antioch, yet if they were directed by a revelation made to Paul, to ſend him, he might juſtly ſay, *He went up by revelation.*

Some are of opinion, that the journey to Jeruſalem, of which the apoſtle ſpeaks in this paſſage, was poſterior to the council. But as there is no evidence that Paul and Barnabas travelled together any more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xv. 39. that opinion cannot be admitted. —Beza thought this a journey not mentioned in the Acts, but which Paul and Barnabas made to Jeruſalem, after carrying the alms, and before they went to the council. His opinion he founds on this, that Peter could not have refuſed to eat with the Gentiles, poſterior to the council, as he is repreſented by Paul to have done after this journey. But the anſwer is, Peter's behaviour did not proceed from ignorance,

3 *However,* (ουδε, 110.) *not even* Titus, who was with me, (ων, 16.) *though* a Greek, was compelled[1] to be circumcised,

4 (Δια δε, 102.) *on account even of*[1] *the secretly introduced*[2] *false brethren*, who came in privily to spy out our liberty which we have *by* Christ Jesus, that they might bring us into bondage.

3 *However,* that the apostles to whom I communicated my gospel, acknowledged it to be the true gospel of Christ, is evident from this, that *not even Titus who was with me, though a* converted *Gentile, was compelled to be circumcised,*

4 *On account even of the secretly introduced false brethren* of the Jewish nation, *who* pretending to be Christians, *came in privily* to our meetings at Jerusalem, *to find out* and condemn *our freedom* from the law of Moses, *which we* Gentiles *have* obtained *by Christ Jesus's* gospel, *that they might bring us into bondage* under the law.

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but from fear; for he was equally well informed of the freedom of the Gentiles from the law, before the council as after it, as is plain from his speech in the council. And therefore his behaviour is termed *Hypocrisy*, which it could not be, if it proceeded from ignorance.

2. *To them who were of reputation.* The Greeks, as Beza observes, used the phrase τους δοκουντας, *men of appearance*, for τους ευδοκιμουντας, *those who were in high estimation* with others. By afterwards adding ειναι τι, ver. 6. and στυλοι ειναι, ver. 9. the apostle, according to his usual manner, shews us how to complete this elliptical phrase.

3. *Run in vain.* This is an allusion to the race. For he is said to *run in vain*, who loses the prize.

Ver. 3. *Was compelled.* Ηναγκασθη. This word here, as in several other passages, signifies *to be compelled*, not *by force*, but *by strong persuasion*. See ver. 14. and chap. vi. 12.

Ver. 4. -1. *On account even of,* &c. This clause must be joined with the last words of the preceding verse, in the following manner: *Was compelled to be circumcised, on account even of the secretly introduced false brethren.* Δια δε. Beza thinks δε is here put for δη, *nempe.* But this makes no difference in the sense. Δε is wanting in some MSS.— The apostle's meaning is, that Titus was not compelled by the apostles and elders at Jerusalem, to be circumcised, on account even of the false brethren, who when they found that Titus was not circumcised, complained, I suppose, of Paul to his brethren apostles on that account. By informing the Galatians, that after he had communicated to the chief apostles, the gospel which he preached to the Gentiles, not even Titus, who was a Gentile, was compelled to be circumcised, Paul gave them the most convincing proof, that his doctrine concerning the freedom of the Gentiles, was entirely approved by the other apostles.

2. Secretly

5 To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.

6 But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me: God accepteth no mans person) for they who seemed *to be somewhat*, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)

5 Οις ουδε προς ωραν ειξαμεν τη υποταγη, ινα η αληθεια του ευαγγελιου διαμεινη προς υμας.

6 Απο δε των δοκουντων ειναι τι, ὁποιοι ποτε ησαν, ουδεν μοι διαφερει· προσωπον Θεος ανθρωπου ου λαμβανει. Εμοι γαρ οἱ δοκουντες, ουδεν προσανεθεντο.

7 Αλλα τουναντιον, ιδοντες ὁτι πεπιστευμαι το ευαγγελιον της ακροβυστιας, καθως Πετρος της περιτομης·

8 (Ὁ γαρ ενεργησας Πετρω εις αποστολην της περιτομης, ενηργησε και εμοι εις τα εθνη)

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2. *Secretly introduced false brethren.* These brethren were introduced into the meetings which Paul had with the apostles, by some of their acquaintance *secretly*, that is, not knowing their real character.

Ver. 5.—1. *Not even for an hour.* The Clermont MS. and the Vulgate version, want the negative particle here. And Mill is of opinion that it should be expunged. But the whole strain of the epistle shews that it ought to be retained. See chap. v. 1.—3.

2. *That the truth of the gospel.* *Truth*, and *truth of the gospel*, are used chap. ii. 14. iii. 1. v. 7. to denote the freedom of the Gentiles from the law of Moses.

Ver. 6. *God accepteth not the persons of men.* He does not shew favour to any man on account of his birth, office, riches, or any external circumstances, Job xxxiv. 19. The apostle's meaning is, that God did not prefer Peter, James, and John to him, because they were apostles before him: far less did he employ them to make him an apostle.

Ver. 7. *That I was entrusted with the gospel of the uncircumcision.* This, which is the genitive of the object, means the gospel which was to be preached to the uncircumcision. By saying that he was *entrusted* with the gospel of the uncircumcision, even as Peter was with that of the circumcision, Paul put himself on a level with Peter. In like manner,

5 To whom we gave place by subjection, (ουδε 110) *not even*[1] for an hour, that the truth of the gospel[2] might remain with you.

5 *To these false brethren, I did not give place by subjecting* Titus to the law of Moses, *not even for an hour.* This fortitude I shewed, *that the truth of the gospel* concerning the freedom of the Gentiles from that law, *might remain with you* and all the Gentiles.

6 (Δε, 104.) *Besides, from them who were of reputation* (see ver. 2. note 2.) *I* RECEIVED NOTHING: *whatever* they were *formerly, is* no matter to me: God accepteth not *the persons of men.*[1] *For to me, they who were of reputation, communicated* nothing. (See Gal. i. 16. note 1.)

6 *Besides from the greatest of the apostles I received nothing: Whatever they were during their attendance on Christ, is no lessening of me* as an apostle. *God does not shew favour to men, on account of external advantages.* He did not raise them, who attended Christ during his ministry, above me. *For to me they who were of greatest reputation, communicated neither knowledge, nor spiritual gifts, nor authority:* Far less did they pretend to make me an apostle.

7 But, *on the contrary, perceiving that I was entrusted with* the gospel of the uncircumcision,[1] *even as Peter* WAS WITH THAT *of the circumcision;*

8 (For he *who* wrought *inwardly* in Peter, (εις, 147.) *in order to* the apostleship of the circumcision, *wrought inwardly also* in me,[1] *in order to* CONVERT the Gentiles)

7 *But on the contrary, perceiving* by what Jesus said when he appeared to me, *that the preaching of the gospel to the Gentiles, was committed to me, even as the preaching of the gospel to the Jews, had been committed to Peter;*

8 *For God who wrought inwardly in Peter* the gifts of inspiration, and miracles, and languages, *to fit him for preaching to the Jews, wrought inwardly also in me,* the same gifts, *in order to* fit me for *converting* and instructing *the Gentiles*, in every country whither I was to go.

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manner, his withstanding Peter publicly, for withdrawing himself from the converted Gentiles, is a fact utterly inconsistent with the pretended superiority of Peter above the other apostles, vainly imagined by the Roman pontiffs, for the purpose of aggrandizing themselves as his successors, above all other Christian bishops.

Ver. 8. *Wrought inwardly also in me.* For this translation of ενηργησε, see 1 Cor. xii. 10. note 1.—In this and the preceding verse, the apostle shews the grounds on which James, Peter, and John, acknowledged him to be an apostle of equal authority with themselves, as mentioned in the following verse.

Ver. 9.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I with-

9 Και γνοντες την χαριν την δοθεισαν μοι, Ιακωβος και Κηφας και Ιωαννης, οἱ δοκουντες στυλοι ειναι, δεξιας εδωκαν εμοι και Βαρναβᾳ κοινωνιας· ἱνα ἡμεις εις τα εθνη, αυτοι δε εις την περιτομην.

10 Μονον των πτωχων ἱνα μνημονευωμεν, ὁ και εσπουδασα αυτο τουτο ποιησαι.

11 Ὁτε δε ηλθε Πετρος εις Αντιοχειαν, κατα προσω-

Ver. 9.—1. *Who were thought to be pillars.* Ὁι δοκουντες. See 1 Cor. vii. 40. note. *Pillars* being used to support and adorn buildings, the apostles are fitly called *Pillars*, because they were both supports and ornaments of the church. This title, Lightfoot somewhere tells us, the Jewish Doctors gave to the members of the great Sanhedrim.

2. *The right hands of fellowship.* Barnabas, equally with Paul, had preached salvation to the idolatrous Gentiles, without requiring them to obey the law of Moses. Wherefore, by giving them *the right hands of fellowship*, the three apostles acknowledged them to be true ministers of the gospel, each according to the nature of his particular commission. Paul they acknowledged to be an apostle of equal authority with themselves. And Barnabas they acknowledged to be a minister sent forth by the Holy Ghost to preach the gospel to the Gentiles. This distinction it is necessary to make, because it doth not appear that Barnabas was an *apostle* in the proper sense of the word. The candour which the apostles at Jerusalem shewed on this occasion, in acknowledging Paul as a brother apostle, is remarkable; and deserves the imitation of all the ministers of the gospel, in their behaviour towards one another.

3. *They to the circumcision.* In pursuance of this agreement, the three apostles abode for the most part in Judea, till Jerusalem was destroyed. After which Peter, as tradition informs us, went to Babylon, and other parts in the east: and John into the Lesser Asia, where he was confined some years in Patmos for the testimony of Jesus, Rev. i. 9. But James was put to death at Jerusalem in a popular tumult, before that city was destroyed.

Ver. 10.—1. *That we would remember the poor.* The Jews in Judea expected especial attention and assistance from their brethren in the provinces; and even from such Gentiles as became proselytes to Judaism. See Paul's life, Illustrat. No. xxv.—The apostles therefore wished the

9 And *knowing the grace which was bestowed on me*, James, *and* Cephas, and John, who *were thought* to be pillars,[1] gave to me and Barnabas the right hands of fellowship,[2] that we SHOULD GO *to* the *Gentiles*, *but* they *to* the circumcision.[3]

9 *And* thus *knowing the grace* of apostleship (See Rom. i. 5. xv 15, 16.) *which was bestowed on me*, *James*, *and Peter*, *and John*, *who were esteemed chief supporters of the church*, *gave to me and Barnabas their right hands*, in token *of* my *fellowship* with them in the apostolic office, and in token that Barnabas was sent forth by the Holy Ghost, to preach the gospel to the Gentiles: and agreed *that we should travel among the Gentiles*, *while they preached to the Jews* in Judea.

10 Only *DESIRING* that we *would* remember the poor;[1] *which very thing* I also *made haste* to do.[2]

10 *The only thing they desired* was, *that we would remember* to make collections for *the poor*, among the Gentiles, *which very thing I also made haste to do*, among the converted Gentiles in Antioch.

11 (Δε, 104.) *Moreover* when Peter *came* to Antioch,[1] I *opposed him*

11 *Moreover*, to shew that as an apostle, Peter is not superior to me, I inform you that *when he came to*

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the converted Gentiles to pay the same attention to their Christian brethren in Judea, which the Jews paid to their Jewish brethren in the mother country.

2. *Which very thing I also made haste to do.* The three apostles having proposed to Paul and Barnabas, to make collections among such of the Gentiles as they converted, for the relief of their poor brethren in Judea, Paul readily agreed to do it; but from a more generous principle than merely that of relieving the necessities of the poor. For as the Jewish believers were extremely unwilling to associate with the converted Gentiles, Paul hoped, that the kindness, which he doubted not the Gentiles would shew in relieving their Jewish brethren, might have a happy influence in uniting the two into one harmonious body or church. Wherefore, as the Jewish believers in Antioch had formerly sent relief to the brethren in Judea, by the hands of Barnabas and Saul, Acts xi. 30. the apostle, when he returned from this interview to Antioch, proposed the matter, without delay, to the Gentile converts there, in the persuasion that they would cheerfully comply with his request. This I think is implied in his telling the Galatians, that after the three apostles desired he would remember the poor, *he made haste to do that very thing*.

Ver. 11.—1. *Peter came to Antioch.* Antioch was situated on the Orontes, in Syria: and being the seat of the Macedonian empire in Asia, it was inhabited chiefly by Greeks; and soon became as remarkable

ſtood him to the face, becauſe he was to be blamed.

πον αυτῳ αντεϛην, ὁτι κατεγνωσμενος ην.

12 For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.

12 Προ τȣ γαρ ελθειν τινας απο Ιακωβȣ, μετα των εθνων συνησθιεν· ὁτε δε ηλθον, ὑπεϛελλε και ἀφωριζεν ἑαυτον, φοβȣμενος τȣς εκ περιτομης.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

13 Και συνυπεκριθησαν αυτῳ και ὁι λοιποι Ιȣδαιοι, ὡϛε και Βαρναβας συναπηχθη αυτων τῃ ὑποκρισει.

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able for the ingenuity and learning of its inhabitants, as for the beauty of its ſituation, the magnificence of its buildings, and the greatneſs of its commerce. Hence Cicero, in his oration for Archias the poet, c. 3. ſays, "Primum Antiochiæ (nam ibi natus eſt) loco nobili, celebri "quondam urbe et copioſa, atque eruditiſſimis hominibus liberaliſſi-"miſque ſtudiis adfluenti, &c." The inhabitants of Antioch being of this character, it was much to the honour of the goſpel, that a numerous and flouriſhing church was ſo early gathered among a people ſo improved and intelligent.—This interview with Peter in Antioch, is thought by ſome to have happened before the council. See Gal. ii. 2. note 1. at the end.

2. *I oppoſed him perſonally.* To ſhew what kind of interpreters of ſcripture ſome of the moſt learned fathers were, I will obſerve, that Jerome tranſlates the phraſe κατα προσωπον, in this verſe, *ſecundum faciem*, that is, *in appearance;* and ſuppoſes Paul's meaning to be, that he and Peter were not ſerious in this diſpute, but by a holy kind of diſſimulation, endeavoured, on the one hand, to give ſatisfaction to the Gentiles, and on the other, not to offend the Jews.—By ſuch interpretations as theſe, the fathers pretended to juſtify the deceits, which they uſed for perſuading the heathens to embrace the goſpel.

3. *Becauſe he was to be blamed.* Though the gift of inſpiration beſtowed on the apoſtles, ſecured them from error in doctrine, it did not preſerve them from all imprudence and ſin in conduct: as is plain from this inſtance. Wherefore the moſt advanced, whether in knowledge or virtue, warned by Peter's example, ought to take heed leſt they fall. The meekneſs and candour with which Peter behaved, when rebuked by his brother Paul, deſerves great praiſe, (ſee Illuſtration, pag. 119) and is highly worthy of the imitation of the miniſters of the goſpel, and of all Chriſtians.

Ver. 12.—1. *Certain perſons came from James.* The perſons who came from James, I imagine were meſſengers who had been ſent by the church at Antioch, to know his opinion concerning the converts from among

perſonally,[2] becauſe he was to be blamed.[3]

12 For before *certain perſons* came from James,[1] he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, *being afraid of them of* the circumciſion.[2]

13 And the other Jews *alſo* diſſembled with him, in ſo much, that *even* Barnabas was carried away[1] with *THEM*, *by* their diſſimulation.

Antioch after the council *I oppoſed him perſonally* in the preſence of the church, (ver. 14.) *becauſe* in this very affair of the Gentiles, *he was blameable.*

12 *For before certain perſons* zealous of the law *came from James*, *he uſed to eat with the* converted *Gentiles* in Antioch. *But when they arrived he withdrew, and ſeparated himſelf* from theſe, as if it had been a ſin to eat with them. But the true reaſon was, his *being afraid of the converted* Jews.

13 *And the other Jews alſo hypocriſed with him*, abſtaining from the tables of the Gentiles. *So that even Barnabas*, who with me had preached ſalvation to the Gentiles without the works of the law, (Acts xiii. 39.) *was carried away with them by their hypocriſy.*

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among the idolatrous Gentiles. For as there were ſome of that ſort now in Antioch, the brethren there might think it neceſſary to inquire, whether they were to be regulated by the decree paſſed concerning the proſelyte converts. And ſeeing Peter refuſed to eat with the Gentiles, after the meſſengers returned from James, it may be conjectured that James gave it as his opinion, that the converts from heatheniſm, as well as the converted proſelytes, ought to obſerve the four neceſſary things. For although he knew the truth in this matter equally with Peter, ver. 14. he may have thought it prudent to bind theſe precepts on the converted idolaters, for fear of offending the more zealous Jewiſh believers, who with a degree of rage, which it is difficult now to form any notion of, inſiſted on the idolatrous Gentiles obſerving the four precepts. The other brethren at Antioch, who like Peter knew the truth, diſſembled alſo from the ſame motive. And the defection was ſo general, that Barnabas himſelf joined in it. Nevertheleſs Paul ſingly ſtood forth to ſtem the torrent; and by his zeal and courage maintained the true doctrine of the goſpel concerning the Gentiles, in ſpite of that great oppoſition.

2. *Afraid of them of the circumciſion.* The Jews reckoned it unlawful to eat with the proſelytes of the gate, Acts x. 28. xi. 3. ſome meats permitted to them being unclean to Jews.

Ver. 13. *Was carried away with them.* Chandler obſerves, that the original word ἀπάγω ſignifies to carry or drive away a perſon againſt his will. Here it ſignifies to carry away by the force of authority and example, in oppoſition to judgment and conviction.

14 But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

14 Αλλ' οτε ειδον οτι ουκ ορθοποδουσι προς την αληθειαν του ευαγγελιου, ειπον τω Πετρω εμπροσθεν παντων· Ει συ Ιουδαιος υπαρχων, εθνικως ζης, και ουκ Ιουδαικως, τι τα εθνη αναγκαζεις Ιουδαιζειν;

15 Ἡμεις φυσει Ιουδαιοι, και ουκ εξ εθνων ἁμαρτωλοι·

16 Ειδοτες οτι ου δικαιουται ανθρωπος εξ εργων νομου, εαν μη δια πιστεως Ιησου Χριστου· και ἡμεις εις Χριστον Ιησουν επιστευσαμεν, ἱνα δικαιωθωμεν εκ πιστεως Χριστου, και ουκ εξ εργων νομου· διοτι ου δικαιωθησεται εξ εργων νομου πασα σαρξ.

Ver. 14. *I ſaid to Peter before them all.* This happened, probably at the concluſion of ſome of their meetings for public worſhip. For on theſe occaſions it was uſual, after the reading of the law and the prophets, to give the aſſembly exhortations. See Acts xiii. 15.—In thus openly reproving Peter, Paul acted not only honeſtly, but generouſly, for it would have been mean to have found fault with Peter behind his back, without giving him an opportunity to vindicate himſelf, if he could have done it. Perhaps Peter, in this and in a former inſtance, may have been ſuffered to fall, the more effectually to diſcountenance the arrogant claims of his pretended ſucceſſors to ſupremacy and infallibility.

Ver. 15.—1. *We who are Jews by nature*, &c. As in the firſt part of his diſcourſe where the apoſtle ſpeaks only of himſelf and Peter, he meant to ſpeak of all the teachers of the goſpel, ſo in this ſecond part, where he deſcribes his own ſtate, he in fact deſcribes the ſtate of believers in general.

2. *And not ſinners of the Gentiles.* On this Whitby remarks that the word *ſinners* in ſcripture, ſignifies great and habitual ſinners: and that the Jews gave the Gentiles that appellation, on account of their idolatry and other vices. Accordingly Matth. xxvi. 45. *The Son of*

14 But when I saw that they *did not walk rightly*, (προς) according to the truth of the gospel, I said *to* Peter before THEM all,[1] If thou, being a Jew, *livedst* after the manner of *the* Gentiles, and not *after the manner of* the Jews, why compellest thou the Gentiles to *Judaize?*

14 *But when I saw, that such eminent teachers did not walk rightly, according to* their own knowledge of *the true doctrine of the gospel, I said to Peter in the hearing of them all;* in the hearing of Barnabas, and all the Judaizers; *if*, in the house of Cornelius, *thou, though thou art a Jew, livedst after the manner of the Gentiles* in respect of meats, *and not after the manner of the Jews,* because thou knewest the truth respecting that matter, *why* now *compellest thou the* converted *Gentiles to obey the law*, by refusing to eat with them, as if the distinction of meats were necessary to their salvation?

15 We WHO ARE Jews by nature,[1] (See Eph. ii. 3. note 2.) and not sinners[2] of the Gentiles,

15 I added, *we* apostles *who are Jews by birth and education, and not idolatrous Gentiles*, who are ignorant of God, and of his will respecting the salvation of sinners,

16 Knowing that *man* is not justified by *works* of *law*,[1] but *only through* the faith of Jesus Christ;[2] even we have believed in Jesus Christ, that we *may* be justified (εκ) by the faith of Christ, and not by *works of law*. For by *works* of *law no flesh shall* be justified.

16 *Knowing* by the law and the prophets, as well as by our own inspiration, *that man is not justified by works of law, but only through the faith which Jesus Christ hath enjoined, even all of us have believed in Jesus Christ, that we may be justified by the faith which Christ hath enjoined; and have not* sought justification *by works of law. For, by* performing *works of law*, whether it be the law of nature, or of Moses, *no man shall be justified* at the judgment. See Psal. cxliii. 2.

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man is betrayed into the hands of sinners, means, *is delivered into the hands of the Gentiles;* as is plain from Matth. xx. 18, 19.

Ver. 16 —1. *Man is not justified by works of law.* So I translate εξ εργων νομε, without the article, because the proposition is true of every law whatever. Yet I acknowledge, that there are examples where the word νομος without the article, signifies *the law of Moses.* See Ess. iv. 69.

2. *Through the faith of Jesus Christ.* According to Chandler, *the faith of Jesus Christ*, is *the gospel of Jesus Christ.* But I rather understand the apostle as meaning, *the faith which Jesus Christ* hath en-

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17 But if while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

17 Ει δε ζητουντες δικαιωθηναι εν Χριςῳ, ἑυρεθημεν και αυτοι ἁμαρτωλοι, αρα Χριςος ἁμαρτιας διακονος; μη γενοιτο.

18 For if I build again the things which I destroyed, I make myself a transgressor.

18 Ει γαρ ἁ κατελυσα, ταυτα παλιν οικοδομω, παραβατην εμαυτον συνιςημι.

19 For I through the law am dead to the law, that I might live unto God.

19 Εγω γαρ δια νομου νομῳ απεθανον, ἱνα Θεῳ ζησω.

20 I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

20 Χριςῳ συνεςαυρωμαι· ζω δε, ουκ ετι εγω, ζῃ δε εν εμοι Χριςος. ὁ δε νυν ζω εν σαρκι, εν πιςει ζω τῃ του ὑιου του Θεου, του αγαπησαντος με, και παραδοντος ἑαυτον ὑπερ εμου.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

21 Ουκ αθετω την χαριν του Θεου· ει γαρ δια νομου δικαιοσυνη, αρα Χριςος δωρεαν απεθανεν.

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joined as the means of men's justification. For this the genitive not of the object, but of the agent. See Ess. iv. 24. and Rom. iii. 22. note.

Ver. 18. *I constitute myself a transgressor.* Hammond thinks the word παραβατης signifies (transfuga) a *deserter*, or *apostate*. And in confirmation of his opinion observes, that *Julian* was called ὁ παραβατης, *the apostate*, for deserting the Christian faith. But the common translation of this clause, in which the ordinary sense of the original word is given, agrees better with the context.

Ver. 19. *I through law have died by law.* The words νομῳ, and Θεῳ in this verse are *datives*, not of *the object*, but of *the cause* or *instrument*. See Ess. iv. 25. and Rom. vi. 10, 11. notes.—That *law* here signifies the law of God in general, may be inferred from its being said, that mankind *die by law*. For it was not by the curse of the law of Moses, that Adam and his posterity died; but by the threatning annexed to the law given in paradise: and which, though published in the law of Moses, was not, properly speaking, the curse of that law, but the curse of the law of nature. See Gal. iii. 10. 13. notes.

Ver. 20. *Christ liveth in me.* To shew the advantage which believers derive from Christ's government, they are called *his body*, as being animated and directed by him. And he is said to *live in them;* namely, by

17 (Ει δε) But if, *seeking* to be justified (εν) by Christ, *even* we ourselves are found sinners, *will Christ BE* the minister of sin? *By no means.*

17 *But if while we* apostles *seek to be justified by* the faith of *Christ, even we ourselves are found sinners*, by practising the rites of the law of Moses as necessary to salvation, contrary to our conscience, *will Christ promote such iniquity*, by justifying teachers who delude others in a matter of such importance? *By no means.*

18 For if I build again *those* things which I destroyed, I *constitute* myself a transgressor.[1]

18 *For if we re-establish* by our practice, *those rites* as necessary to salvation, *which* in our preaching, *we declared not necessary, we* certainly *make ourselves transgressors* by deceiving others.

19 (Γαρ, 91.) *Besides, I through law have died by law,*[1] (ἱνα ζησω, 197. 13.) *so that I must live by God.*

19 *Besides*, to shew the folly of seeking to be justified by law, I told the Judaizers, that *we* all *through* breaking *law, have died by* the curse of *law, so that* if we live, *we must live by* the free gift of *God*, and not by law.

20 I am crucified *together* with Christ. Nevertheless I live; *YET no longer* I, but Christ liveth in me:[1] (δε, 105.) *for* the life which I now live in the flesh, I live by the faith *which IS* of the Son of God, who loved me, and gave himself for me.

20 To prove that we die through law, I observed, that by the curse of law, *we are crucified together with Christ*; (See Rom. vii. 4. note 2.) *Nevertheless we* believers *still live: Only it is no longer the old man* with the affections and lusts, *but Christ* who *liveth in us. For the life which we now live in the body*, after the crucifixion of our old man, *we live by* that *faith which is* enjoined *of the Son of God, who loved us, and gave himself* to death *for us*, that he might rule us, and obtain pardon for us.

21 I do not *set aside* the grace of God. For if righteousness *IS through law*, then *certainly* Christ *hath died* (δωρεαν) in vain.

21 *I do not* like the Judaizers, *set aside the mercy of God* in giving his Son, by teaching justification through works of law. *For if righteousness is* attainable *through law, then certainly Christ hath died in vain.* He need not have died to deliver us from the curse, and to obtain eternal life for us.

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by the influences of his Spirit dwelling in them, Rom. viii. 11. and enabling them to put to death the deeds of the body, ver. 13.

CHAP. III.

View and Illustration of the Reasoning in this Chapter.

ST. Paul having by many arguments proved himself a real apostle, and shewed that his knowledge of the gospel was given him by immediate revelation from Jesus Christ, proceeds in this and the following chapter, to treat of the doctrines in dispute between him and the false teachers. They affirmed, that no man could be justified but by the law of Moses, because the pardon of sin could be obtained only by the atonements which it prescribed: and therefore they urged the Gentiles to become Jews, that they might have the benefit of these atonements. But to impress the Galatians the more strongly with a sense of the danger of that doctrine, the apostle charged them with want of understanding for listening to it; and spake of their not obeying the truth, as the effect of some fascination, ver. 1.—Then, by asking those who had gone over to Judaism, whether they had received the spiritual gifts by obeying the law, or by obeying the gospel, he shewed them that obedience to the law, was not necessary to men's acceptance with God, ver. 2.—And taxed them with folly, because after having had their acceptance with God, in the gospel dispensation, sealed to them by the gifts of the Spirit, they proposed to make themselves more acceptable, by performing the ceremonies of the law of Moses which sanctified nothing but the flesh, ver. 3.—Besides, by that course, they rendered all their former sufferings for resisting Judaism, of no use, ver. 4.—And to finish his rebuke, he asked them, whether he had communicated the spiritual gifts to them, to prove that men are saved through obedience to the law of Moses, or to prove that they are saved through obedience to the gospel? ver. 5.

In what follows, the apostle overturned the doctrine of the Judaizers more directly, by observing, That even Abraham himself was justified, not by works like those of the law of Moses; but in the gospel method of faith counted for righteousness. And that they who like him believed in God are Abraham's sons, and entitled to all the blessings of the covenant, ver. 6, 7.—And that God having determined to justify the nations by faith, preached *the gospel*, or good news of his determination, to Abraham, saying, *In thee shall all the nations be blessed*, ver. 8.—And therefore in every age and nation, they who *believe in God* shall be blessed with Abraham, by having their faith counted to them, as his was to him, for righteousness, ver. 9.—Whereas according

according to the law of Mofes itfelf, every one who feeketh juftification meritorioufly by the works of that law, moft certainly is condemned by its curfe, ver. 10.

Farther, to prove that by the law of Mofes no man is juftified in the fight of God, the apoftle appealed to the Jewifh prophets as teftifying that doctrine, particularly Habakkuk, ver. 11.—Befides the law does not require faith, but obedience to its precepts, as the condition of the life which it promifes, ver. 12.—Wherefore every finner being doomed to death by the curfe of the law of Mofes, no perfon can be juftified by that law. But Chrift hath bought us off from the curfe of the law of Mofes, which is in fact the curfe of the law of nature, confequently from law itfelf as a rule of juftification, by dying for us, ver. 13.—That *the bleffing of Abraham*, the bleffing of juftification by faith, which in the covenant with Abraham, God promifed to beftow on all nations through his feed, might come upon the Gentiles through Chrift Jefus; and that they might receive the gifts of the Spirit, promifed as the feal of their title to juftification and eternal life by faith, ver. 14.

But becaufe Ifaiah, as was obferved Eff. v. fect. 5. had foretold chap. lx. 3.—5. that the Gentiles were to come to *the light of the Jews*, and that they were to be *converted to them*, the Jews (Eff. v. fect. 6.) contended, that the bleffing of the nations in Abraham's feed, was to be accomplifhed by the Gentiles embracing Judaifm, and by their receiving juftification through the Levitical atonements. Wherefore to overturn that falfe notion, the apoftle reafoned in the following manner. Even a human covenant is not fet afide, or altered, after it is ratified, except by the contracting parties, ver. 15.—But the promifes of the covenant, concerning the counting of the faith of the nations for righteoufnefs, were made, not only to Abraham, but to his feed: Particularly this promife, *In thy feed fhall all the nations of the earth be bleffed.* He does not fay *and in feeds*, as fpeaking concerning a multitude of children, but as concerning one perfon only; *And in thy feed who is Chrift*, ver. 16.—I therefore affirm, that this covenant which was before ratified by God, concerning the bleffing of the nations with juftification by faith through Chrift, in confequence of the promife made to Abraham as the federal head of believers, the law which was given four hundred and thirty years after, cannot annul, fo as to abolifh the promife, by introducing a method of *bleffing* or juftifying the nations, different from that eftablifhed by the promife, ver. 17.—Farther, if the inheritance be obtained by works of law, it is no longer beftowed by promife; yet God beftowed it on Abraham and his feed, as a free gift, by promife, ver. 18.

Ye will perhaps reply; If neither the inheritance, nor juſtification, is obtained through the works of the law of Moſes, why was that law added after the covenant was made with Abraham? It was added for the ſake of reſtraining the Jews from tranſgreſſions, and more eſpecially from idolatry; and was to continue till Chriſt the ſeed ſhould come, to whom it was promiſed, that the nations ſhould be bleſſed with juſtification by faith, through him. Moreover, the law being added to the covenant for this other purpoſe, namely to make the Iſraelites ſenſible that they were ſinners, and that God was diſpleaſed with them, it was delivered by angels into the hand of a Mediator, ver. 19. —For a mediator is not employed between perſons in good agreement with one another, ver. 20.—From theſe things it followed, (though the apoſtle hath not drawn the concluſion,) that a law which was given to make the Iſraelites ſenſible they were ſinners, and which by its curſe condemned every ſinner to death without remedy, could never be intended for their juſtification. —Is the law of Moſes then, which makes us ſenſible of our tranſgreſſions, and ſubjects us to its curſe, inconſiſtent with the promiſe of juſtification by faith? By no means. That operation of law, on the contrary, ſheweth the abſolute neceſſity of the promiſe. For if any law could have been given, capable of delivering us from death temporal and ſpiritual, certainly righteouſneſs might have been obtained by ſuch a law, ver. 21.—But the law of Moſes contained in the ſcripture, inſtead of communicating righteouſneſs and eternal life to any perſon, hath ſhut

Old Translation.

CHAP. III. 1 O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

Greek Text.

1 Ω ανοητοι Γαλαται, τις ὑμας εβασκανε τη αληθεια μη πειθεσθαι; ὁις κατ᾽ οφθαλμȣς Ιησȣς Χριςος προεγραφη, εν ὑμιν εςαυρωμενος.

Ver. 1.—1. *Senſeleſs.* The word ανοητοι, properly ſignifies perſons void of underſtanding; alſo perſons, who though they have underſtanding, do not form right judgments of things, through want of conſideration.

2. *Who hath deceived you?* The word βασκανειν, ſignifies *to faſcinate*, or deprive one of the uſe of his faculties, by looking on him. Hence Virgil, *Neſcio quis teneros, oculo mihi faſcinat agnos.* The word is uſed likewiſe for deceiving one with falſe appearances, after the manner of jugglers: in which ſenſe I underſtand it here.

3. *Set*

up all mankind together in priſon, as ſinners ſentenced to death, that the promiſe of juſtification, now publiſhed in the goſpel, may be performed to all believers, ver. 22.—Wherefore, before the goſpel was introduced, Jews and Gentiles were impriſoned as condemned criminals, and ſhut up together under the cuſtody of law, ſo as to be obliged to have recourſe to the method of juſtification by faith, which at the beginning was but imperfectly diſcovered, but which was afterwards to be fully revealed to all, in the goſpel, ver. 23.—So that the law was our pedagogue to bring us to Chriſt, that we might be juſtified by faith, ver. 24.—But the method of juſtification by faith, being now univerſally made known in the goſpel, Jews and Gentiles are no longer under the pedagogy of the laws of Moſes, and of nature, ver. 25.—Beſides, ye Jews and Gentiles are all the ſons of God and heirs of eternal life, through your faith in Jeſus Chriſt. So that to your being the ſons of God, it is not neceſſary to ſubject yourſelves to the law of Moſes, ver. 26.—For at your baptiſm ye profeſſed to put on the temper of Chriſt, ver. 27.—And where this is really done, there is in the goſpel no preference given to men, as formerly under the law, on account of their deſcent, their outward condition, or their ſex; but all are equally honourable and equally beloved of God as his ſons, who poſſeſs the temper and virtues of Chriſt Jeſus, ver. 28.—And with reſpect to you Gentiles, if ye are Chriſt's brethren by poſſeſſing his temper and virtues, certainly ye are Abraham's ſeed, and heirs of the heavenly country, according to God's promiſe, ver. 29.

New Translation.

CHAP. III. 1 O *ſenſeleſs*[1] Galatians, who hath *deceived* you, *not to* obey the truth, *to whom viſibly* Jeſus Chriſt *was* ſet forth,[3] crucified (εν) *for* you?[4]

Commentary.

CHAP. III. 1 The doctrine of juſtification by faith is ſo full of comfort, and the proofs of it are ſo clear, that I muſt aſk you, *O ſenſeleſs Galatians, what falſe teacher hath deceived you and turned you from the goſpel, to whom plainly Jeſus Chriſt was ſet forth crucified for you,* in order to procure you eternal life?

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3. *Set forth.* Πϱοεγϱαφη. This word was uſed to denote things written on tables, and hung up to public view.

4. *Crucified for you.* The common tranſlation of this clauſe is not true. Chriſt was not crucified among the Galatians: but he was crucified to procure juſtification by faith for them. And this fact had been publiſhed to the Galatians, in the plaineſt manner by the apoſtle.

Ver. 2.

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2 Τȣτο μονον θελω μαθειν αφ' ὑμων, εξ εργων νομȣ το πνευμα ελαβετε, η εξ ακοης πιστεως;

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

3 Ὁυτως ανοητοι εστε, εναρξαμενοι πνευματι, νυν σαρκι επιτελεισθε;

4 Have ye suffered so many things in vain? if *it be* yet in vain.

4 Τοσαυτα επαθετε εικη; ει γε και εικη.

5 He, therefore, that ministereth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

5 Ὁ ȣν επιχορηγων ὑμιν το πνευμα, και ενεργων δυναμεις εν ὑμιν, εξ εργων νομȣ η εξ ακοης πιστεως;

Ver 2.—1. *Received ye the Spirit.* As Christ himself was declared to be the Son of God, by the descent of the Spirit upon him at his baptism, so the spiritual gifts, called *the Spirit*, or *the Holy Ghost*, Acts x. 44. bestowed in the apostolic age, on believers at their baptism, demonstrated them to be the sons or people of God, and heirs of the promises, Gal. iv. 5. Hence *the Spirit*, from whom these gifts proceeded, is called *the Spirit of adoption*, Rom. viii. 15. Hence also the Jewish believers, when they heard of the descent of the Holy Ghost on Cornelius and his company, immediately concluded that God had granted them eternal life, although uncircumcised. The Galatians, therefore, in the gifts of the Spirit, having so clear a proof of their being accepted of God under the gospel, as his sons, were under no obligation whatever to obey the law, in order to their becoming the sons of Abraham, and heirs of God. See ver. 7.

2. *Or on account of*, της ακοης πιστεως, *the obedience of faith?* Here, and in ver. 5. the word ακοη signifies *obedience*, as also in 1 Sam. xv. 22. LXX. Ιδȣ ακοη, *Behold obedience is better than sacrifice.* In like manner, the compounded word παρακοη, signifies *disobedience*, Rom. v. 19.

Ver. 3. *Having begun in the Spirit*, &c. The gospel is termed *the Spirit*, because it was given by inspiration of the Spirit, and enjoins men to worship God in spirit and in truth; because all its precepts are calculated to purify the spirits of men; and because it promises the assistances of the Spirit of God, to enable men to obey its precepts.—On the other hand, the law is called *the Flesh*, because of the carnal form of worship by sacrifices and purifications of the body which it prescribed; because that form of worship did not cleanse the conscience of the worshipper, but only his body; and because the Israelites were put under the law by their fleshly descent from Abraham. See Rom. vii. 5. note.

Ver. 5.

2 This only would I learn *from* you (εξ, 156.) *On account of* the works of the law, received ye the Spirit?[1] Or (εξ) *on account of* the *obedience*[2] of faith?

2 *This only would I ask you*, who are gone over to Judaiſm; *On account of* performing *the works of the law* of Moſes, *received ye* from me *the gifts of the Spirit*, whereby your acceptance with God was ſealed? *Or on account of* your yielding *the obedience of faith?* When I communicated the gifts of the Spirit to you, few of you had any knowledge of the law of Moſes.

3 Are ye ſo *ſenſeleſs*, *THAT* having begun in the Spirit,[1] *ye now make yourſelves perfect* (middle voice) by the fleſh?

3 *Are ye ſo ſenſeleſs, that having begun* to live acceptably to God, *under the goſpel, ye now* attempt to *make yourſelves perfect* in point of acceptance, *by* performing the rites of the law of Moſes, whoſe only uſe is to purify *the fleſh?*

4 Have ye ſuffered ſo many things in vain? (ει γε και) *ſurely indeed IT IS* in vain. (See chap. v. 2.)

4 *Have ye ſuffered ſo many evils* for the goſpel *to no purpoſe? ſeeing indeed it is to no purpoſe* to have ſuffered them, if ye ſeek juſtification by the law of Moſes; for in that caſe, the goſpel will be of no advantage to you.

5 (Ὁ ουν) He, *then who*[1] *ſupplied* to you the Spirit,[2] and *wrought* mircales among you, *DID HE THESE* (εξ, 156.) *on account of* the works of the law,[3] or (εξ) *on account of the obedience* of faith? (ver. 2. note 2.)

5 *He then who communicated to you* the gifts of *the Spirit, and who wrought miracles among you, Did he theſe* things *on account of* recommending *the works of the law* of Moſes, as neceſſary to your juſtification? *or, on account of* recommending *the obedience of faith* to you, as the means of your ſalvation?

Ver. 5.—1. *He then who*, &c. Though the apoſtle uſes the third perſon in this verſe, he plainly ſpeaks of himſelf; and inſinuates, not only that he was the perſon who converted them, and beſtowed on them the ſpiritual gifts, but that the teachers, who had perſuaded them to embrace Judaiſm, had conferred no ſpiritual gift on them, conſequently had given no evidence of the truth of their doctrine.

2. *Supplied to you the Spirit;* that is, *the ſpiritual gifts*. Theſe as diſtinguiſhed from miracles, were *faith* or fortitude, *prophecy*, *utterance* or eloquence, *diſcerning of ſpirits*, *foreign languages*, and *the interpretation of foreign languages.*

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye, therefore, that they which *are* of faith, the same are the children of Abraham.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel

6 Καθως Αβρααμ επιστευσε τω Θεω, και ελογισθη αυτω εις δικαιοσυνην,

7 Γινωσκετε αρα ὁτι ὁι εκ πιστεως, οὑτοι εισιν ὑιοι Αβρααμ.

8 Προιδουσα δε ἡ γραφη ὁτι εκ πιστεως δικαιοι τα εθνη ὁ Θεος, προευηγγελισατο τω

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3. *Did he these on account of the works of the law*, &c. that is, Did he these things to recommend the works of the law of Moses to you, as necessary to your salvation? or to recommend the obedience of faith, as the means of your justification? As this interpretation renders the apostle's questions in this verse, different from his questions in ver. 2. *Received ye the Spirit by the works of the law*, &c. I have no doubt that it is the true interpretation; especially as it conveys not only a different meaning of the questions, but one that is very important.

Ver. 6.—1. *Seeing Abraham believed God*, &c. Here the apostle alludes to the transaction recorded by Moses, Gen. xv. where we are told, ver. 5. That God *brought Abraham forth abroad and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be.* 6. *And he believed in the Lord; and he counted it to him for righteousness.* From this it is plain, that what Abraham believed was, that his seed should be numerous as the stars of the heaven: and that his belief of this promise, implying that he entertained just conceptions of the divine power and goodness and veracity, God counted it to him for righteousness. This transaction the apostle mentioned here, as the foundation of his doctrine in ver. 7. namely, that they who imitate Abraham in his faith are his sons, and heirs with him of the blessing of faith counted for righteousness. To shew this connection, I have translated καθως, by the English word *seeing:* a sense which it sometimes hath in the writings of the Greeks. See Ess. iv. 203.

2. *And it was counted to him for righteousness;* that is, it was considered by God as an action eminently righteous, and on that account he rewarded Abraham as a righteous person. See Ess. v. page 9. and Ess. vi. page 47. But neither here nor any where else, is Abraham's faith called *his righteousness*, as Chandler thinks: far less is it called *a perfect righteousness*. It was only *counted to him for righteousness*; that is, it was accepted of God, instead of that perfect obedience which Abraham owed to the law of God, and was rewarded as if it had been a perfect righteousness: but both, by a pure act of God's grace —Abraham having been thus accepted and rewarded as a righteous person, on account of his faith, and not on account of his circumcision, the Jews had

6 (Καθως) *Seeing* Abraham believed God,[1] and it was *counted* to him for righteousness,[2]

6 That both Jews and Gentiles are to be justified by faith, is evident: For *seeing Abraham believed God, and it* (his believing) *was counted to him for righteousness*,

7 Know ye, (αρα, 87.) *certainly*, that they *who* ARE of faith,[1] the same are (υιοι) the *sons* of Abraham.[2]

7 *Know ye certainly*, *that they who* imitate Abraham in his faith, and who *seek to be justified*, as he was *by faith*, *the same are the sons of Abraham*, to whom the promises were made; and particularly the promise, that their faith shall be counted to them for righteousness.

8 (Δε, 105.) *For* the scripture, foreseeing[1] that God would justify the *nations* (εκ) *by* faith, preached *the gospel before to* Abraham, SAYING, *Surely* in

8 *For* God the author of *the scripture*, *having predetermined that he would justify the nations by faith*, *preached the good news to Abraham*, *before* the law was given, and even before Abraham was circumcised;

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had no reason to find fault with the apostle's doctrine of justification by faith without the works of the law of Moses, as a strange or novel doctrine. It was the very method in which their father Abraham was justified; and in which, according to God's covenant with him, all his spiritual seed or sons, are to be justified.

Ver. 7.—1. *Know ye certainly that they who are of faith.* Seeing the phrase, ver. 10. Οσοι εξ εργων νομε, *As many as are of the works of law*, plainly signifies, *As many as seek justification by the works of law*, there can be no doubt that the phrase in this verse. Οι εκ πιςεως, means, *They* who imitate Abraham in his faith, and *who seek justification by faith.*

2. *The same are the sons of Abraham.* In the ninety ninth year of Abraham's age, the Lord appeared to him, and by a covenant constituted him *the father* of many nations, Gen. xvii. 5. Now this constitution implied, that believers of all nations, whether Jews or Gentiles, being considered by God as Abraham's seed, the blessings promised in the covenant to Abraham's seed, are promised to believers of all nations, and will most certainly be bestowed on them, agreeably to the true import of the covenant; but especially the blessing of faith counted to them for righteousness. That the apostle had this blessing chiefly in view, is evident from ver. 8. in which he told the Galatians, that the promise to *bless all the nations in Abraham*, was a promise to justify believers of all nations as Abraham's sons, by counting their faith to them for righteousness.

Ver. 8.—1. *The scripture foreseeing.* Here *the scripture* is put for God, by whose inspiration the scripture was written: consequently, *his foreseeing*, must mean *his predetermining*, as in the commentary.

2. *Surely in thee all the nations shall be blessed;* that is, *In thee*, to whom *as their father* or federal head, I promised the blessing of justification

unto Abraham, *saying*, in thee shall all nations be blessed.

Αβρααμ· Ὅτι ευλογηθησονται εν σοι παντα τα εθνη.

9 So then, they which be of faith are blessed with faithful Abraham.

9 Ὡςε οἱ εκ πιςεως, ευλογȣνται συν τῳ πιςῳ Αβρααμ.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

10 Ὁσοι γαρ εξ εργων νομȣ εισιν, ὑπο καταραν εισι· γεγραπται γαρ· Επικαταρατος πας ὁς ȣκ εμμενει εν πασι τοις γεγραμμενοις εν τῳ βιβλιῳ τȣ νομȣ, τȣ ποιησαι αυτα.

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cation through faith, *all the nations* of believers *shall be blessed*, as thy seed, by having their faith counted to them for righteousness.—May not the appellation which Christ will give to the righteous at the judgment, *Come ye blessed of my Father*, be an allusion to that promise?

Ver. 9 *With believing Abraham.* So the word πιστος is translated, John xx. 27. It is used in the same sense by Plato. See Scapula's Dictionary. Besides, it is well known that the Hellenist Jews used the words πιστος and απιστος, to denote a *believing*, and an *unbelieving person*.

Ver. 10.—1. *As many as are of the works of the law, are under the curse.* This is true of the Gentiles also, who seek justification meritoriously by the works of the law of nature. For that law, equally with the law of Moses, grants pardon to no sinner however penitent he may be: consequently leaves every sinner under its curse.

2 *For it is written, Accursed is every one who continueth not in all the things*, &c. In our translation of Deut. xxvii. 26. the passage runs thus: *Cursed be he who confirmeth not the words of this law to do them.* But the LXX. whom the apostle hath followed, translate it more properly thus: Επικαταρατος πας ὁ ανθρωπος ὁςις ȣκ εμμενει εν πασι τοις λογοις τȣ νομȣ τȣτȣ, τȣ ποιησαι αυτȣς: *Accursed is every man who doth not continue in all the precepts of this law to do them.* For the Hebrew word in Deuteronomy, which our translators have rendered *confirmeth*, signifies also *continueth;* and is so translated, 1 Sam xiii. 14. *Thy kingdom shall not continue.*—The apostle following the LXX. hath added the words *every one*, and *all*, and *written in the book* But they make no alteration in the sense of the passage; for the indefinite proposition, *Cursed is he*, hath the same meaning with *cursed is every one;* and *all things written in the book of the law*, is perfectly the same with *the words of this law;* which, as is plain from the context, means not any particular law, but the law of Moses in general. See Deut. xxvii. 1.

The curse here quoted, is the last of the twelve curses, which the Levites were ordered to proclaim from Mount Ebal, immediately after the

thee all *the nations shall* be blessed.[2]

saying, Gen. xii. 3. *Surely in thee all the nations* of the earth *shall be blessed*, with the blessing of justification by faith. See ver. 14. note 1. and Essay v. sect. 5.

9 (Ὥστε, 331.) *Wherefore* they *who are* of faith, (see ver. 7. note 1.) are blessed with *believing*[1] Abraham.

9 *Wherefore*, according to God's promise, *they* who imitate Abraham in his faith, and *who* after his example *seek to be justified by faith*, shall be blessed *with believing Abraham*, by having their faith counted to them for righteousness.

10 (Γαρ, 98.) *But* as many as are of the works of the law, are under the curse:[1] for it is written, (Deut. xxvii. 26.) *Accursed* is every one *who* continueth not in all *the* things which *ARE* written in the book of the law to do them.[2]

10 *But all*, *without exception*, *who seek justification by the works of the law* of Moses, whether moral or ceremonial, instead of obtaining the blessing of justification, *are under the curse* of that law: *For it is written*, *most severely to be punished is every one*, *who doth not continue in all the precepts written in the book of the law* of Moses, *to do them*.

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the Israelites had taken possession of Canaan. Now, though these curses may have been declarations that the persons guilty of the crimes mentioned in them, were not to be pardoned through the sacrifices, &c. of the law of Moses, but were to be put to death by the Judge without mercy, I think they have a farther meaning. For as he who curses another imprecates the vengeance of God upon him, either because he despairs of obtaining justice from men, or because he is not able to bring him before them to be judged and punished, so the curses denounced by the Levites from Ebal, were imprecations of the vengeance of God on those who were guilty of the crimes mentioned in the curses, if through the corruption, or negligence of the judges, or the secrecy with which they were committed, or from any other cause, the guilty persons were suffered to go unpunished. In this light, the curses of the law were solemn public appeals to the omniscience and justice of God, as the moral governor of the world, and declarations that the justice of God sooner or later would overtake sinners.—But the 12th curse differed from all the rest in this respect, that it was denounced, not against particular transgressors, but against *every one who continued not in all the things written in the law do to them*; and consequently declared, that the law required a perfect obedience to all its precepts under the penalty of the curse. Wherefore the law of Moses, in as far as it required things of a positive nature under the penalty of death, was evidently the same with the law under which our first parents fell: And where it enjoined the duties of piety and morality under

11 But that no man is juſtified by the law in the ſight of God, *it is* evident: for, The juſt ſhall live by faith.

12 And the law is not of faith: but, The man that doth them ſhall live in them.

11 Ὁτι δε εν νομῳ ουδεις δικαιουται παρα τῳ Θεῳ, δηλον· ὁτι ὁ δικαιος εκ πιστεως, ζησεται.

12 Ὁ δε νομος ουκ εστιν εκ πιστεως· αλλ᾽ ὁ ποιησας αυτα ανθρωπος, ζησεται εν αυτοις.

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under the like penalty, it was a republication of the law of nature written on men's hearts. According to this view of the law of Moſes, the curſes which the Levites, ſtanding on Mount Ebal, denounced againſt the perſons who violated the great precepts of piety and morality enjoined by Moſes, being appeals to God as the omniſcient righteous governor of the world, and imprecations of his vengeance on atrocious ſinners, were, properly ſpeaking, the curſes of the law of nature by which God governs his rational creatures.—Farther, the Levites, as God's miniſters were directed to proclaim theſe curſes in the hearing of the Iſraelites, immediately on their taking poſſeſſion of Canaan, to make them ſenſible, that notwithſtanding God had choſen them to be the ſubjects of his temporal kingdom in Canaan, and had given them the law of Moſes as the law of their ſtate, they did not ceaſe to be the ſubjects of his univerſal moral government; but were equally bound with the reſt of mankind, to regulate their actions by the law of that government, as made known to them both by the law of Moſes, and by their own reaſon and conſcience. Alſo the curſes were proclaimed, to make the Iſraelites ſenſible, that for every tranſgreſſion of the law of nature, the law of God's moral government, they were liable to the puniſhment which God as the righteous governor of the world will inflict on tranſgreſſors.—However as in the law of God's temporal kingdom, atonements were preſcribed for ſome offences, whereby the offenders were freed from the curſe of that law, the Iſraelites who violated the law of God's univerſal kingdom, might hope on their repentance to be ſcreened from the curſe of that law, through the efficacy of ſome better atonement; eſpecially if they knew the atonements preſcribed by Moſes, prefigured that better atonement.—Yet, on the other hand, as there were many moral offences for which no atonement was provided in the law of Moſes, but the perſons guilty of them were to be puniſhed with death; the Iſraelites muſt have known that thoſe who violated the law of God's univerſal moral government, could not be delivered by the law of Moſes, from the puniſhment which God will inflict on atrocious ſinners. Nay, the perſons who were guilty of the offences, for which atonements were provided in the law of Moſes, could not fancy that the moral guilt of theſe offences was removed by ſuch atonements. For as the curſes were proclaimed, after the law was delivered and its atonements were eſtabliſhed, the Iſraelites by that circumſtance were taught, that the Levitical atonements did not avert the puniſhment which God hath

11 (Δε, 104.) *Besides*, that (εν νομω) *by law* no *one* is justified (παρα) *before* God, *is manifest:* for, the just (εκ) *by faith, shall live.*

12 (Δε, 104.) *Also*, the law is not of faith. But *he who* doth *these things* shall live *by* them[1]. (See Rom. x. Illustr. ver. 5.—9.)

11 *Besides, that by* works of *law, no one can be justified before God, is manifest* from Habakkuk, who hath said nothing of mens being just by works, but hath declared (chap. ii. 4.) That *the just by faith, shall live* eternally. See Rom. i. 17. note 3.

12 *Also, the law* of Moses *doth not require faith*, as the means of obtaining life eternal. *But* it saith, *He who doth these things*, the judgments and ordinances of God, mentioned Levit. xviii. *shall live by them* a long and happy life in Canaan.

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hath threatened to inflict on sinners.—Farther the twelfth curse being denounced against every one without exception, who did not perfectly perform every thing written in the law of Moses, the Israelites by that curse were made sensible, that they were all to a man liable to punishment; and were constrained to seek pardon from God as a free gift, in the gospel method of faith made known to them in the covenant with Abraham. So that, as the apostle expresses it, Gal. iii. 24. the law was *a pedagogue to the Jews to bring them to Christ, that they might be justified by faith.*—And as the law of nature with its curse, which was made known to the heathens by their own reason and conscience, constrained them in like manner to seek pardon, not from the justice but from the mercy of God, the Galatian Gentiles were included in the apostle's general expression, ver. 24. *The law hath been our pedagogue to bring us to Christ, that we might be justified by faith.* For, as was already proved, the law of nature with its curse, was written in the law of Moses.

I have only to add, that the account which we have given of *the curse of the law*, is fully confirmed by verse 13th of this chapter. See note 1. on that verse.

Ver. 12. *He who doth these things shall live by them.* This is a quotation from Levit. xviii. where the judgments and ordinances of God, prohibiting incestuous marriages and unnatural lusts, are mentioned and enforced in this manner, ver. 5. *Ye shall keep my statutes and my judgments, which if a man do he shall live by them.* And after giving an account of the evil practices prohibited in God's statutes, it is added, ver. 24. *Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you.* 28. *That the land spue not you out also when ye defile it, as it spued out the nations that were before you.* Wherefore, *the life* promised in this passage to the Israelites, was not eternal life, but a long and happy life in Canaan under the protection of God. And the condition on which that reward was promised, was not *faith*, but the doing of the statutes and judgments which God as their king had enjoined. See Rom. x. Illust. ver. 5. 6.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree.

13 Χριςος ἡμας εξηγορασεν εκ της καταρας τȣ νομȣ, γενομενος ὑπερ ἡμων καταρα· γεγραπται γαρ· Επικαταρατος πας ὁ κρεμαμενος επι ξυλȣ·

Ver. 13.—1. *Chriſt hath bought us off from the curſe of the law.* That the perſons here ſaid to be bought off from the curſe of the law, are the Gentiles as well as the Jews, is evident from ver. 10. where the apoſtle tells us, *As many as are of the works of the law*, that is, as many as are bound to perform works of law and ſeek to be juſtified thereby, *are under the curſe.* For the propoſition being general, it implies, that the Gentiles as well as the Jews are under the curſe, and need to be bought off.—This appears, likewiſe, from the purpoſe for which Chriſt is ſaid, ver. 14. to have bought us off, namely, that the bleſſing of Abraham might come on the *nations*, that is, on both Jews and Gentiles.—Next, *the curſe of the law*, from which all are bought off by Chriſt, is not a curſe peculiar to the law of Moſes. For as the Gentiles never were under that law, they could have no concern with its curſe. But it is the curſe of that more ancient law of works under which Adam and Eve fell, and which through their fall came on all their poſterity. Alſo it is the curſe of the law of nature under which all mankind, as the ſubjects of God's univerſal moral government, are lying for having broken that law.—Theſe curſes are called by the general name of *the curſe of the law*, not as being peculiar to the law of Moſes, but becauſe they were publiſhed in the law of Moſes. See ver. 10. note 2. From this curſe of the law of works Chriſt hath bought us off, by becoming a curſe for us. For in the view of his death to be accompliſhed in due time, God allowed Adam and his poſterity a ſhort life on earth, and reſolved to raiſe them all from the dead, that every one may receive reward, or puniſhment, according to the deeds done by him in the body.—Farther, being bought off by Chriſt from death, the curſe of the law of works, mankind at the fall were bought off from law itſelf, not indeed as a rule of life but as a rule of juſtification, and had a trial appointed to them under a more gracious diſpenſation, in which not a perfect obedience to law, but the obedience of faith is required, in order to their obtaining eternal life. Of this gracious diſpenſation or covenant, the apoſtle Paul hath given a clear account, Rom. v. 18. See note 3. on that verſe, and the Illuſtration prefixed to that chapter, ver. 20. alſo 2 Cor. v. 15. note 1. and Eſſ. v. ſect. 6.

2. *Having become a curſe for us.* Chriſt's dying on the croſs is called *his becoming a curſe*, that is, *an accurſed perſon*, a perſon ignominiouſly puniſhed as a malefactor: not becauſe he was really a malefactor and the object of God's diſpleaſure, but becauſe he was puniſhed in the manner in which accurſed perſons, or malefactors are puniſhed. He

13 Christ hath *bought* us *off* from the curse[1] of the law, *having become* a curse for us:[2] (for it is written, επικαταρατος, *Accursed* is every one *who IS hanged* on a tree:[3] Deut. xxi. 23.)

13 Wherefore, justification according to the tenor, whether of the law of nature, or of the law of Moses, being a thing impossible in our present sinful state, *Christ*, ever since the fall, *hath bought us* all *off from the curse of the law;* consequently hath bought us off from law itself, as a rule of justification: *having become an accursed person*, a person most ignominiously punished *for us: For it is written, most ignominiously punished is every one who is hanged on a tree.*

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was not a transgressor, but *he was numbered* with the transgressors, Isa. liii. 12.

It merits the reader's attention, that in this passage Christ is not said to have suffered the curse of the law, but to *have become a curse for us*. The curse of the law of nature which was published in the law of Moses, being eternal death, is a curse which no one can suppose Christ to have suffered. But *he became a curse*, that is, an accursed person, a person most ignominiously punished for us. That this is the true import of the phrase, *having become a curse*, is evident from the passage in the law by which the apostle proves his assertion; *It is written, Accursed is every one who is hanged on a tree.* For as the accursedness of one who is hanged on a tree, doth not consist in his suffering eternal death, but in his being ignominiously punished, (See note 3. on this verse.) So Christ's having become a curse for us, did not consist in his suffering eternal death, but in his having been most ignominiously punished as a malefactor, for us. And in regard he suffered this most ignominious punishment in obedience to God, it was as just and reasonable, that this one great act of obedience should procure for all mankind the blessings mentioned in the preceding note, as that the one act of disobedience committed by Adam, should have brought sin and death on all his posterity. This argument the apostle hath prosecuted with great strength of reason, Rom. v. 12.—21.

Whitby, in his note on this verse contends, that *the curse of the law*, from which Christ bought off both Jews and Gentiles, was *temporal death* consisting in the separation of the soul from the body: which he saith must be *eternal death*, to them who cannot raise themselves from the dead, and have no promise of a resurrection: and that Christ, by dying on the cross, actually suffered the curse of the law, as truly as they do who after being put to death are never to rise again. But as the apostle doth not say that Christ *suffered the curse of the law*, the Socinian objection to the doctrine of the atonement, taken from the words, *having become a curse for us*, is much better answered by interpreting them of Christ's suffering the ignominious punishment of a malefactor in obedience to the will of God, for the purpose of buying

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

15 Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſanulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as

14 Ἱνα εις τα εθνη ἡ ευλογια τȣ Αβρααμ γενηται εν Χριϛῳ Ιησȣ, ἱνα την επαγγελιαν τȣ πνευματος λαβωμεν δια της πιϛεως.

15 Αδελφοι, κατα ανθρωπον λεγω. ὁμως ανθρωπȣ κεκυρωμενην διαθηκην ȣδεις αθετει η επιδιατασσεται.

16 Τῳ δε Αβρααμ ἐῤῥηθησαν ἁι επαγγελιαι, και τῳ σπερματι αυτȣ. Ου λεγει·

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us off from the curſe of the law, than by ſuppoſing with Whitby, that he actually ſuffered the curſe of the law, if that curſe, as we have ſhewed, is the curſe of the law of nature, the curſe of eternal death: Becauſe that is a curſe which Chriſt could not ſuffer for us.

3. *Accurſed is every one who is hanged on a tree.* This is cited from Deut. xxi. 23. which, as Chandler obſerves, runs in the Hebrew thus, *He that is hung, is the curſe of God.* The apoſtle adds, *on a tree,* from the former part of the verſe: *His body ſhall not remain all night on the tree.* And although he leaves out the words, *of God,* it makes no alteration in the ſenſe of the original paſſage.—The phraſe *curſe of God,* doth not mean, that the perſon who is hung on a tree, is accurſed of God eternally: For many righteous perſons have been hung on a tree. But the meaning is, that the man who is hung on a tree, is puniſhed with the greateſt temporal puniſhment, which God as the lawgiver and ruler of the Iſraelites, ordered the judges his ſubſtitutes, to inflict on notorious offenders againſt the ſtate.—The Hebrews, as Grotius obſerves, did not uſe the puniſhment either of the croſs or of the gibbet. But malefactors to be puniſhed with ſtrangling, were ſtrangled ſtanding. More atrocious malefactors they ſtoned to death: ſuch as idolaters, blaſphemers, &c. then hanged them on a gibbet for ſome hours, thereby expoſing them to the greateſt ignominy. Hence in the law, they are ſaid to be *accurſed,* that is, moſt ignominiouſly puniſhed, *who were hanged on a tree.* But if it was ſo ignominious to be hanged on a tree after death, certainly it was much more ignominious to be hanged thereon alive. Beſides, according to the cuſtoms of the Romans, *crucifixion* was of all puniſhments the moſt ignominious, being appropriated to ſlaves: and therefore Chriſt, who was hanged on the croſs, may juſtly be ſaid to have been made *a curſe,* or *an accurſed perſon,* in the eye of the world, as he died by the moſt ignominious of all puniſhments.

Ver. 14.

14 That the bleſſing of Abraham[1] might come on the *nations*[2] through *Chriſt Jeſus;* AND that we might receive the promiſe of the Spirit[3] through faith.

14 This deliverance Chriſt hath wrought, *That the bleſſing of* juſtification by faith, promiſed to *Abraham, might come on the nations through Chriſt Jeſus,* Abraham's ſeed: See ver. 16. note 1. *And that we* Gentiles *might receive the promiſed gifts of the Spirit through faith,* as the evidence of our being juſtified by faith, and of our being the ſons of God, chap. iv. 5, 6, 7.

15 Brethren, I ſpeak after the manner of men. *No one ſetteth aſide, or altereth*[1] *a ratified covenant,*[1] *though but of a man.*

15 *Brethren,* in confuting thoſe who affirm that the bleſſing of the nations in Abraham, and in his ſeed, is to be accompliſhed by their converſion to Judaiſm, *I ſpeak according to the practice of men: No one ſetteth aſide, or altereth a ratified covenant, though* it be *but* the covenant *of a man.*

16 Now, to Abraham were the promiſes *ſpoken,* and *to* his ſeed. (See ver. 19.) *He doth not ſay,* And *in* ſeeds,[1] as (επι, 186.)

16 *Now, to Abraham were the promiſes made,* that in him all the families of the earth ſhall be bleſſed; *and to his ſeed,* that in it likewiſe, all nations, the Jews not excepted, ſhall

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Ver. 14.—1. *That the bleſſing of Abraham.* The bleſſing of Abraham which is to come on the nations through Chriſt's buying them off from the curſe of the law, is the bleſſing of juſtification by faith, promiſed to Abraham in the covenant, (Eſſ. v. ſect. 1.) as is plain from this, that Chriſt did not die to procure for all mankind the temporal bleſſings promiſed to Abraham: neither is it poſſible for all mankind to enjoy theſe bleſſings.

2. *Might come on the nations.* So I tranſlate the word εϑνη, becauſe in the original promiſe, the Jews are comprehended as well as the Gentiles. Accordingly, in ver. 8. where the promiſe is quoted, the word εϑνη is rendered *nations* by our tranſlators.

3. *That we might receive the promiſe of the Spirit.* This promiſe is not explicitly mentioned in the covenant with Abraham, but it is implied in the promiſe, Gen. xxii. 17. *In bleſſing I will bleſs thee.* And it is expreſsly mentioned by the prophets Iſaiah xliv. 3. Ezek. xxxix. 29. Joel ii. 28.

Ver. 15. *Or altereth.* According to Bengelius, επιδιατασσεται, literally ſignifies *inſuper precipit.* Here, therefore, it means *to alter* a ratified covenant, by adding ſomething to it.

Ver. 16.—1. *He does not ſay, And in ſeeds.* So τοις σπερμασι ſhould be tranſlated, the prepoſition εν being underſtood here, as is plain from the

of one, And to thy feed, which is Chrift.

Και τοις σπερμασιν, ὡς επι πολλων, αλλ᾽ ὡς εφ᾽ ἑνος· Και τω σπερματι σȣ, ὁς εςι Χριςος.

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the promife itfelf, Gen. xxii. 18. *And in thy feed fhall all the nations of the earth be bleffed.*—The apoftle having affirmed, ver. 15. that according to the cuftoms of men, none but the parties themfelves can fet afide or alter a covenant that is ratified, he obferves in this verfe, that the promifes in the covenant with Abraham, were made to him and to his feed. The promife to Abraham, is that recorded Gen. xii. 3. *In thee fhall all the families*, LXX. πασαι αἱ φυλαι, all the tribes, *of the earth be bleffed.* The promife to his feed, is that recorded Gen. xxii. 18. *And in thy feed fhall all the nations of the earth be bleffed.* See ver. 19. Now fince by the oath which God fware to Abraham after he had laid Ifaac on the altar, both promifes were ratified, the apoftle reafons juftly, when he affirms that both promifes muft be fulfilled. And having fhewn, ver. 9. that the promife to Abraham to blefs all the families of the earth in him, means their being bleffed as Abraham had been, not with juftification through the law of Mofes, as the Jews affirmed, (Ephef. iii. 5. note,) but with juftification by faith, he proceeds in this paffage to confider the promife made to Abraham's feed, that in it likewife, all the nations of the earth fhould be bleffed. And from the words of the promife, which are not, *and in thy feeds*, but *and in thy feed*, he argues that *the feed* in which the nations of the earth fhould be bleffed, is not Abraham's feed in general, but one of his feed in particular, namely, *Chrift;* who by dying for all nations, hath delivered them from the curfe of the law, that the bleffing of juftification by faith, might come on believers of all nations through Chrift, as was promifed to Abraham and to Chrift.

To this argument it hath been objected, that the word *feed* was never ufed by the Hebrews in the plural number, except to denote the feeds of vegetables, Dan. i. 12. And Jerome, who is followed by Le Clerc, foolifhly allegeth that the apoftle by an argument of this kind, meant to impofe on the fimplicity of the Galatians. But it ought to be remembered, that the Old Teftament being the only ancient Hebrew writing now extant, cannot be fuppofed to contain the whole ufe of the language. However, not to reft in this anfwer, I obferve, that notwithftanding the Hebrews commonly ufed the word *feed* collectively, to denote a multitude of children, they ufed it likewife for a fingle perfon, and efpecially *a fon.* Gen. iii. 15. *I will put enmity between thy feed and her feed. It fhall bruife thy head, and thou fhalt bruife his heel.* And Eve, fpeaking of Seth, fays, Gen. iv. 25. *God hath appointed me another feed, inftead of Abel whom Cain flew.* The word *feed* being thus applied to denote a fingle perfon, as well as a multitude, is ambiguous; and therefore the Jews could not certainly know, that they were to be the inftruments of bleffing the nations, unlefs it had been faid, *and in thy feeds*, or fons. And though we have no example of the word

concerning many, but as *concerning* one PERSON, And IN thy feed, (ὃς) *who* is Chrift.[2]

be bleffed. *God does not fay, and in feeds, as* fpeaking *concerning many, but as* fpeaking *concerning one perfon,* he faith, *And in thy feed;* the nations are to be bleffed, not through the whole of Abraham's feed, but through one of them only, *who is Chrift.*

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word *feeds,* ufed by the Hebrews for *fons,* yet from the apoftle's argument, we may prefume it was ufed in the plural, to denote either a multitude, or a diverfity of children. In this fenfe, Eve had *two feeds* in her *two fons,* as is evident from her calling Seth *another feed,* Gen. iv. 25. So likewife Abraham had *two feeds,* Gen. xxi. 12. *In Ifaac fhall thy feed be called.* 13. *And alfo of the fon of the bond woman will I make a nation, becaufe he is thy feed,* or fon. Now becaufe God termed Ifhmael Abraham's *feed,* perhaps Ifhmael's defcendants affirmed that they alfo were the feed of Abraham, in which the nations were to be bleffed. And if the Jewifh doctors confuted their claim, by obferving that in the promife, it is not faid *In feeds,* that is, in *fons,* as God would have faid if he had meant both Ifhmael and Ifaac, but *in thy feed,* the apoftle might with propriety turn their own argument againft themfelves; efpecially as the Jews were one of the nations of the earth that were to be bleffed in Abraham's feed. Laftly, to ufe the word *feed* for a fingle perfon, was highly proper in the covenant with Abraham, wherein God declared his gracious purpofe of faving mankind; becaufe that term leads us back to the original promife, that *the feed,* or *fon* of the woman *fhould bruife the head of the ferpent.*

2. *Who is Chrift.* Ὃς εϛι Χριϛος. Here the apoftle regarding the meaning rather than the form, of the antecedent σπερματι, hath put the relative pronoun ὃς in the mafculine gender, notwithftanding its antecedent is a neuter word. See Eff. iv. 66. This change in the gender of the relative, the apoftle hath made, purfuant to his affirmation that in the promife to blefs all the nations of the earth in Abraham's feed, God fpake of one perfon only.

The apoftle hath given us the true interpretation of God's promife, to blefs all the nations of the earth in Abraham's feed, when he tells us that feed is *Chrift.* For it is evident, that in no other of Abraham's feed have all the nations of the earth been bleffed. They have not been bleffed in Ifaac, although it was faid of him, *In Ifaac thy feed fhall be.* Neither have all the nations of the earth been bleffed in Abraham's pofterity collectively as a nation; nor in any individual of his pofterity, except in Chrift alone. He therefore is the only feed of Abraham fpoken of in the promife, as the apoftle Paul exprefsly affures us.—Befides, Peter, long before Paul became a Chriftian, gave the very fame interpretation of this promife, Acts iii. 25. *Ye are the children of the prophets, and of the covenant which God made with our fathers, faying unto Abraham, And in thy feed fhall all the kindreds of the*

17 And this I say, *that* the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come, to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

17 Τουτο δε λεγω, διαθηκην προκεκυρωμενην ὑπο του Θεου εις Χριστον, ὁ μετα ετη τετρακοσια και τριακοντα γεγονως νομος ουκ ακυροι, εις το καταργησαι την επαγγελιαν.

18 Ει γαρ εκ νομου ἡ κληρονομια, ουκ ετι εξ επαγγελιας· τῳ δε Αβρααμ δι᾽ επαγγελιας κεχαρισται ὁ Θεος.

19 Τι ουν ὁ νομος; των παραβασεων χαριν προσετεθη, αχρις οὑ ελθη το σπερμα ᾧ επηγγελται, διαταγεις δι᾽ αγγελων, εν χειρι μεσιτου.

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earth be blessed. 26. *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Ver. 17.—1. *The law which was made four hundred and thirty years after.* The apostle does not mean that the law was given four hundred and thirty years after the covenant was confirmed, but after it was first made with Abraham in Ur of the Chaldees, when he was 75 years old. From that æra to the giving of the law, there elapsed 430 years, as follows: To the birth of Isaac, 25 years, Gen. xxi. 5.—To the birth of Jacob, 60 years; for Isaac was 60 years old when Jacob was born, Gen. xxv. 26.—Jacob went down to Egypt when he was 130 years, Gen. xlvii. 9.—And according to the LXX. the Israelites sojourned in Egypt 215 years: for thus they translate Exodus xii. 40. *Now the sojourning of the children of Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years:* the number mentioned by the apostle.

2. *Cannot annul.* The apostle's argument proceeds on this undeniable principle of justice, that a covenant made by two parties, cannot, after it is ratified, be altered or cancelled, except with the consent of both the parties: who in the present case were, on the one hand, God, and on the other, Abraham and his seed Christ. Wherefore, as neither Abraham nor his seed Christ, were present at the making of the Sinaitic covenant, nothing in it can alter or set aside the covenant with Abraham, concerning the blessing of the nations in Christ.

3. *So as to abolish the promise.* Though την επαγγελιαν, *the promise,* be in the singular number, it comprehends all the promises: the promise

17 (Δε, 106.) *Wherefore*, this I *affirm*, that the covenant *which was afore ratified by God* (εις, 148.) *concerning* Christ, the law, which was *made* four hundred and thirty years after,[1] cannot *annul*,[2] (εις το) *so as to abolish* the promise.[3]

17 *Wherefore, this I affirm, that the covenant* with Abraham, *which was anciently ratified by God* with an oath, *concerning* the blessing of the nations in *Christ*, *the law which was made four hundred and thirty years after*, neither with the consent of Abraham, nor of his seed Christ, but of the Jews only, *cannot annul*, *so as to abolish the promise* by introducing a different method of blessing the nations; namely by the works of the law of Moses.

18 (Γαρ, 91.) *Besides*, if the inheritance[1] BE *by law*, IT IS no *longer by* promise. But God *bestowed* IT *freely on* Abraham by promise.

18 *Besides*, *if the inheritance* even of the earthly country *be* obtained *by* works of *law*, *it is no longer* bestowed *by promise* as a free gift. *Yet* Moses expressly declares, that *God bestowed the inheritance* of Canaan *as a free gift on Abraham by promise.*

19 *JEW. Why then WAS* the law *ADDED? APOSTLE.* It was added (χαριν) *on account* of transgressions,[1] till the seed (ver. 16.) should come to whom *it was promised*;[2] being ordained by angels,[3] (εν) in the hand of a mediator.[4]

19 But if the inheritance was not by the law, but by the promise as a free gift, *Why was the law added after the promise? It was added, on account of* restraining *transgressions*; and was to continue *till the seed should come, to whom it was promised*, that all nations should be blessed in him: *being spoken by angels*, who put it *in the hand of* Moses, as *a mediator* between God and the people.

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mise to bless the nations in Abraham's seed Christ, by counting their faith to them for righteousness, mentioned in this verse, being put for all the promises; and among the rest, for the promise of the inheritance, mentioned ver. 18.

Ver. 18. *Besides, if the inheritance be by law.* Some, by *the inheritance* here, understand the inheritance of all the promises; because they all belong to believers, as Abraham's seed by faith. But I rather think *the inheritance* of which the apostle speaks, is that which he termed, Rom. iv. 13. *The inheritance of the world*, or heavenly country, of which Canaan was the type or image.

Ver. 19.—1. *It was added on account of transgressions*; that is, on account of restraining the Israelites from transgressions, particularly idolatry, and the vices connected with idolatry; the evil of which the law discovered to them by its prohibitions and curse. Agreeably to this

20 Now a mediator is not *a mediator* of one; but God is one.

20 Ὁ δε μεσιτης, ἑνος ουκ εϛιν· ὁ δε Θεος, εἱς εϛιν.

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this account of the law, idolatry and all the abominations practised by the Canaanites and the other heathen nations who surrounded the Israelites, were forbidden in the law under the severest penalties.—Farther, the law was added after the promise, to shew the Israelites what things were offensive to God, Rom. iii. 20. Also, that by the manner in which it was given, becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel. See Coloss. ii. 14. note 4. at the close.

Because the nations who inhabited Canaan and the neighbouring countries, worshipped visible gods with feastings and many pompous rites, by which their senses were delighted, and their imagination strongly impressed, Spencer, following Maimonides, was of opinion, that a worship of the same pompous kind was prescribed to the Israelites, that being directed to the one true and invisible God, of whom they were to make no image or representation whatever, they might be prevented from embracing the rites of heathenism, and with these the gods of the heathens. And it must be owned, that thus the temptation to idolatry arising from the pomp of the heathen worship, was effectually removed out of the way of the Israelites.—Besides the sacrifices of the true God, and the rites with which they were accompanied, being not only individually different from the sacrifices and rites of heathenism, but often directly opposite to them, especially when the heathen sacrifices consisted of animals reckoned unclean by the Israelites, they were by that diversity prevented from having any intercourse with the heathens in their idolatrous worship.—But though this may have been one use of the law, I do not know whether the apostle had it in view in this argument.

2. *Till the seed should come to whom it was promised.* It was not fit that the law of Moses which condemned every sinner to death, should continue any longer than till the seed should come to whom it was promised, that in him all the nations of the earth were to be blessed, by having their faith counted to them for righteousness. For Christ having come, and published in his gospel God's gracious intention of justifying believers of all nations by faith, if the law of Moses, which condemned every sinner to death without mercy, had been allowed to remain, it would have contradicted the gospel, and have made the promise of no effect. It was therefore abrogated with great propriety at the death of Christ: especially as the gospel was a dispensation of religion, more effectual than the law, for destroying idolatry and restraining transgression.

3. *Being ordained by angels.* Διαταγεις, *Being commanded;* or, as it is expressed, Heb. ii. 2. *Being spoken by angels.* This is affirmed likewise by Stephen, Acts vii. 38. 53.

4. *In*

20 (Δε, 103.) Now a mediator is *not of* one;[1] but God is one.[2]

20 The giving of the law by a mediator, shewed the Israelites that God was displeased with them: *because a mediator is not employed between parties who are in friendship. But God is in friendship* only with the righteous.

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4. *In the hand of a mediator.* If I mistake not, this is an allusion to Moses bringing down in his hands, the two tables of the covenant, and to what he said to the Israelites, Deut. v. 5. LXX.—Pierce in his note on Heb. vii. 22. says, the *mediator* here spoken of, was the succession of the Jewish High-priests, who by their office were mediators between God and the people, and had the law put into their hands, till Christ came. But this interpretation does not suit the apostle's argument.

Ver. 20.—1. *Now a mediator is not*, ἑνὸς, *of one;* that is, *of parties in friendship.* So εἷς, *one*, singnifies in other passages; particularly, John xvii. 11. 21.—23. 1 Cor. iii. 8. vi. 17. and in most languages.

2. *But God is one.* The latter clause of the 19th and the first clause of the 20th verses, make an enthymem, as the logicians speak, in which the conclusion is wanting. But if it had been expressed, the syllogism would have stood thus: The law was given in the hand of a mediator, ver. 19. Now a mediator is not employed between parties in friendship, ver. 20. Wherefore, he who gave the law to the Israelites by angels in the hand of a mediator, was not in friendship with them. The clause which follows, *But God is one,* is the minor proposition of another enthymem, of which the major is the conclusion of the foregoing syllogism. This enthymem, if it had been fully expressed, would have proceeded as follows: God was not in friendship with the Israelites, But God is in friendship with all who are righteous: Therefore the Israelites were not righteous. They were a perverse and rebellious race. On this verse Beza makes the following remark, "Est autem infinita quædam Pauli δεινοτης, tot enthymemata "vibrantis, quot vocabula enunciat." The truth is, the enthymem, suiting the rapidity of the apostle's genius, he greatly delighted in the enthymem.—Chandler thinks, that as the apostle's observation concerning the giving of the law in the hand of a mediator, implied that God was not in friendship with the Israelites when he gave them the law, so his observation, *But God is one*, being an antithesis to the other, implies that God was in friendship with Abraham, when he gave him the promises in person without a mediator. But I think the interpretation of that clause given in the commentary, agrees much better with the history. For the first part of the law called *the ten commandments*, God, or the angel who personated God, spake to the Israelites himself. But his voice was so terrible that they entreated to hear it no more: Now the terribleness of God's voice, could proceed only from its impressing the Israelites with a sense of God's displeasure with them, on account of their sins: and therefore, the putting of the law in the hand of a mediator, on account of the terror excited in the

people

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

24 Wherefore the law was our school-master *to bring*

21 Ὁ ουν νομος κατα των επαγγελιων του Θεου; μη γενοιτο· ει γαρ εδοθη νομος ὁ δυναμενος ζωοποιησαι, οντως αν εκ νομου ἡν ἡ δικαιοσυνη.

22 Αλλα συνεκλεισεν ἡ γραφη τα παντα ὑπο αμαρτιαν, ἱνα ἡ επαγγελια εκ πιστεως Ιησου Χριστου δοθῃ τοις πιστευουσι.

23 Προ του δε ελθειν την πιστιν, ὑπο νομον εφρουρουμεθα, συγκεκλεισμενοι εις την μελλουσαν πιστιν αποκαλυφθηναι.

24 Ὡστε ὁ νομος παιδαγωγος ἡμων γεγονεν εις Χρι-

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people by the voice of God, was a strong proof of their sinfulness, Exod. xx. 18. *All the people saw the thundrings and the lightnings, &c.* 19. *And they said to Moses speak thou with us and we will hear: but let not God speak with us lest we die.*

Ver. 21. *A law given which was able to make alive.* Here St. Paul affirms that the law of Moses was utterly incapable of making the Jews alive, either from spiritual or temporal death: because it neither promised them the assistance of the Spirit of God to overcome the corruptions of their nature, nor the pardon of their sin on repentance, issuing in deliverance from death temporal and eternal. Justification therefore was not to be obtained by that law.

Ver. 23.—1. *Before faith came.* The gospel is called *faith,* ver. 2. 23. 25. *and the law of faith,* Rom. iii. 27. because it requires faith, instead of perfect obedience, as the means of men's justification. This law of faith, or method of justification *came* at the fall; it was then established: and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner, the Gentiles under the law of nature, and the Jews under the law of Moses, were kept in ward as criminals, and had no hope of pardon, but what the law of faith gave them, as made known obscurely in the first promise, Gen. iii. 15. and afterwards in the covenant with Abraham.

2. *Shut up together unto the faith.* The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham,

4 effectually

21 *JEW.* Is the law then (κατα) *contrary to* the promises of God? *APOSTLE.* *By no means.* For if there had been a law given, which *was able* (ζωοποιησαι) *to make alive*,[1] *certainly* righteousness *would* have been (εκ νομȣ) *by law.*

22 But the scripture hath *shut up together* (τα παντα) all under sin, that the promise (εκ) by faith of Jesus Christ, might be given to them *who* believe.

23 (Δε, 106.) *Wherefore*, before faith[1] came, we were kept *in durance* under law, shut up *together*[2] (εις) unto the faith, which should afterwards be revealed.

24 (Ὡςε, 326.) *So that* the law *hath been* our *pedagogue*[1] TO BRING US (εις)

21 *Is not the law then*, which subjects men to the curse for their sins, *contrary to the promises of God*, wherein he declares, that he will justify them by faith? *By no means.* The law, by subjecting men to the curse, without giving them the least hope of mercy, obliges them to flee to the promises for justification. *For if there had been a law given, which was able to make* sinners *alive*, either from the spiritual death under which they were lying, or from the temporal death to which they were condemned for their sins, *certainly justification would have been* obtained *by* that *law.*

22 *But* so far is this from being the case, that *the scripture hath shut up together*, *all* as condemned to death *on account of sin*, (that is, hath declared that they are so shut up, Ess. iv. 3.) *that the promise* of justification made known *by the gospel of Jesus Christ*, (ver. 23.) *might be given to them who believe.*

23 *Wherefore, before the gospel was published, we were kept in durance under law;* the law of nature and of Moses; *shut up together* as criminals whom these laws had condemned, *to make us embrace the law of faith, which should afterwards be revealed.*

24 *So that the law* of nature and of Moses, by making us sensible of the impossibility of being meritori-

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effectually co-operates therewith. By the perfection and spirituality of its moral precepts, it makes us Jews sensible of our inability to obey perfectly, and by its curse denounced against every one who does not obey perfectly, it makes us flee, trembling and affrighted, to the method of salvation revealed to us in the covenant with Abraham, and published to all mankind in the gospel.—This sense the proposition εις hath likewise, ver. 24.

Ver. 24. *The law hath been our pedagogue.* The servant who attended the children of great men to their exercises and to school, was called

us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

ϛον, ἱνα εκ πιϛεως δικαιωθωμεν.

25 Ελθουσης δε της πιϛεως, ουκ ετι ὑπο παιδαγωγον εσμεν.

26 Παντες γαρ ὑιοι Θεου εϛε δια της πιϛεως εν Χριϛῳ Ιησου.

27 Ὁσοι γαρ εις Χριϛον εϐαπτισθητε, Χριϛον ενεδυσασθε.

28 Ουκ ενι Ιουδαιος, ουδε Ἑλλην· ουκ ενι δουλος, αυδε ελευθερος· ουκ ενι αρσεν και θηλυ· παντες γαρ ὑμεις ἑις εϛε εν Χριϛῳ Ιησου.

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called *pædagogus*, a pedagogue; a Greek word signifying *a conductor of children*. The name was given likewise to the servant who taught children their letters, and superintended their behaviour. They were generally persons of rigid manners.

Ver. 26. *Ye are all the sons of God through the faith published by Christ Jesus.* Ye are all the church and people of God and heirs of the promises, through believing the gospel of Christ. See Gal. iv. 5. note 2. and 1 John ii. 29. note.—By this observation, the apostle insinuated, that the dispensation was now at an end, in which men were the sons or people of God, by virtue of their descent from Abraham. For, on that account alone, the Israelites as a nation, were called *God's son*, and his *first born*, Exod. iv. 22, 23. Deut. xiv. 1. all who believe the gospel are *the sons*, that is *the people of God*, and heirs of all the privileges which belong to the professed people of God.

Ver. 27. *As many of you as have been baptized into Christ, have put on Christ:* That is, have professed that ye have put on Christ. See Eff. iv. 1. *Christ*, here, signifies the temper and virtues of Christ.—By telling the Galatians, that in their baptism they professed to put on the virtues of Christ, the apostle insinuated that by possessing the virtues of Christ, they were more truly the sons of Abraham and of God, than those who were related to Abraham by natural descent only, and to God by holding a place in his visible church: Having the virtues of Christ wrought in them by the power of God accompanying the promise to Abraham, *A father of many nations I have constituted thee*, they were truly the sons of God.—In the expression, *have put on Christ*, there

to Chrift, that we might be juftified by faith.

oufly juftified by works, *hath* in all ages *been our pedagogue to bring us to Chrift, that we might be juftified by faith* gratuitoufly.

25 But *faith being come*, we are no longer under *the pedagogue.*

25 *But* the law of *faith being promulgated, we* in that difpenfation *are no longer under the pedagogue.* There is no occafion for the law as a pedagogue, to bring us to Chrift.

26 (Γαρ) For ye are all the fons of God (δια) *through the* faith *PUBLISHED* (εν Χριςω Ιησȣ) *by* Chrift Jefus.[1]

26 It is not neceffary to your being the fons of God, and heirs of the promifes, that ye be under the law: *For ye are all the fons of God, through* your believing *the gofpel publifhed by Chrift Jefus.*

27 (Γαρ, 91.) *Befides*, as many of you as have been baptized into Chrift, (fee Rom. vi. 3. note 1.) have put on Chrift.[1]

27 *Befides, as many of you as have been baptized into Chrift*, have thereby profeffed that ye *have put on* the very temper and virtues of *Chrift*, God's greateft fon; and having fo done, ye are really, not nominally the fons of God, and are greatly beloved of your Father.

28 *IN CHRIST JESUS*, there is[1] neither Jew nor Greek, there is neither *bondman* nor *freeman*, there is neither male nor female;[2] for ye are all one in Chrift Jefus.

28 *In Chrift Jefus* there is no diftinction of perfons, as under the law; under the gofpel *no Jew is fuperior to a Greek, neither are flaves inferior to free men; nor are males preferred to females; for ye are all one*, in refpect of dignity and privileges, *under the gofpel difpenfation.*

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there is an allufion to the fymbolical rite, which in the firft age ufually accompanied baptifm. The perfon to be baptized, put off his old clothes before he went into the water, and put on new or clean raiment, when he came out of it; to fignify that he had put off his old corrupted nature, with all his former bad principles and practices; and was become a new man. Hence the expreffions, *putting off the old man*, and *putting on the new*, Ephef. iv. 22. 24. Wherefore baptifm under the gofpel, as the rite of initiation, is as effectual for making men the fons of God, as circumcifion was under the law.

Ver. 28.—1. *There is neither Jew nor Greek.* Ενι is here put for Ενεςι, as it is likewife James i. 17. The claufe is elliptical, and muft be fupplied, as I have done, from the end of the verfe, in this manner: *In Chrift Jefus there is neither Jew nor Greek, &c.* In the gofpel difpenfation, God pays no regard to men on account of their defcent, their

29 And if ye *be* Chrift's, then are ye Abraham's feed, and heirs according to the promife.

29 Ει δε υμεις Χριϛου, αρα του Αϐρααμ σπερμα εϛε, και κατ' επαγγελιαν κληρονομοι.

their ftation, or their fex; but all who truly believe in Chrift, have an equal right to the privileges of the gofpel, are equally in favour with God, and are equal in refpect of dignity. To the Judaizing teachers in Galatia, who imagined that their being Abraham's children according to the flefh, would of itfelf, fecure their acceptance with God, this muft have appeared a moft humiliating doctrine. But to the Galatians, it was of fingular ufe, to prevent their being feduced by thofe teachers, who ftrongly affirmed, that the Gentiles could not fhare in the privileges of the people of God, without being circumcifed.

2. *Neither male nor female.* Under the law, males had greater privileges than females. For males alone bare in their bodies the fign of God's covenant; they alone were capable of the priefthood, and of the kingdom; and heritages belonged to them, preferably to females in the fame degree.

Ver. 29.—1. *If ye be Chrift's, certainly ye are Abraham's feed.* This may mean, *If ye be Chrift's brethren, certainly ye are Abraham's feed.* For

CHAP. IV.

View and Illuftration of the Matters contained in this Chapter.

THE apoftle having eftablifhed the joyful doctrine, that believers in every age and country of the world, are heirs of the promifes made to Abraham and to his feed, goes on in this chapter to anfwer two queftions, which he knew would naturally occur to his readers, but which, according to his manner, he doth not formally ftate. The firft is, fince all believers from the beginning were heirs of the promifes, as well as of the things promifed, why were they not put in poffeffion of the promifes from the beginning, by fending Chrift into the world, and introducing the gofpel difpenfation in the firft age; that the promifes, efpecially the promife of pardon and eternal life through faith, might have been publifhed univerfally, and preferved for the benefit of the heirs in every age? The fecond queftion is, Why were mankind left for fo many ages to the direction of the laws

29 And if ye BE Chrift's, *certainly* ye are Abraham's feed, and heirs according to the promife, Gen. xvii. 8.

29 *And if ye be Chrift's* brethren by poffeffing his temper of mind, *certainly ye are Abraham's feed*, more really than thofe Jews who are related to him only by natural defcent, *and heirs* of the heavenly country, *according to God's promife* to Abraham.

For in the firft place, no where in fcripture, are believers called *Chrift's feed* or *fons*, but Chrift'*s brethren.* In the fecond place, this interpretation renders the apoftle's conclufion juft. In the former part of the chapter, he had affirmed, that Chrift is Abraham's feed in which the nations are to be bleffed. Therefore, if believers are Chrift's brethren by imitating him in his virtues, they alfo are Abraham's feed, by reafon of their relation to Chrift. See ver. 27. note.—The apoftle's reafoning will be equally conclufive, fuppofing that his meaning is, *If ye be Chrift's people* by poffeffing his virtues.

2. *And heirs according to the promife.* Chrift's brethren being Abraham's fpiritual feed, are heirs of the heavenly country, according to the true meaning of God's promife in the covenant, to give to Abraham and to his feed, the everlafting poffeffion of the heavenly country, typified by the poffeffion of the earthly Canaan, the heritage of Abraham's natural feed.

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laws of nature and of Mofes, neither of which gave them any hope of pardon and eternal life?—To the firft of thefe queftions the apoftle replied, That in not giving the heirs the knowledge of the promifes by introducing the gofpel difpenfation immediately after the fall, God treated them as a prudent father treats his fon, while under age. During his non-age, he does not allow him to poffefs the eftate of which he is the heir, becaufe he has not difcretion to ufe it aright, but he keeps him in the condition of a bondman. In the fame manner, though believers from the beginning were heirs of the promifes, God did not in the early ages put them in poffeffion of them, by immediately fetting up the gofpel difpenfation; becaufe in the firft ages, the ftate of the world did not admit, either of the univerfal publication of the gofpel, or of its prefervation, ver. 1. —To the fecond queftion, concerning the keeping of the heirs for fo many ages under the tuition of the laws of nature and of Mofes, the apoftle anfwered, That as the heir of a great eftate muft be prepared by a proper education for enjoying it with dignity,

dignity, and is therefore, in his childhood, placed under tutors who protect and instruct him, and stewards who manage his estate and supply him with necessaries, till the time appointed in his father's will for taking possession of his inheritance, ver. 2.—So, to prepare believers for the actual inheritance of the promises under the gospel dispensation, God judged it proper to continue them for a long time under the bondage of the laws of nature and of Moses, that by experiencing the hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel, ver. 3.

More particularly, it was not fit that a complete discovery of the method of salvation, should be made to all mankind by the publication of the promises in the gospel, till they were made sensible of the insufficiency of their own natural powers, for discovering an effectual method of reconciling themselves to God. Accordingly, for many ages they were left to the guidance of their own reason; and during that period, they lost even the imperfect knowledge of the method of salvation, which God had revealed to their first parents after the fall, notwithstanding to preserve that knowledge, God appointed the sacrifice of beasts, as an emblem of that effectual sacrifice, which the seed of the woman was to offer in due time. For mankind not preserving the true meaning of these sacrifices, believed them to be real atonements, and in that persuasion multiplying them without end, they foolishly expected to be pardoned, through the number and costliness of the animal sacrifices which they offered. In this state of the world, God thought fit to introduce the law of Moses, in which the same sacrifices of beasts were appointed; not however as real atonements for sin, but expressly as types of the real atonement which God had promised should be made; that by bringing back the rite of sacrifice to its original intendment, and by reviving the expectation of a real atonement, mankind might be made sensible, that it is not possible for the blood of bulls and of goats to take away sin. This important truth was still more directly shewed in those precepts of the law of Moses, which ordered the same sacrifices to be often offered for the same persons. For, as the apostle justly argues, Heb. x. 2. If these sacrifices had been real atonements, being once offered, and the sinner cleansed, he would have had no more conscience of sin; consequently he needed not to have repeated these sacrifices.—Thus the Levitical sacrifices, by reviving the expectation of a real atonement to be made in due time, and by shewing the utter inefficacy of the sacrifices of beasts to procure the pardon of sin, led the Jews to the sacrifice of Christ, the only real atonement; so that as the apostle affirms, Gal. iii. 24. the law of Moses, by its sacrifices as well as by its curse,

curſe, was a pedagogue to lead the Jews to Chriſt.—Wherefore when the heathens, under the tuition of the light of nature, were made ſenſible of the inſufficiency of their own natural powers to diſcover any effectual method of obtaining pardon; and when the Jews, by the law of Moſes, were ſhewed that it was not poſſible for the ſacrifices of beaſts to take away ſin; and when the political ſtate of the world, admitted the goſpel to be preached to all nations, and preſerved when preached, then was *the fulneſs of the time*, or the proper ſeaſon for God's ſending forth his Son into the world, born of a woman deſcended from Abraham, to make a complete diſcovery of the method of ſalvation by the goſpel revelation, ver. 4.—And by offering himſelf a ſacrifice for ſin, to redeem believers, the heirs of the promiſes, from the tuition both of the law of nature and of the law of Moſes; and to place them under the goſpel diſpenſation, that they may *receive the adoption of ſons;* that is, all the privileges which belong to *the ſons* or heirs of God.

Next, in regard the believing Gentiles, equally with the believing Jews, are the ſons of God, and heirs of the promiſes, the Apoſtle addreſſed both, ſaying, Wherefore, becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, the Holy Spirit, whoſe gifts are evidences of your ſonſhip, and embolden you to addreſs God by the endearing appellation of *Father*, ver. 6.—Thou then who poſſeſſeſt the gifts of the Spirit, whether thou be a Jew or a Gentile, art no longer *a bondman* under the tuition of the law, either of nature or of Moſes, but a ſon; and if a ſon, then an heir of God, an heir of all the promiſes of God, through the atonement which Chriſt hath made for thee, ver. 7.—However, ye Gentiles ought to remember, that in your heathen ſtate, being ignorant of the true God, ye worſhipped with a ſlaviſh ſubjection, things which are no gods, ver. 8.—But now, having acknowledged the true God as your Father, or to expreſs it better, being acknowledged by the true God as his ſons, ye worſhip him acceptably with ſpiritual ſervices. And being in this happy ſtate, Why do ye, by embracing Judaiſm, return to the ſame kind of bodily unprofitable worſhip by ſacrifices, waſhings, and holy days, which ye practiſed in heatheniſm? ver. 9.—I am told ye obſerve the days, and new moons, and ſeaſons, and years enjoined in the law of Moſes: which kind of worſhip, though different in reſpect of its object, is in its nature the ſame with the worſhip ye formerly paid to your idols, and has the ſame tendency to beget in you a ſuperſtitious, ſlaviſh diſpoſition. Theſe obſervances, I know, ye have been made to believe are neceſſary to your ſalvation. But I aſſure you, they are utterly ineffectual for that purpoſe. ver. 10.—

I am afraid I have laboured in vain among you, ver. 11.—Lest, however, this rebuke might have offended the Galatians, he assured them that it proceeded from love; and desired the continuance of their affection, which, when he first preached to them, had been very great, ver. 12.—20.

The apostle next turned his discourse to the false teachers, and asked them and their disciples, who wished to be under the law of Moses as the rule of their justification, Why they did not understand the law? He meant the writings of Moses, which, when rightly interpreted, taught the freedom of Abraham's seed by faith, from the bondage of the law, ver. 21.—To prove this, the apostle entering into the deep meaning of the things which Moses hath written concerning Abraham, observed that Abraham, as the father of the people of God, had two sons, the one by the bond-maid, Hagar, the other by the free-woman, Sarah, ver. 22.—But the one by the bond-maid, was begotten by the natural strength of his parents; but the son who was born of the free-woman, was begotten supernaturally, through the strength communicated to his parents by the promise, ver. 23.—These things the apostle told the Galatians are an allegory: For these mothers represent the two covenants, by which men are made the church and people of God. The one covenant is that of *the law*, given from Mount Sinai, whereby the descendants of Abraham, according to the flesh, were made the visible church and people of God; and which bringeth forth all its children in bondage to the law. This covenant is represented by Hagar, ver. 24.—Wherefore, her son Ishmael, whom she brought forth in bondage, was a type of the then present Jerusalem, or visible Jewish church, consisting of Abraham's natural descendants by Isaac; who are all in bondage to the law, and who, if they have no relation to Abraham but by natural descent, and to God but by being in his visible church, will be excluded from the inheritance of heaven; as Ishmael was from the earthly inheritance, on account of his being brought forth in bondage. Hagar and her son Ishmael, are likewise types of those who under the gospel dispensation, are members of God's visible church, merely by being born of parents who are members of that church, and who are in bondage to their lusts: for they likewise will be excluded from the inheritance of heaven, ver. 25.—The other covenant is that of *the gospel*, which was published from Mount Zion, Isa. ii. 3. whereby believers, Abraham's children by faith, are made citizens of the Jerusalem above; that is, members of God's invisible Catholic church, whose perfect state will be in heaven. This covenant it fitly typified by Sarah the free woman, who was constituted by God the mother of all believers.

lievers. And her son Isaac, who was born in freedom, is an apt type of Abraham's children by faith, who being regenerated by God, are born in freedom from the bondage of the law, and from the slavery of sin; and are the Catholic invisible church of God, and heirs of the heavenly inheritance, ver. 26.

The foregoing account of Abraham's wives and sons, and of the persons and things tipyfied by them, the apostle told the Galatians, was confirmed by Isaiah, who foretold the conversion of the Gentiles, under the idea of their becoming *Sarah's cild rn* by faith, in these words: *Rejoice, O barren woman*, &c. ver. 27.

Having thus established his allegorical interpretation of the history of Abraham's wives and sons, he drew therefrom the following conclusion, concerning believers of all nations; *We, brethren, after the manner of Isaac, are the children* begotten to Abraham *by* God's *promise*, " a father of many nations I havh constituted thee," and are the persons typified by Isaac, ver. 28.—But says the apostle, As then Ishmael, who was begotten according to the flesh, persecuted Isaac who was begotten according to the Spirit, by mocking him, and by insisting that he should be excluded from the inheritance, because he was the younger son, So it hath happened now; the Jews, the natural descendants of Abraham, persecute us believers in Christ, who are Abraham's spiritual seed, and endeavour to exclude us from the inheritance, because they were made the church and people of God before us, ver. 29.—But what saith the scripture happened on that occasion? why, that God ordered Abraham to *cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free woman;* thereby declaring, that those who are the people of God only by natural descent and outward profession, shall not inherit heaven, ver. 30.—Thus, brethren, it appears from the law itself, that the births of Ishmael and Isaac, were ordered in such a manner, as to shew that believers of all nations are the children of Abraham, not by the bond-woman, indeed, but by the free; consequently, that they are heirs of the promises, and of the heavenly country, although they are not in bondage to the law of Moses, ver. 31.

Old Translation.	Greek Text.
CHAP. IV. 1 Now I ſay, *that* the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all;	1 Λεγω δε, εφ' ὁσον χρονον ὁ κληρονομος νηπιος εϛιν, ȣδεν διαφερει δȣλȣ, κυριος παντων ων·
2 But is under tutors and governors, until the time appointed of the father.	2 Αλλα ὑπο επιτροπȣς εϛι και οικονομȣς, αχρι της προθεσμιας τȣ πατρος.
3 Even ſo we, when we were children, were in bondage under the elements of the world:	3 Ὁυτω και ἡμεις, ὁτε ημεν νηπιοι, ὑπο τα ϛοιχεια τȣ κοσμȣ ημεν δεδȣλωμενοι.

Ver. 1.—1. *As long as the heir is a child.* Seeing the apoſtle, in the cloſe of the preceding chapter, declared that all who have put on the temper and diſpoſitions of Chriſt, whether they be Jews or Gentiles, are Chriſt's brethren and heirs according to God's promiſe, it is evident that in this chapter, when he ſpeaks concerning the heir, and deſcribeth the treatment which, by his father's appointment, he receives during his minority, his diſcourſe cannot be reſtricted to the Jews, as if they were the only heirs, but muſt comprehend the Gentiles alſo, deſcribing their condition under the diſcipline of the law of nature, ver. 8. In like manner, the perſons in bondage to the elements of the world, ver. 3. and under the law, ver. 5. who are ſaid to be bought off by Chriſt, ver. 5. muſt be the Gentiles as well as the Jews; becauſe Jews and Gentiles equally, were under the diſcipline of law. And having been bought off by Chriſt, chap iii. 13. they were both of them, after his death, placed under the goſpel diſpenſation, which is the diſcipline of ſons. See ver. 5. note 2.

2. *He differeth nothing from a bond-man:* He is kept in as much ſubjection, and hath as little the diſpoſal of his perſon and property, as if he were the meaneſt ſervant in the houſe.

Ver. 2.—1. *For he is under tutors.* According to Elſner, Wolf, and other critics, Επιτροπος, ſignifies *an inſtructor of children;* ſuch as the Παιδαγωγος, or *pedagogue* was. See Gal. iii. 24. note.

2. *And ſtewards.* The Οικονομος was the perſon who managed the affairs of thoſe who were rich, as is plain from Luke xvi. 1. *There was a certain rich man who had,* οικονομον, *a ſteward; and the ſame was accuſed to him that he had waſted his goods.—So he called every one of his Lord's debtors, &c.*

3. *The time before appointed of his father.* Probably this was a time before appointed in his father's teſtament, at which the ſon was to take poſſeſſion of the inheritance: conſequently, the father is ſuppoſed by the apoſtle to have been dead. This ſhews the propriety of placing the

New Translation.

CHAP. IV. 1 Now I say, *as long as the heir*[1] *is a child*, *he* differeth nothing from a *bond-man*,[2] *although* he be lord of all:

2 (Αλλα, 78.) *For he* is under tutors[1] and *stewards*,[2] until the *TIME before* appointed of *HIS* father.[3]

3 *So also* we, (ὁτε) *whilst* we were children, were in bondage under the elements of the world.[1]

Commentary.

CHAP. IV. 1 *Now* if ye ask, why the gospel dispensation was not introduced immediately after the fall? and why the heirs, during so many ages, were left to the guidance of the laws of nature and of Moses? *I answer, as long as the heir is a child, he differeth nothing from a bond-man, although* by right of inheritance, *he be proprietor of the whole estate.*

2 *For he is* put *under instructors* who teach him, *and stewards* who manage his estate, and supply him with necessaries, *until the time before appointed of his father*, for giving him the possession of his inheritance, arriveth.

3 *So also we* the heirs of the promises, *whilst we were children*, were not put in possession of the promises, by the introduction of the gospel dispensation immediately after the fall, but to fit us for that dispensation, *were* placed *in bondage, under the elements of the world.*

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the heir under tutors and stewards: which is the only circumstance intended to be illustrated by the similitude.

Ver. 3. *Were in bondage under the elements of the world.* By *the elements of the world*, the apostle meant the law of Moses, and the different forms of religion which prevailed among the heathens. These, here, and Col. ii. 8. he calls, ϛοιχεια, *elements*, (See 2 Pet. iii. 10. note 3.) because they contained only some of the first principles of religion; also, *elements of the world*, because these first principles entered, in some shape or other, into all the religions of the world. That the apostle included the institutions of Moses in the general expression, *elements of the world*, and classed them with the heathen religions, need not be thought strange. For, however much the institutions of Moses might excel the rites of heathenism, in respect of their divine original; and of the knowledge of a real atonement for sin, to be made by the sacrifice of Christ, exhibited in the types and figures of the law; and of the knowledge of men's duty, as the subjects of God's moral government, given in its precepts; the law of Moses, afforded the sinner no better hopes of pardon than the heathen religions. Like the law of

 nature,

4 But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of ſons.

4 Ὅτε δε ηλθε το πληρωμα τȣ χρονȣ, εξαπεϛειλεν ὁ Θεος τον ὑιον αυτȣ, γενομενον εκ γυναικος, γενομενον ὑπο νομον·

5 Ἱνα τȣς ὑπο νομον εξαγοραση, ἱνα την ὑιοθεσιαν απολαβωμεν.

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nature, the law of Moſes required a perfect obedience to all its precepts, under the penalty of death; conſequently, it ſubjected every ſinner to death without mercy. It preſcribed no better ſacriſices and purifications than the heathen religions, conſequently, it could not cleanſe the conſcience of the ſinner from the guilt of ſin; it afforded no aſſiſtance to enable men to obey its requiſitions; in ſhort it was as incapable of ſaving ſinners, as any of the heathen religions whatever. Wherefore, in reſpect of its efficacy, to procure the pardon of ſin and eternal life for ſinners, being preciſely the ſame with the heathen religions, the apoſtle juſtly claſſes it with them in this argument; more eſpecially as its rites were of the ſame nature with the rites of heatheniſm. Hence, ſuch of the Galatians, as had gone over to Judaiſm, are repreſented by the apoſtle, ver. 9. as having turned back again to the weak and poor elements, under which they had formerly been in bondage.

The ſtate of mankind under *the elements of the world*, the apoſtle in this verſe termed, *bondage*, becauſe the rites by which the Jews, as well as the Gentiles, endeavoured to obtain pardon, were not only ineffectual, but intolerably burdenſome and expenſive. See Gal. iv. 24. note 2. Neverthelеſs, for the reaſons mentioned in the Illuſtration, it was needful to continue mankind for many ages under that bondage; eſpecially as the very inefficacy of the rites of heatheniſm, conſtrained the intelligent Gentiles to lead virtuous lives, as the beſt means in their power for obtaining the favour of God; and to truſt to his mercy, of which they had ſome intimation in their moſt ancient traditions.—In like manner, the inefficacy of the Moſaic rites, no doubt led the conſiderate among the Jews, to ſeek the favour of God by piety and virtue, rather than by ritual ſervices, and to truſt for pardon to the mercy of God, made known to them in his covenant with their progenitor Abraham, wherein God promiſed to count the faith of believers to them for righteouſneſs.—Thus both the heathen ſuperſtition and the law of Moſes, were, as the apoſtle affirms, Gal. iii. 24. pedagogues to lead men to Chriſt.

Ver. 4.—1. *The fulneſs of the time was come.* It being neceſſary, before the goſpel diſpenſation was introduced, to make trial whether human reaſon, aided by the law of Moſes, could find out any effectual means of ſanctifying and ſaving ſinners, God was pleaſed to put the world

4 But when the fulnefs [1] of the time was come, God (εξαπεϛειλεν) fent forth his Son, *born* of a woman, [2] *born* (ὑπο νομον) under the law, [3]

4 *But when the time* before appointed of the father, for putting the heirs in poffeffion of the promifes, by introducing the gofpel difpenfation, *was fully come, God fent forth*, from heaven into our world, *his Son born of a woman, and born under the law.*

5 *That he might buy off thofe* (ὑπο νομον) *under law*, [1] that we might receive the adoption [2] of fons.

5 *That* by his obedience unto death, *he might buy off Jews and Gentiles who were under law, that we might receive the adoption of fons;* that we Gentiles might be made the people of God, and receive the bleffings belonging to the people of God, by being introduced into the gofpel church.

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world under the direction of thefe inftructors for many ages, refolving, after their inefficacy was fhewed by a full trial, to put an end to thefe difpenfations, by introducing the gofpel. The fpace of time in which this trial was made, the apoftle calls the *childhood of the heirs;* and the period at which an end was put to the direction of thefe laws, he calls, ver. 2. *the time before appointed of the Father;* and here *the fulnefs of the time.*

2. *Sent forth his Son born of a woman.* The original word (γινομαι nafcor, orior. Scapula) properly fignifies *born*, and ought to have been fo tranflated in this paffage: Becaufe although the Son of God, in refpect of his body, might be faid to have been *made of a woman*, and *of the feed of David*, (Rom. i. 3.) no one can think that he derived his fpirit from his mother. See Rom. i. 3. note 2.—By obferving, that God fent forth his Son born of a woman, the apoftle infinuates, that Chrift is *the feed of the woman*, promifed at the fall to come and bruife the ferpent's head.

3. *Born under the law.* This fhews that the Son of God was one of Abraham's children, confequently, that he is the feed of Abraham, in which all the nations of the earth are to be bleffed.—Alfo, it is mentioned that he was born under the law, to fhew that he was fubjected, not only to the precepts, but to the curfe of the law of Mofes, that is, to *death*. But having never done any thing to merit that curfe, it is added in the next verfe, that he was thus born under the law, *that he might buy off thofe under law.*

Ver. 5.—1. *Buy off thofe under law.* That the apoftle had the Gentiles here in his view, as well as the Jews, is evident from ver. 8. where the Gentiles are addreffed in particular.—The *law* from which all are bought off, was not the law of Mofes alone, but the law of nature as a rule of juftification, (fee chap. iii. 13. note 1.) and even the municipal laws of particular countries, which, though extremely imperfect,

6 And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

6 Ὁτι δε εςε ὑιοι, εξαπεςειλεν ὁ Θεος το πνευμα τȣ ὑιȣ αυτȣ εις τας καρδιας ὑμων, κραζον, Αϐϐα, ὁ πατηρ.

7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon then an heir of God through Chriſt.

7 Ὡςε ȣκ ετι ει δȣλος, αλλ' ὑιος· ει δε ὑιος, και κληρονομος Θεȣ δια Χριςȣ.

8 Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.

8 Αλλα τοτε μεν ȣκ ειδοτες Θεον, εδȣλευσατε τοις μη φυσει ȣσι θεοις·

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perfect, were the only rules of duty which the heathens enjoyed, before the introduction of the goſpel. From all theſe different laws and religious inſtitutions, Chriſt hath bought off, that is, delivered mankind by his death, that he might place them under the gracious goſpel diſpenſation, and thereby beſtow on them all the privileges of the ſons of God.

2. *That we might receive the adoption of ſons.* The firſt clauſe of this verſe, directs us to conſider both Jews and Gentiles as bought off from the law. Nevertheleſs the perſons in whoſe name he ſpeaks, when in this clauſe he ſays, *That we might receive the adoption of ſons,* are the Gentiles, as is evident from the parallel paſſage, Rom. viii. 16. See the note on that verſe.—The Iſraelites were the adopted ſons of God from the beginning, by virtue of the covenant which God made with their father Abraham. See 1 John ii. 29. note. And as by their adoption, they were made the church and people of God, and were entitled to all the privileges belonging to the church and people of God, the adoption of the Gentiles as the ſons of God, implies, that under the goſpel they were made the church and people of God, and were entitled, equally with the Jews, to all the privileges of the church and people of God. And in particular, being the ſons of God they were heirs of God, as the apoſtle obſerves, ver. 7.—What is implied in a perſon's being an *heir of* God, ſee in the note on ver. 7.

Ver. 6. *Sent forth the Spirit of his Son into your hearts.* As the phraſe, *ſent forth,* is uſed, ver. 4. to expreſs the coming down of Chriſt from heaven, many are of opinion, that the apoſtle is here ſpeaking, not of God's infuſing the temper of his Son into the hearts of the believing Gentiles, but of the effuſion of the Holy Ghoſt upon them, whereby they were in their hearts aſſured of their acceptance with God, and of their being heirs of eternal life through faith, as he tells them in the next verſe.—*The Holy Spirit,* is called *the Spirit of God's Son,* for the reaſon mentioned, John xiv. 26.—If by *the Spirit of his Son ſent forth into the hearts* of the Gentiles, the apoſtle meant the diſpoſitions of God's Son infuſed into their hearts, his reaſoning is equally concluſive.

Ver. 7.

6 And, becauſe ye are ſons, God (εξαπεςειλεν) hath ſent forth the Spirit[1] of his Son into your hearts, crying, Abba, Father. (See Rom. viii. 15. note 2.)

6 *And, becauſe ye* believing Jews and Gentiles *are ſons, God hath ſent forth the Spirit of his Son into your hearts*, by whoſe gifts, being aſſured that ye are God's ſons, ye can addreſs him in prayer with confidence, *calling him*, each in your own language, *Abba, Father.*

7 *So that* thou art no more a *bond-man*, but a ſon; (ſee Gal. iii. 2. note 1.) and if a ſon, then an heir of God[1] through Chriſt.

7 *So that thou* who poſſeſſeſt the gifts of the Spirit, *art no more a bond-man*, under law as a rule of juſtification, and driven to obey by the fear of puniſhment; *but a ſon* actuated by love: *And if a ſon, then an heir of God through Chriſt.*

8 (Αλλα, 81.) *However*, then *indeed, not knowing* God, ye *ſerved as ſlaves* (τοις μη φυσει ουσι Θεοις) *thoſe WHO are not gods by nature.*[1] (See Eph. ii. 3. note 2.)

8 *However*, that ye Gentiles may not fooliſhly renounce your privileges as the ſons of God, ye ought to remember what your condition was, whilſt under the elements of the world, and compare it with your preſent happy ſtate: That *then indeed, not knowing God, ye ſerved ſlaviſhly, beings who are not gods by* their own *nature*, but by human appointment.

Ver. 7. *If a ſon, then an heir of God.* Since, as was ſhewed, ver. 5. note 2. *the adoption* of the Gentiles who believed the goſpel, conſiſted in their being made the church and people of God under the goſpel diſpenſation, even as *the adoption* of the Iſraelites anciently conſiſted in their being made the church and people of God, under the Moſaic œconomy, their being *heirs of God*, means their being entitled to all the privileges belonging to the church and people of God in the goſpel diſpenſation.—But as *the adoption*, when ſpoken of individuals, implies that they are the ſons of God by poſſeſſing the diſpoſitions of his ſons, their being *heirs of God*, means that they are to be raiſed from the dead with incorruptible bodies, and to be immortal like God their father. For their *adoption* is ſaid, Rom. viii. 23. to conſiſt in *the redemption of their bodies*, namely, from the bondage of corruption, ver. 21. Farther, as heirs of God, his ſons are to have the pardon of their ſins, together with the everlaſting poſſeſſion of the joys of their father's houſe. And in the preſent life, they have the aſſurance of God's love, peace of conſcience, protection from their ſpiritual enemies, aſſiſtance in times of trial and temptation, and the certain hope of eternal life.

Ver. 8. *Who are not gods by nature.* This is a true deſcription of the idols worſhipped by the heathens: for either they had no exiſtence,

being

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

9 Νυν δε, γνοντες Θεον, μαλλον δε γνωσθεντες ὑπο Θεου, πως επιστρεφετε παλιν επι τα ασθενη και πτωχα στοιχεια, ὁις παλιν ανωθεν δουλευειν θελετε;

10 Ye observe days, and months, and times, and years.

10 Ἡμερας παρατηρεισθε, και μηνας, και καιρους, και ενιαυτους.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

11 Φοβουμαι ὑμας, μη πως εικη κεκοπιακα εις ὑμας.

12 Brethren, I beseech you, be as I *am*, for I *am* as ye *are*; ye have not injured me at all.

12 Γινεσθε ὡς εγω, ὁτι καγω ὡς ὑμεις, αδελφοι, δεομαι ὑμων. ουδεν με ηδικησατε.

13 Ye know how through infirmity of the flesh, I

13 Οιδατε δε ὁτι δι' ασ-

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being mere creatures of the imagination; or if any of them existed, they were dead men, or evil spirits, or the luminaries of the heavens, deified by human folly; and being destitute of divine perfections, they were utterly incapable of bestowing any blessing whatever on their worshippers.

Ver. 9.—1. *Or rather being acknowledged of God.* Beza translates this clause, (edocti sitis a Deo) *are taught of God;* supposing the Greek verb to be used in the sense of the Hebrew conjugation *Hiphil.* But the word *know* in scripture, often signifies *to acknowledge,* Amos iii. 2.

2. *The weak and poor elements.* See ver. 3. note, for the meaning of *elements.* The apostle calls the law of Moses, and the heathen religions, *weak elements,* because they afforded men no assistance to overcome their corruption. He calls them also *poor elements,* because they gave to men no hope of a blessed immortality after death.

3. *To which again from the first.* Ανωθεν, in most of the translations is made to signify *again.* But παλιν hath that signification; and the word ανωθεν is emphatical, representing the Galatians as attached, ever since their conversion, to their former carnal worship.

Ver. 10. *Ye carefully observe days,* &c. By *days,* the apostle means the Jewish weekly Sabbaths: by *moons,* their new moons: by *seasons,* their annual festivals: and by *years,* their Sabbatical years and jubilees. See Col. ii. 16. note 4. This was directed to such of the Galatians as had embraced Judaism. Chandler thinks this verse should be read interrogatively, *Do ye observe,* &c. because it insinuates a hope

that

9 But now, *having acknowledged* God, or rather, *being acknowledged* of God,[1] *why* turn ye *back* again to the weak and *poor* elements,[2] *to which again from the first*,[3] *ye incline to* be in bondage?

9 *But now*, under the gospel, *having acknowledged* the true *God*, as your father, (ver. 6.) *or rather being acknowledged by him* as sons, *why*, by embracing Judaism, *turn ye back again to the unprofitable and low kind of worship*, formerly practised by you in your heathenish state, and *to which again, ever since your conversion, ye incline to be in bondage?*

10 Ye *carefully* observe days, and *moons*, and *seasons*, and years.[1]

10 Why do *ye carefully observe days, and moons, and seasons, and years?* These holidays, though enjoined by Moses, are equally ineffectual with the rites of the heathen religions, formerly practised by you, for procuring the favour of God.

11 I am afraid of you, lest, *perhaps*, I have *laboured in vain among you.*

11 Ye are so fond of these weak and poor elements, that I *am afraid of you, lest perhaps I have preached in vain among you.* For, ye do not seem to understand and value the privileges of the gospel.

12 Brethren, I *pray* you, Be as I am: for I AM as ye ARE.[1] Ye have *injured me IN nothing.*

12 *Brethren, I pray you to continue in friendship with me; for I am your true friend*, having reproved you from love, and not from resentment. For all the time I was with you, *ye injured me in nothing.*

13 Ye know, *indeed, that* (δια, 117.) *in weakness* of the flesh,[1] I preach-

13 On the contrary, ye behaved towards me with the greatest respect and affection. *Ye remember certainly,*

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that it might be otherwise. As a question, it likewise expresses the apostle's surprise, that the Galatians observed these days.

Ver. 12. *Be as I am, for I am as ye are.* See 2 Chron. xviii. 3. where these expressions denote the most strict friendship.—The apostle having sharply rebuked the Galatians for their attachment to Judaism, checked himself, and turned his discourse into the most affectionate intreaties and expostulations; in which he shewed himself to have had a great knowledge of human nature. For he mentioned such things, as must have deeply affected the Galatians; especially, as he expressed them in a simplicity and energy of language that is inimitable.

Ver. 13. *In weakness of the flesh, I preached the gospel to you.* What the apostle here calls *weakness of the flesh*, was probably *the thorn in the flesh*, with which, after his rapture into the third heaven, he was afflicted, lest

preached the gospel unto you at the first.

14 And my temptation which was in my flesh, ye despised not, not rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness you spake of? for I bear you record, that *if it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that you might affect them.

18 But *it is* good to be zealously affected always in a

θενειαν της σαρκος ευηγγελισαμην ὑμιν το προτερον.

14 Και τον πειρασμον με τον εν τη σαρκι με εκ εξεθενησατε, εδε εξεπτυσατε, αλλ' ὡς αγγελον Θεε εδεξασθε με, ὡς Χριςον Ιησεν.

15 Τις ουν ην ὁ μακαρισμος ὑμων; μαρτυρω γαρ ὑμιν ὁτι, ει δυνατον, τες οφθαλμες ὑμων εξορυξάντες αν εδωκατε μοι.

16 Ὡςε εχθρος ὑμων γεγονα αληθευων ὑμιν.

17 Ζηλεσιν ὑμας ε καλως· αλλα εκκλεισαι ἡμας θελεσιν, ἱνα αυτες ζηλετε.

18 Καλον δε το ζηλεσθαι εν καλω παντοτε, και

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lest he should have been exalted above measure with the transcendency of the revelations which were given him, as mentioned, 2 Cor. xii. 7. See note 1. on that verse, for an account of this *weakness of the flesh*, of which the apostle speaks.

Ver. 14.—1. *Neither did ye reject me.* Εξεπτυσατε, literally, *ye did not spit me out* with abhorrence, as one spits out meats which he abominates.

2. *As an angel of God, nay as Christ Jesus.* The veneration, with which the Galatians regarded the apostle at his first coming among them, cannot be more strongly painted than by these expressions.

Ver. 15. *What then was your happiness?* Locke says, the word μακαρισμος, in this place, may be taken actively, *What*, or, *How great then was your blessing of me?* the blessings which ye gave me. But this sense of the phrase μακαρισμος ὑμων, is unusual. In other passages of Paul's writings, the word is used to denote *blessedness*, or *happiness*. Rom. iv. 6. 9.

Ver. 16. *So that I am become your enemy.* The apostle's address, in putting the Galatians in mind of their former affection and gratitude

to

ed the goſpel *to* you *at firſt*.

that under a bodily infirmity, which might have rendered my labours ineffectual, *I preached the goſpel to you at firſt*.

14 (Καὶ, 211.) *Yet* my temptation which *WAS* in my fleſh, ye *did not deſpiſe, neither did ye reject ME*;[1] but received me as an angel of God, *NAY* as Chriſt Jeſus.[2]

14 *Yet my* bodily infirmity, which was a *temptation* to me, *ye did not ridicule, neither did ye reject me* with abhorrence as an impoſtor, *but received me as an angel of God: nay* ye received me with as much reſpect, *as* if I had been *Chriſt Jeſus* himſelf.

15 *What then was your happineſs?*[1] for I bear you *witneſs, that, if poſſible, plucking out your eyes, ye would have* given them to me.

15 *Great then was your happineſs*, and much did ye think yourſelves obliged to me for the doctrines I taught you. *For, I bear you witneſs, that if it had been a thing allowable*, and could have done me any good, *ye would have plucked out your eyes, and have given them to me.*

16 *So that I am* become your enemy,[1] *when I ſpeak truth to you!*

16 *So that*, after all theſe expreſſions of affection and gratitude, to me your ſpiritual father, ye think *I am become your enemy*, now, *when I inculcate the true doctrine of the goſpel on you*, and exhort you to adhere to it!

17 *They love you ardently*,[1] *not honourably; for they wiſh to exclude us*,[2] that *ye may love* them *ardently*.

17 The teachers who have ſeduced you, pretend that *they love you ardently*: but they do *not* love you *honourably; for they wiſh to exclude me*, your ſpiritual father, from your affection, *that ye may love them ardently*, as the only faithful teachers of the goſpel.

18 But IT IS *honourable to be ardently in love*

18 *But* ye ſhould conſider, that *it is comely* and commendable for

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to him, as their ſpiritual father, and his contraſting it in this verſe, with their preſent temper of mind, is admirable.

Ver. 17.—1. *They love you ardently*. For this tranſlation of Ζηλȣσι, ſee 2 Cor. xi. 2. note 1. Here, by imputing the change of the Galatians diſpoſition towards him, to the artifices of the falſe teachers, the apoſtle in ſome meaſure extenuated their fault.

2. *They wiſh to exclude us*. Inſtead of ὑμας, *you*, which is the common reading, ſome MSS. and printed copies, have ἡμας, *us*: for which reaſon our tranſlators have put it in the margin. I ſuppoſe it to be the

good thing, and not only when I am present with you.

μη μονον εν τῳ παρειναι με προς ὑμας.

19 My little children, of whom I travail in birth again, until Christ be formed in you,

19 Τεκνια με, ὃς παλιν ωδινω, αχρις ὃ μορφωθῃ Χριςος εν ὑμιν,

20 I desire to be present with you now, and to change my voice, for I stand in doubt of you.

20 Ηθελον δε παρειναι προς ὑμας αρτι, και αλλαξαι την φωνην με· ὁτι απορεμαι εν ὑμιν.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

21 Λεγετε μοι οἱ ὑπο νομον θελοντες ειναι, τον νομον εκ ακεετε;

22 For it is written, that Abraham had two sons; the

22 Γεγραπται γαρ, ὁτι Αβρααμ δυο ὑιες εσχεν·

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the true reading, because it agrees better than the other, with the sense of the apostle's discourse.

Ver. 18. *It is honourable to be ardently in love*, &c. Chandler paraphrases this verse in the following diffuse manner. "As you once "thought yourselves happy in my friendship, and loved me with the "strongest affection, when I was with you and preached the gospel to "you, so I am still worthy of the same share of your affection, though "I am absent from you; for I still bear you the tenderest love, and "press on you nothing but your continuance in that gospel, which at "first I preached to you: and therefore, it is neither honourable nor "decent for you to renounce my friendship, or exclude me from your "own, for the sake of any other persons whatsoever."

Ver. 19.—1. *My little children.* This is an expression of the tenderest affection. See 1 John ii. 1. note. But as coming from Paul, it likewise insinuates that he had been the instrument of their conversion.

2. *For whom I again travail in birth.* According to Beza, ωδινω signifies the pains of gestation. But whether it signifies the pains of gestation, or of child-bearing, it denotes the labour and sufferings, which the apostle had undergone at the first, in converting the Galatians. The image is beautiful. He speaks to the Galatians in the character of a mother, who had once before suffered labour and pains equal to those of child-bearing, when he converted them. He now suffered these pangs a second time, while he endeavoured to bring them back to the true faith of the gospel.—It is not possible by words, to express the anxiety of desire and affection, more strongly than the apostle hath done by this image.

Ver. 20. *And to change my speech.* The phrase αλλαξαι την φωνην, is taken from orators, who change their tone in speaking, according to the

with a good *MAN at all times,*[1] and not *merely* when I am present with you.

19 My little children,[1] *FOR* whom I *again* travail in birth[2] *till* Christ be formed in you,

20 (ηθελον δε, 107.) I *could wish, indeed,* to be present with you now, and to change my *speech;*[1] for I *am exceedingly in doubt* (εν, 168.) *concerning* you.

21 Tell me, ye *who wish* to be under the law, *WHY* (ουκ ακουετε, 45.) do ye not *understand* the law?[1]

22 For it is written,[1] that Abraham had two

you, *to be ardently in love with* me, *a good man, at all times, and not merely when I am present with you.*

19 *My beloved children* in Christ, *for whom I a second time travail in birth, till* the knowledge, and temper, and virtues of *Christ, be formed in you,*

20 *I could wish, indeed, to be present with you now, that I might suit my speech to your case: for I am altogether uncertain concerning you,* how ye stand affected towards me; and feel the greatest anxiety on that account.

21 *Tell me, ye who wish to be under the law* of Moses as the rule of your justification, *why do ye not understand the law,* which teaches that Abraham's children by faith, who are heirs of the promises, are free from the bondage of the law?

22 *For, it is written* in the law, *that Abraham* the father of the peo-

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the subjects of their discourse. Here it signifies the framing of the apostle's discourse, suitably to the circumstances of the Galatians. By this, I think, he insinuated, that if he had been certain of their good disposition, he would expressly have commanded them to cut off by excommunication, the person who troubled them with his false doctrine. Whereas, chap. v. 9, 10. 12. he only expressed a wish that they would do it.

Ver. 21. *Why do ye not understand the law?* The argument the apostle is going to use, being taken from the law of Moses, was urged with much propriety, not only against the Judaizers, who affirmed that obedience to the law of Moses was necessary to men's salvation, but against those Gentiles also, whom the Judaizers had seduced to receive the law. For if the apostle made it evident from the law of Moses itself, that Abraham's children by faith were free from the bondage of the law, no farther argument was necessary to prove, that obedience to the law is not necessary to justification.

Ver. 22. *For it is written.* As the apostle had said, ver. 21. that he was going to reason from the law, the expression, *It is written,* certainly means, *written in the law* Yet the passages quoted here and verse 29. are taken, the one from Gen. xvi. 15 xxi. 3. the other from Isa. liv. 1. Wherefore, this is one of many examples, in which the word *law* is used for the whole body of the Jewish revelation. See Rom ii 12. note 1.

one by a bond-maid, the other by a free-woman.

ἑνα εκ της παιδισκης, και ἑνα εκ της ελευθερας.

23 But he *who was* of the bond-woman, was born after the fleſh: but he of the free-woman *was* by promiſe.

23 Αλλ᾽ ὁ μεν εκ της παιδισκης, κατα σαρκα γεγεννηται· ὁ δε εκ της ελευθερας, δια της επαγγελιας.

24 Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

24 Ἁτινα εϛιν αλληγορȣμενα· αυται γαρ εισιν αἱ δυο διαθηκαι· μια μεν απο ορȣς Σινα, εις δȣλειαν γεννωσα, ἡτις εϛιν Ἁγαρ.

Ver. 24.—1. *Which things are an allegory.* This clauſe, ἁτινα εϛιν αλληγορȣμενα, is tranſlated by Pierce, *which things are allegorized,* namely by the prophet Iſaiah, chap. liv. 1. But, as the Greek participles are ſometimes put for their correſponding ſubſtantive nouns, (Eſſ. iv. 16. laſt paragraph) the common tranſlation, *Which things are an allegory,* is abundantly juſt. Properly, *an allegory* is, when perſons and events preſent, or near at hand, with their qualities and circumſtances, are conſidered as types or repreſentations of perſons and events more remote, to which they have a reſemblance. Of this kind, were the hiſtories of ſome perſons and events recorded in the Old Teſtament, as was ſhewed page 5. For the qualities and circumſtances of theſe perſons, were, it ſeems, ſo ordered by God, as to be apt repreſentations of ſuch future perſons and events, as God intended ſhould attract the attention of mankind.—This, however, is to be laid down as a fixed rule, that no ancient hiſtory is to be conſidered as allegorical, but thoſe which God himſelf, or perſons inſpired by him, have interpreted allegorically. Wherefore, ſince the apoſtle Paul tells us, that what Moſes hath written concerning the wives of Abraham the father of the people of God, is an allegorical repreſentation of the two covenants, by which men are made the church and people of God, and that his ſons by theſe wives repreſent the perſons born under the two covenants, together with the treatment they are to receive from God, he may be believed on account of the inſpiration by which he wrote; eſpecially as in ver. 27. he hath appealed to the prophet Iſaiah, as giving the ſame account of theſe matters in his livth. chapter, where addreſſing Sarah he ſays, ver. 1. *Sing, O barren, thou that didſt not bear.—For more are the children of the deſolate, than the children of the married wife.* For, ſince it is not true that Sarah's children by Iſaac according to the fleſh, were more numerous than Hagar's children by Iſhmael, the prophet certainly doth not ſpeak of her children by Iſaac, but of the children that were given her by the promiſe, Gen. xvii. 16. *She ſhall be the mother of nations.* Now, ſeeing the prophet, as well as the

ſons; *one* by *the* bond-maid, *and one* by *the* free-woman.

23 But he, *verily*, WHO WAS of the bond-*maid* was *begotten* (κατα) *according to* the fleſh: but he *WHO WAS* of the free-woman (δια) *through the* promiſe. (Gen. xviii. 10.)

24 Which things are an allegory;[1] for (αυται) theſe *WOMEN* are the two covenants; The one, *verily*, from *mount* Sinai, *bringing forth* CHILDREN (εις, 141. 2.) *into* bondage,[2] which is *Hagar*.

ple of God *had two ſons; one by the bond-maid* Hagar, *and one by the free-woman* Sarah, his wife.

23 *But he, verily, who was of the bond-maid, was begotten by the natural ſtrength of his parents*, and being born a ſlave, had no title to inherit his father's eſtate. *But he who was of the free woman*, was begotten *through* the ſtrength ſupernaturally communicated to his parents by *the promiſe*, "Lo Sarah thy wife ſhall "have a ſon," and like his mother being free, was his father's heir.

24 *Which things*, concerning the ſons and wives of Abraham, and the power by which theſe ſons were begotten, and the ſtate into which they were born, *are an allegory*. *For theſe women*, as the mothers of Abraham's children, *are* types of *the two covenants*, by which men become the church and people of God. *The one* is that, *verily*, which was given, *from mount Sinai*, which made Abraham's poſterity by Iſaac, only the viſible church and people of God, and *bringeth forth* its *children into bondage* to the law; *which* covenant *is* fitly repreſently by *Hagar*, who brought forth her ſon Iſhmael into bondage.

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the apoſtle, ver. 26. conſiders Sarah as the mother of all believers, may we not ſuppoſe ſhe was made to conceive her ſon ſupernaturally, that ſhe might be a type of the covenant under which believers are regenerated by the power of God; and that her ſon might be a type of all who by regeneration, become members of the inviſible church of God; called, ver. 26 *the Jeruſalem above* which is free both from the bondage and from the curſe of the law.—In like manner, Abraham's ſon by Hagar the bond-maid, may have been begotten by the natural ſtrength of his parents, and born in bondage, that he might be a proper repreſentation of ſuch of Abraham's children, as are God's viſible church merely by being his children according to the fleſh; conſequently a type, or allegorical repreſentation of *the Jeruſalem which exiſted when the apoſtle wrote*, or of the then preſent Jewiſh church, which

25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children.	25 Το γαρ Ἁγαρ, Σινα ορος εςιν εν τη Αραβια, συςοιχει δε τη νυν Ἱερȣσαλημ, δȣλευει δε μετα των τεκνων αυτης.
26 But Jeruſalem which is above, is free, which is the mother of us all.	26 Ἡ δε ανω Ἱερȣσαλημ, ελευθερα εςιν, ἡτις εςι μητηρ παντων ἡμων.

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which was in bondage to the law, and which gave its members no title to the heavenly inheritance on account of the relation which they had to Abraham by natural deſcent.— In this view. Hagar herſelf is a repreſentation of the covenant from Sinai, by which the Iſraelites were made the viſible church of God, and put in bondage to the law, and were by its curſe excluded from the inheritance of heaven, if they had no other relation to Abraham but that of natural deſcent. In farther confirmation of the allegorical meaning of the facts recorded by Moſes, the apoſtle obſerves, ver. 29. That as Iſhmael, who was begotten according to the fleſh, perſecuted Iſaac who was begotten according to the ſpirit, ſo the Jews, the natural ſeed of Abraham, perſecuted the believing Jews and Gentiles, his ſpiritual ſeed. Wherefore, as in his birth and condition, ſo in his character and actions, Iſhmael was a fit type of the unbelieving Jews, Abraham's natural ſeed. Laſtly, from his interpretation of the allegory, the apoſtle draws this concluſion, ver. 31. That all believers are the children, not of the bond-woman, but of the free. St. Peter likewiſe, gives the ſame interpretation of Abraham's wives and ſons. For he calls all believing holy women, whether Jews or Gentiles, *the daughters of Sarah*, if they, like her, behave well, 1. Pet. iii. 6. And Chriſt himſelf tells us, that thoſe only are the children of Abraham, who do the works of Abraham, John viii. 39.

2. *Bringing forth children into bondage.* The Jews are very properly ſaid to have been *brought forth into bondage*, by the covenant from Sinai, becauſe the worſhip enjoined in that covenant was extremely troubleſome and expenſive; particularly their frequent ſeparations on account of uncleanneſs, their purifications and waſhings, their numerous ſacrifices, and eſpecially their three annual journies to Jeruſalem; all which were the more grievous, that they were of no avail in procuring them the favour of God, as moral governor of the world. For, notwithſtanding the anxious care and trouble, with which the pious Jews performed theſe things, their conſcience of ſin and dread of puniſhment, remained as great as before. See chap. iv. 3. note. Beſides, the covenant from Sinai rendered all its members ſlaves, by the rigor of its precepts and the terror of its curſe. But the covenant or *law*, which went forth from Mount Zion, (Iſa. ii. 3.) the goſpel covenant, by aboliſhing the Jewiſh church with its ineffectual rites of worſhip, and by erecting the Chriſtian church with its ſpiritual worſhip, makes all its

25 (Το γαρ, Ἀγαρ, For *the NAME Hagar denotes* mount Sinai[1] in Arabia,) and *SHE* answereth to *the present* Jerusalem,[2] (δε, 101.) and is in bondage with her children.[3]

25 Hagar, the bond-maid, is a fit type of the covenant from Sinai, (*for Hagar, is* one of the names of *mount Sinai in Arabia*, from whence that covenant was given), *and she*, with her son, *representeth the present Jerusalem* or Jewish church, which was formed on that covenant, *and is in bondage* to the law, *with* the Jews *her children.*

26 (Δε, 100.) But *the Jerusalem above* (ελευθερα εϛιν, see ver. 30.) *is the free woman*,[1] *who* is the mother of us all. (See ver. 24. note 1.)

26 *But* the catholic church, consisting of believers of all nations, which is formed on the covenant published from mount Zion, and which I call *the Jerusalem above*, because its most perfect state will be in heaven, *is* represented by *the free-woman* Sarah, *who is the mother of us all* who believe.

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its members *free men* and *sons*, who obey God from love, and who can address him with confidence, by the endearing appellation of *Father*.

Ver. 25.—1. *Hagar denotes Mount Sinai in Arabia*. The whole of that mountainous ridge in Arabia Petrea, of which Sinai was a part, was called *Horeb*, probably on account of its excessive dryness. It was called by Moses, *the mountain of God*, Exod. iii. 1. because on Sinai, God gave the law to the Israelites.—Kuster, in the preface to his edition of Mill's Greek testament, agrees with Bentley, in thinking that the clause, το γαρ Ἀγαρ Σινα ορος εϛιν εν τη Αραβια, is an explanation, which at first was written on the margin of some copies, and afterwards was taken into the text by ignorant transcribers.—Grotius says, *Sinai* is called *Hagar* or *Agar*, synecdochically, because in that mountain there was a city which bare Hagar's name. By Pliny, it is called *Agra*; and by Dio, *Agara*; and its inhabitants were called *Hagarenes*, Psal. lxxxiii. 6. The later Greek writers likewise call them *Agareni*.—Whitby thinks, the allusion is taken from the meaning of the word *Hagar*, which in the Hebrew language signifies a *rock*: for so Sinai is sometimes called, Exod. xxxiii. 22.

2. *And she answereth to the present Jerusalem*. Συϛοιχει δε τη νυν Ἱερουσαλημ, literally, *And she goeth with the present Jerusalem*, namely in the allegory I have supplied the relative αυτη, *she*, to prevent the reader from imagining that *Mount Sinai*, is that which answereth to the present Jerusalem; an inaccuracy found in all the translations, and into which Erasmus, Grotius, and others, have fallen. Raphelius tells us, that Polybius uses συϛοιχα, and ὁμοια, as synonymous words. If so, συϛοιχει, may be translated, *is like the present Jerusalem*. But this does not exactly represent the apostle's meaning. In my opinion, the true translation of the clause is, *And she representeth the present Jerusalem*.

 3. *With*

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, that thou travailest not: for the desolate hath more children than she which hath an husband.

27 Γεγραπται γαρ· Ευφρανθητι στειρα ἡ ου τικτουσα· ῥηξον και βοησον ἡ ουκ ωδινουσα, ὁτι πολλα τα τεκνα της ερημου μαλλον η της εχουσης τον ανδρα.

28 Now we, brethren, as Isaac was, are the children of promise.

28 Ἡμεις δε, αδελφοι, κατα Ισαακ, επαγγελιας, τεκνα εσμεν.

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3 *With her children.* The apostle calls the Israelites, Hagar's *children*, because like her son Ishmael, they were descended from Abraham according to the flesh, and like her son, had no title to the inheritance, by their fleshly descent from Abraham.

Ver. 26 *Is the free-woman.* The judicious reader will perceive, that if the apostle had formed the second member of the allegory, agreeably to the first, it would have run in this manner. "The other covenant "or law, verily from Mount Zion, Isa ii. 3) bringeth forth chil- "dren into freedom, which is Sarah: and she answers to the Jerusa- "lem above, and is in freedom with her children, *viz.* Abraham's "children by promise." The apostle however, trusting that the account given of Hagar and her son Ishmael, would lead his readers, of themselves, to form the second member of the allegory concerning Sarah, and her son Isaac, contents himself with expressing it briefly thus: *But the Jerusalem above is the free-woman, who is the mother of us all.*—The Jerusalem above, the spiritual Jerusalem or Catholic church, consisting of believers of all nations, with the covenant on which it is formed, is fitly typified by Isaac, and his mother Sarah the free-woman, because she was constituted by God the mother of all believers, on account of her bringing forth Isaac supernaturally, by virtue of the promise.

Ver. 27. *More are the children of the deserted.* Isaiah calls Sarah, *the deserted wife*, because with her own consent, when he found her absolutely barren, Abraham deserted her to cohabit with Hagar, who therefore is said to have possessed the husband, namely of the deserted.—By foretelling the conversion of the Gentiles, under the idea of their becoming Sarah's children, Isaiah alluded to Gen. xvii. 15, 16. where God said concerning her; *she shall be a mother of nations*, and by changing her name from *Sarai* into *Sarah*, confirmed that promise as he confirmed his promise to Abraham, *that he should be the father of many nations*, by changing his name See ver. 24. note 1.

Ver. 28 *We therefore, brethren, after the manner of Isaac, are children by promise.* If believers, after the manner of Isaac, are children begotten to Abraham by the divine power accompanying the promise, *A father of many nations have I constituted thee*, can it be doubted that they

27 For it is written, (Isa. liv. 1.) Rejoice O *barren WOMAN who didst not bring forth*; break *out* and cry, *THOU who* travailest not *in birth*; for *more are the children of the deserted*[1] *than of her who had the husband OF THE DESERTED.*

27 My interpretation, of the things respecting Abraham's wives and sons, is not new: it is alluded to by Isaiah, *For* (chap. liv. 1.) *it is written,* "Sing, O barren, thou that "didst not bear, break forth into "singing and cry aloud, thou that "didst not travail with child: for "more are the children of the deso-"late, than the children of the "married wife, saith the Lord."

28 *We therefore*, brethren, (κατα Ισαακ, 226.) *after the manner of Isaac, are children* (sup. δια. See ver. 23.) *BY* promise.[1]

28 *We therefore, brethren,* who believe, even though we are not related to Abraham by natural descent, *after the manner of Isaac are children* to Abraham and to Sarah *by* the *promise*, which made him the father, and her the mother of nations.

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they are typified by Isaac, and that his procreation was deferred till the bodies of his parents were dead as to these things, that being supernaturally begotten, he might be a fit type of those, who by the divine power become the seed of Abraham through faith? And seeing God called the Israelites his *sons*, Exod. iv. 22. on account of the supernatural begetting of Isaac their progenitor, may we not suppose that believers of all nations, are called *the sons* or *children of God*, on account of their being begotten to Abraham for seed, by the power of God? Accordingly, the apostle told the Romans, chap. ix. 8. *The children of the flesh, these are not the children of God; but the children of the promise are counted for seed.* In this light, the expressions in scripture, concerning believers being *begotten of God*, and *of the Spirit*, are allusions to the supernatural begetting of Isaac, and to what was typified thereby. For example, John i. 12. *To as many as received him, to them gave he power to become the sons of God,* οι εγεννηθησαν, *who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* John iii. 6 *Except a man be born of water, and of the Spirit, &c.* And seeing our Lord, when speaking of men's *being born again*, and *of the Spirit*, said to Nicodemus, *Art thou a master in Israel, and knowest not these things*, he certainly supposed, that the Jews might have known these things from their own scriptures. But where were they to find them, unless in those passages, which speak of Abraham's seed or sons, namely Ishmael and Isaac? Wherefore, if I mistake not, Christ himself hath directed us to the very interpretation which St. Paul, in this passage, hath given of Abraham's wives and sons. See 1 John ii. 29. note.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

29 Αλλ᾽ ὡσπερ τοτε ὁ κατα σαρκα γεννηθεις, εδιωκε τον κατα πνευμα· ὑτω και νυν.

30 Neverthelefs, what faith the fcripture? Caft out the bond-woman and her fon: for the fon of the bond-woman fhall not be heir with the fon of the free-woman.

30 Αλλα τι λεγει ἡ γραφη; Εκβαλε την παιδισκην και τον ὑιον αυτης· ὑ γαρ μη κληρονομηση ὁ ὑιος της παιδισκης μετα τὑ ὑιὑ της ελευθερας.

31 So then, brethren, we are not children of the bond-woman, but of the free.

31 Αρα, αδελφοι, ὑκ εσμεν παιδισκης τεκνα, αλλα της ελευθερας.

Ver. 29. *Perfecuted him, &c.* Ifhmael's perfecution of Ifaac, confifted in his mocking at the feaft of his weaning, Gen. xxi. 9. No doubt he pretended that by right of primogeniture, he was his father's heir, and therefore he ridiculed the feaft made in honour of Ifaac as the heir, together with Sarah's laying claim to the whole of the inheritance for her fon.—This action was typical of the contempt with which the Jews, Abraham's natural pofterity, would treat his fpiritual feed, and their hopes of falvation through faith: Typical alfo of the claim which the natural feed would fet up, of being the only heirs of God, becaufe they were firft his people.

Ver. 30. *The fon of the bond-maid fhall not inherit.* In this tranfaction God declared, that all who have no relation to him, nor title to the inheritance of heaven, but that which arifes from their being members of the vifible church, fhall be caft out of the family of God, and be for ever excluded from heaven. Perhaps alfo, in this tranfaction, God prefigured the rejection of the Jews, the natural feed, from being the church and people of God, for their perfecuting the Chriftians, the

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CHAP. V.

View and Illuftration of the Exhortations contained in this Chapter.

THE apoftle, in the third chapter, having from Abraham's juftification by faith, proved, 1. That all who believe are the feed of Abraham, whom God in the covenant promifed to juftify

29 But *even* as then, he *who was begotten* (κατα σαρκα) *according to* the flesh, persecuted[1] him *WHO WAS BEGOTTEN according to* the Spirit, *so also* now.

29 *But even as* it happened *then*, that *Ishmael who was begotten according to the flesh;* begotten by the natural strength of his parents, and related to Abraham by natural descent only; *persecuted Isaac who was begotten according to the spirit*, and resembled his father Abraham in the dispositions of his mind, *so also* it hath happened *now*, the Jews the natural seed persecute us the spiritual seed.

30 *But*, what saith the scripture? (Gen. xxi. 10.) Cast out the bond-*maid* and her son; for the son of the bond-*maid* shall not *inherit*[1] with the son of the free-woman.

30 *But what saith the scripture*, "She said unto Abraham, cast out "this bond woman and her son; for "the son of this bond woman shall "not be heir with my son, even "with Isaac. And God said to "Abraham, in all that Sarah hath "said unto thee, hearken to her "voice: For in Isaac shall thy seed "be called."

31 *Well* then, brethren, we are not children of the bond-*maid*, but of the free-*woman*.

31 *Well then, brethren,* it appears from the law itself, that we who by faith are Abraham's sons, *are not children of the bond maid* Hagar, *but of the free woman* Sarah: and as her children, we are heirs of the promises, although not in bondage to the law.

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the spiritual seed of Abraham. These things, however, the apostle hath not pointed out to his readers, but left them to be investigated by their own sagacity.

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justify by faith.—2. That the law of Moses, which was given long after the covenant was ratified by the oath of God, could neither annul nor alter the covenant, by introducing a method of justification different from that which was so solemnly established in the covenant.—3. That men are heirs of the heavenly country, of which Canaan was the type, not meritoriously by

obedience to the law, but by the free gift of God.—4. That the law was given to the Israelites, not to justify them, but to restrain them from transgressions, and by making them sensible of their sins, and of the demerit of their sins, to lead them to Christ for justification.—Farther, having in the fourth chapter observed, that the method of justification by faith, established at the fall, was not universally published in the first ages, by immediately introducing the gospel dispensation, because the state of the world in the first ages did not admit thereof; and because it was proper that mankind should remain a while under the tuition of the light of nature, and of the law of Moses.—Also having declared, that the supernatural procreation of Isaac, and his birth in a state of freedom, was intended to typify the supernatural generation of Abraham's seed by faith, and their freedom from the bondage of the law of Moses as a term of salvation, the apostle, in this fifth chapter, as the application of the whole of his doctrine, exhorted the Galatians to stand firm in that freedom from the law of Moses as a term of salvation, wherewith Christ had freed them in the gospel dispensation: and by no means to be again held fast in bondage, to any ritual form of worship, ver. 1.—Then with the authority of an inspired apostle, he solemnly declared, that if they sought salvation by receiving circumcision, Christ would be of no manner of use to them as a Saviour, ver. 2.

The Judaizing teachers, who enjoined obedience to the law of Moses as necessary to salvation, being sensible, that the burdensomeness of the services required by Moses, might deter the Gentiles from receiving circumcision, had, it seems, made the Galatians believe, that circumcision did not bind those, who lived out of Judea, to obey the more troublesome and expensive services of the law; such as the offering of sacrifices, the paying of tythes, the going up to Jerusalem three times in the year, &c. but to obey those precepts only, which were of easy performance; namely, the keeping of the sabbaths, the new moons, and the other holy days enjoined in the law; the abstaining from unclean meats, the avoiding of the company of the uncircumcised, &c. Wherefore to undeceive the Galatians, the apostle solemnly testified to them, that every circumcised person, who sought to be justified by the law of Moses, bound himself to obey all its precepts without exception, and subjected himself to its curse, if he failed in the least particular, ver. 3.—In short, they separated themselves from Christ, who sought to be meritoriously justified by the law of Moses; and, to their unspeakable loss, excluded themselves from the grace offered in the gospel, ver. 4.—as they might know from this, that all who adhere

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to Chrift are warranted, by the gifts of the Spirit beftowed on them, to hope for juftification through faith, without the works of the law of Mofes, ver. 5.—Befides, in the gofpel difpenfation, neither circumcifion, nor the want of it, availeth any thing to men's acceptance with God, but faith ftrongly working by love to God and to man, ver. 6.—Next, the apoftle having obferved that, at the firft, the Galatians made good proficiency in the doctrine of the gofpel, he afked, who it was that now interrupted their progrefs, fo as to make them forfake the truth, ver. 7.—9. And hoped, that when they confidered what he had written, they would not think differently from him, concerning the method of juftification, ver. 10.—And becaufe his enemies had faid, that fince he converfed with the apoftles at Jerufalem, he had altered his doctrine, and now taught the neceffity of circumcifion, he defired to know, how it came to pafs that the Jews ftill perfecuted him? For if he preached circumcifion, the ftumbling block of the crofs of Chrift was certainly removed out of their way, ver. 11.—Then concluded, with wifhing them to cut off by excommunication, the perfon who had fubverted them, ver. 12.

The doctrinal part of the epiftle being finifhed, the apoftle in what remains, advifed the Galatians not to ufe their freedom from the law of Mofes with refpect to meats, as a pretence for gratifying their fenfual appetites, to the offence of their weaker Jewifh brethren, who ftill thought the meats forbidden by Mofes, unclean, ver. 13.—Becaufe, in fo doing they would break the great Chriftian law of love, ver. 14.—the Jews, by fpeaking of the Gentiles as prophane perfons, and the Gentiles, by reprefenting the Jews as ignorant bigots. For, faid the apoftle, by thus giving occafion to the flefh, to exercife its lufts in biting and devouring one another, ye will bring deftruction on one another, ver. 15.—He therefore commanded them to obey the dictates of their fpirit, and not to fulfil the lufts of their flefh. Withal, to make them the more watchful in that refpect, he told them, that the inclinations of the fpirit and of the flefh, are oftentimes contrary the one to the other. And that through the prevalence of the inclinations of the flefh, men are frequently hindered from doing what their fpirit, that is, their reafon and confcience incline them to do. At the fame time to encourage them, he affured them, that if they followed the dictates of their reafon enlightened by the fpirit, they would not fall under the curfe of any law whatever, ver. 18.—Then, to fhew what fort of actions the luft of the flefh would lead them to perform, he enumerated the works of the flefh: and, to make them fenfible of the dangerous nature of thefe works, he foretold now, as he had done before, that they who do fuch things, fhall not inherit the kingdom

dom of God, ver. 19.—21.—Alſo he enumcrated the fruits of the ſpirit; and in their commendation took notice, that their excellency is ſo evident, that in no nation was there ever any law made againſt them, ver. 22, 23.—Farther, as a powerful motive to renounce the works of the fleſh, he aſſured them that all Chriſt's faithful diſciples, have crucified the fleſh with its paſſions

Old Translation.

CHAP. V. 1 Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage.

2 Behold I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.

Greek Text.

1 Τῃ ελευθερια ουν ἡ Χριςος ἡμας ηλευθερωσε, ϛηκετε, και μη παλιν ζυγῳ δουλειας ενεχεσθε.

2 Ιδε, εγω Παυλος λεγω ὑμιν, ὁτι εαν περιτεμνησθε, Χριςος ὑμας ουδεν ωφελησει.

3 Μαρτυρομαι δε παλιν παντι ανθρωπῳ περιτεμνομενῳ, ὁτι οφειλετης εςιν ὁλον τον νομον ποιησαι.

Ver. 1. *Be not again held faſt.* The apoſtle, though writing to Gentiles, might ſay, Be not *again* held faſt in the yoke of bondage, becauſe the law of Moſes, which he was cautioning them to avoid, was a yoke of the ſame kind with that under which they had groaned while heathens. See Gal. iv. 3. note.—By this precept, the apoſtle likewiſe condemns the ſuperſtitious bodily ſervices enjoined by the church of Rome, which are really of the ſame nature with thoſe preſcribed by Moſes, with this difference, that none of them are of divine appointment.

Ver. 2. *If ye be circumciſed, Chriſt will profit you nothing.* This general expreſſion muſt be limited, as in the commentary; becauſe we cannot ſuppoſe that the circumciſion of the Jewiſh believers, incapacitated them from being profited by Chriſt.—Farther, as the preſervation of Abraham's poſterity, a diſtinct people from the reſt of mankind, anſwered many important purpoſes in the divine government, ſee Rom. xi. 15. note 1. Eſſ. v. ſect. 4. their obſervance of the rite of circumciſion, declared by God himſelf to be the ſeal of his covenant with Abraham, was neceſſary to mark them as his deſcendants, as long as it was determined that they ſhould be continued a diſtinct people. This ſheweth, that the apoſtle's declaration is not to be conſidered as a prohibition of circumciſion to the Jews as a national rite, but as a rite

paſſions and luſts, ver. 24.—In ſhort, ſince the Galatians lived under the ſpiritual diſpenſation of the goſpel, he commanded them to walk according to its rules, ver. 25.—And cautioned ſuch as poſſeſſed the ſpiritual gifts, to avoid vain glory in the exerciſe of them, that they might not provoke their brethren to anger and ſtrife. And thoſe who were deſtitute of the ſpiritual gifts, he exhorted not to envy thoſe who were endowed with them, ver. 26.

NEW TRANSLATION.

CHAP. V. 1 Stand faſt, therefore, in the *freedom* wherewith Chriſt hath *freed us*, and be not *again*[1] *held faſt in* the yoke of bondage.

2 Behold, I Paul ſay *to* you, That if ye be circumciſed, Chriſt *will* profit you nothing.[1]

3 (Μαρτυρομαι δὲ παλιν, 267.) *And* I teſtify, *moreover*, to every *circumciſed perſon*, that he is a debtor to do the whole law.[1]

COMMENTARY.

CHAP. V. 1 Becauſe believers are the children of the free-woman, do ye Gentiles *ſtand faſt in the freedom* from the law of Moſes, *wherewith Chriſt hath freed us* in the goſpel-diſpenſation, *and be not a ſecond time held faſt in the yoke of bondage*, as if it were neceſſary to your ſalvation.

2 *Behold, I Paul ſay to you, that if ye be circumciſed* as a condition neceſſary to your ſalvation, the death of *Chriſt will profit you nothing*.

3 *And*, though ye have been taught otherwiſe by the Judaizers, *I teſtify moreover to every circumciſed perſon* who ſeeks juſtification by the law, *that he is bound to perform the whole law* of Moſes perfectly; and if he fails, he ſubjects himſelf to the curſe, (Gal. iii. 10.)

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rite neceſſary to ſalvation. And therefore, while the Jews practiſed this rite, according to its original intention, for the purpoſe of diſtinguiſhing themſelves as Abraham's deſcendants, and not for obtaining ſalvation, they did what was right. But the Gentiles, not being of Abraham's race, were under no political obligation to circumciſe themſelves: conſequently, if they received that rite, it muſt have been becauſe they thought it neceſſary to their ſalvation: for which reaſon, the apoſtle abſolutely prohibited it to all the Gentiles.

Ver. 3. *He is a debtor to do the whole law.* See the Illuſtrat. ver. 3.—From chap. vi. 13. it appears, that the Judaizing teachers, who ſo earneſtly enjoined obedience to the law of Moſes, as neceſſary to ſalvation, did not obſerve it themſelves. This ſheweth, that their ſole motive in urging the Galatians to be circumciſed, was, as the apoſtle in the paſſage juſt now cited obſerves, that they might avoid perſecution

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, who did hinder you, that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

4 Κατηργηθητε απο τȣ Χριςȣ οἱτινες εν νομω δικαιȣσθε· της χαριτος εξεπεσατε.

5 Ἡμεις γαρ πνευματι εκ πιςεως ελπιδα δικαιοσυνης απεκδεχομεθα·

6 Εν γαρ Χριςω Ιησȣ ȣτε περιτομη τι ισχυει, ȣτε ακροβυςια, αλλα πιςις δι' αγαπης ενεργȣμενη.

7 Ετρεχετε καλως· τις ὑμας ανεκοψε τη αληθεια μη πειθεσθαι;

8 Ἡ πεισμονη ȣκ εκ τȣ καλȣντος ὑμας.

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tion from their unbelieving brethren, and have the honour of making the Galatians proselytes to Judaism.

Ver. 4. *Ye are loosed from Christ.* So the word καταργεομαι, is rendered by our translators, Rom. vii. 2.—The Vulgate hath here, *Vacui estis a Christo:* Beza, *Evanuistis separati a Christo.* The apostle's meaning is, that whoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connection with Christ, which had been established by his baptism, and renounced all relation to, and dependence on Christ as a Saviour.

Ver. 5. *Look for the hope of righteousness.* So the word απεκδεχομεθα is translated, Philip. iii. 20.—Either this clause is elliptical, and must be supplied thus: *We look for the* accomplishment of our *hope of righteousness by faith:* or, *Hope,* the substantive noun stands for the participle; *We through the Spirit, look for the hoped righteousness by faith.*

Ver 6.—1. *Nor uncircumcision.* The apostle mentioned *uncircumcision,* lest the Galatians, from his speaking so much against circumcision, might have fancied there was something meritorious in uncircumcision.

2. *But faith strongly working by love.* The account which the apostle gives here of faith, deserves attention. He does not say, that it consists in the mere speculative belief of the truths of the gospel; nor in a confident persuasion, taken up any how, that we are actually justified; or, that Christ hath died for us in particular. These things, are no where in scripture represented as constituting justifying faith: and

4 *Ye are loosed from Christ*,[1] *who* are justified (Ess. IV. 1.) by the law; ye are fallen from grace.

4 *Ye have renounced Christ* as a Saviour, *who seek to be justified by the law* of Moses; consequently ye shall receive no benefit from his death. *Ye have excluded yourselves from the free gift of justification* offered to you in the gospel.

5 (Γαρ, 98.) *But* we thro' the Spirit, *look* for the hope of righteousness[1] by faith.

5 *But we* believers, the spiritual seed of Abraham, whom God hath promised to justify, *through the gifts of the spirit* which are the evidence of our adoption, *look for the hoped righteousness by faith*, to be bestowed on us as a free gift at the general judgment.

6 For in *Christ Jesus* neither circumcision availeth any thing, nor uncircumcision,[1] but faith *strongly working* by love.[2]

6 *For in the gospel dispensation, neither circumcision availeth any thing* towards our acceptance with God, *nor uncircumcision, but faith strongly working by love* to God and to man.

7 Ye did run[1] well; who *put a stop to* you,[2] that ye should not obey the truth?

7 At first *ye made great progress* in the doctrine and practice of the gospel. *Who hath interrupted you* in that good course, *so as to make you* now *reject the truth?*

8 (Ἡ) This persuasion COMETH not *from* him *who called*[1] you.

8 *This persuasion* concerning the law, and the efficacy of its expiations, *is not* wrought in you *by him who* first *called you.*

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and they who trust to them delude themselves. The faith which is counted for righteousness, according to St. Paul, is such a belief of the truth, as worketh in the mind of the believer by love, and maketh him *a new creature*, chap. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap. v. 15.

Ver. 7.—1. *Ye did run well.* The exercises of faith and holiness enjoined in the gospel, are often in scripture compared to the ancient athletic exercises, especially to *the race;* because in that exercise the greatest exertions of activity and strength, were necessary to obtain the prize, Heb. xii. 1.

2. *Who put a stop to you?* In this question, the apostle did not ask who the person was who had put a stop to them; but he expressed his surprise and grief at their being stopped. The word, ανεκοψε, signifies one's going across the course, so as to jostle and stop another who is running.

Ver. 8.

9 A little leaven leaveneth the whole lump.

9 Μικρα ζυμη ὁλον το φυραμα ζυμοι.

10 I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall bear *his* judgment, whosoever he be.

10 Εγω πεποιθα εἰς ὑμας εν Κυριω, ὁτι ουδεν αλλο φρονησετε· ὁ δε ταρασσων ὑμας βαστασει το κριμα, ὁστις αν ῃ.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

11 Εγω δε, αδελφοι, ει περιτομην ετι κηρυσσω, τι ετι διωκομαι; αρα κατηργηται το σκανδαλον του σταυρου.

12 I would they were even cut off which trouble you.

12 Οφελον και αποκοψονται οἱ αναστατουντες ὑμας.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

13 Ὑμεις γαρ επ᾽ ελευθερια εκληθητε, αδελφοι· μονον μη την ελευθεριαν εις αφορμην τη σαρκι, αλλα δια της αγαπης δουλευετε αλληλοις.

Ver. 8. *Cometh not of him who called you.* So καλουντος should be translated, being the participle of the imperfect of the indicative. The apostle here described himself. For he was the person who converted the Galatians, as is plain from chap. i. 6. See Pref. sect. 1.

Ver. 9. *A little leaven leaveneth the whole lump.* This is a proverbial expression, in which the pernicious and infectious nature of erroneous doctrine, and vicious example is set forth. Hence our Lord gave the name of *leaven* to the doctrine of the Pharisees and Sadducees, Matth. xvi. 11, 12. The same name the apostle gave to the doctrine of the Judaizers in this passage, and to the incestuous person, 1 Cor. v. 7. See note 1. on that verse.

Ver. 10. *Shall bear punishment.* See 2 Cor. x. 6. 8. xiii. 10. 1 Tim. i. 20. where in like manner, the apostle threatens to punish false teachers.

Ver. 12.—1. *Were even cut off.* Jortin thinks, οφελον αποκοψονται, may be translated, *I wish they would cut themselves off;* namely by leaving your society. But as the apostle had hinted at the excommunication of the false teachers, ver. 9. by comparing them to leaven, which

was

9 A little leaven[1] leaveneth the whole lump.

9 *A little leaven,* that is, the errors of one teacher, are sufficient to *corrupt a whole church.*

10 *I am persuaded* (εις, 142.) *concerning* you (εν Κυριῳ, 165.) *by* the Lord, that *ye* will *think nothing* differently *FROM ME:* But he who troubleth you, shall bear *punishment,*[1] whosoever he be.

10 However, to comfort you, *I am persuaded concerning you by the Lord, that* on reading what I have written, *ye will not think differently* from me, concerning the doctrine of justification by faith. *But the teacher, who,* by his falsehoods, *hath given you so much trouble, shall,* when I come, *be punished for it, whosoever he be.*

11 (Δε) *But* I, brethren, if I (ετι, 193.) *now* preach circumcision, why *am* I (ετι) *now persecuted? Certainly the* offence of the cross *is abolished.*

11 My enemies tell you, that I preach circumcision. *But I brethren, if I now preach circumcision, why am I now persecuted* by the Jews? Having left off preaching salvation through a crucified Messiah, *certainly the offence of the cross is removed,* (1 Cor. i. 23.) and they should no longer persecute me.

12 I *wish* they were even cut off[1] *who subvert* you.[2]

12 *I wish they were even cut off* by excommunication, *who subvert your faith* by their malicious calumnies, and false doctrines.

13 (Γαρ, 97.) *Now ye, brethren,* have been called (επ') *into* liberty; (v. 1.) only USE not *this* liberty for an occasion to the flesh;[1] but *thro'* love (δουλευετε) *assiduously serve* one another.

13 *Now ye, brethren, have been called* by the gospel *into freedom* from the law of Moses, as the rule of your justification. *Nevertheless, use not this liberty as a pretext for gratifying* those appetites, and exercising those passions, which have their seat in *the flesh. But,* agreeably to the law of Christ, *assiduously serve one another* in all things innocent.

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was to be purged out, that it might not leaven the whole lump; and had threatned, ver. 10. that those who subverted them should bear their punishment, I am inclined to think that in this verse, he desired the Galatians themselves to cut the false teachers off from their society. See 1 Cor. v. 2.

2. *Who subvert you.* The word, αναςατουντες, properly signifies to drive one from his habitation. The phrase, Acts xvii. 6. οἱ την οικουμενην αναςατωσαντες, is translated, *who have turned the world upside down.*

Ver. 13. *Only use not this liberty for an occasion to the flesh.* Here, and in what follows, the apostle proposed to remedy the dissentions

 which

14 For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself.

14 Ὁ γαρ πας νομος εν ἑνι λογῳ πληρυται, εν τῳ· Αγαπησεις τον πλησιον συ ὡς ἑαυτον.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

15 Ει δε αλληλυς δακνετε και κατεσθιετε, βλεπετε μη ὑπο αλληλων αναλωθητε.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

16 Λεγω δε· πνευματι περιπατειτε, και επιθυμιαν σαρκος υ μη τελεσητε.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

17 Ἡ γαρ σαρξ επιθυμει κατα τυ πνευματος· το δε πνευμα κατα της σαρκος· ταυτα δε αντικειται αλληλοις, ἱνα μη ἁ αν θελητε, ταυτα ποιητε.

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which had arisen in the churches of Galatia, as in other Gentile churches, where the Jewish converts insisted that the Gentiles should observe the distinction of meats and days prescribed by Moses, but the Gentiles strenuously maintained their Christian liberty. In carrying on these disputes, both parties, it seems, took such liberties with each others characters, that the apostle termed it, ver. 15. *a biting and devouring each other.*—In the expression, *Use not your liberty as an occasion to the flesh*, the apostle insinuated that the Gentile-Christians indulged their sensual appetites, by eating those meats which their Jewish brethren reckoned unclean, without regarding the offence which they gave them by so doing: and that on the other hand, the Jewish converts enraged against the Gentiles, gave vent to their fleshly or angry passions, by speaking evil of them, and giving them opprobrious names.—See Rom. xiv. where the apostle hath treated of these disputes at great length.

Ver. 14.—1. *For the whole law.* Here *law*, signifies those parts of the law of Moses, which enjoined men's duty to their neighbours; as is plain from the use of the word, Rom. xiii. 8. 10.

2. *Shalt love thy neighbour as thyself.* As we cannot live comfortably without the assistance of our neighbour, he may on account of his necessary services be reckoned a part of ourselves; in the same manner that the wife, on account of her necessary services to her husband, is called *his own body*, Ephes. v. 28. Our neighbour, therefore, hath a title to be loved by us, with as much sincerity as we love ourselves.

Ver. 15.

14 For *the whole* law[1] is fulfilled (ἐνι λογῳ, 60.) *by one precept*, EVEN *by* this; Thou shalt love thy neighbour as thyself.[2]

14 They who stickle for the law, ought to be zealous in the offices of love. *For the whole law*, as it respects our neighbour, *is fulfilled by* obeying *one precept*, *even this*, *Thou shalt love thy neighbour as* sincerely as thou lovest *thyself*.

15 But if ye bite and devour one another, *have a care*, *lest* ye be consumed *by one* another.[1]

15 *But if*, from your zeal for, or your zeal against the law of Moses, *ye wound and destroy one anothers* characters, *have a care lest ye bring* everlasting *destruction on one another*.

16 (Λεγω δε, 55.) *I command* then; Walk *by* the spirit,[1] (και, 212) *and so ye will* not fulfil the lust of the flesh.

16 *I command then*, *Walk according to* the dictates of *your spiritual part*, *and so ye will not gratify the lust of your animal nature*; particularly ye will not gratify the sinful passions of envy, malice, anger, revenge.

17 For the flesh[1] lusteth against the spirit, and the spirit against the flesh; and these are contrary *to one another*, so that the things *which* ye *incline*, *these* ye cannot do.[2]

17 Ye have great need to subdue the lusts of the flesh: *For the flesh strongly inclines men to act contrary to reason and conscience*; *and these* principles *are* often *contrary to one another*, *so that ye cannot* always *do the things which your better part inclines* you to do. See Rom. vii. 18.

Ver. 15. *Lest ye be consumed by one another*. This Chandler interprets of their destroying the church of Christ; because it would prevent the progress of the gospel, when the first converts quarrelled amongst themselves, and manifested a bitter and angry spirit towards one another.

Ver. 16. *Walk by the spirit*. The apostle often uses the word *spirit*, to denote men's *spiritual part*, their reason and conscience enlightened by the doctrines and precepts of the gospel revealed by the Spirit of God; and more especially, when the spirit is opposed to *the flesh*, as in the following verse. See Gal v. 25. where *living in the spirit* signifies living in the gospel-dispensation.

Ver. 17.—1. *For the flesh*. In scripture *the flesh*, frequently denotes the natural depravity of the animal part of our nature, which is so prevalent in all, that even the regenerated are troubled with the relics of it.

2. *So that the things which ye incline*, *these ye cannot do*. The *things which we incline*, are the things which reason and conscience incline. The expression *ye cannot do*, does not mean *ye cannot at any time do*, but *ye cannot at all times do*: for as the apostle tells us, ver. 24. *They who are Christ's, have crucified the flesh with the passions and lusts*: So

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

18 Ει δε πνευματι αγεσθε, ουκ εστε ὑπο νομον.

19 Φανερα δε εστι τα εργα της σαρκος· ἁτινα εστι μοιχεια, πορνεια, ακαθαρσια, ασελγεια,

20 Ειδωλολατρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αἱρεσεις,

21 Φθονοι, φονοι, μεθαι, κωμοι, και τα ὁμοια τουτοις· ἁ προλεγω ὑμιν, καθως και προειπον, ὁτι οἱ τα τοιαυτα πρασσοντες βασιλειαν Θεου ου κληρονομησουσιν.

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that for the most part they do the things which their better part inclines. Besides, how absurd would it have been for the apostle, to command the Galatians not to fulfil the lusts of the flesh, for this reason, that they could not at any time, do the things which their reason and conscience inclined.

Ver. 19. *Adultery.* This work of the flesh is mentioned first, as being the most prejudicial to society. It destroys conjugal happiness, ruins families, introduces a spurious breed, alienates the affection of parents from their children, and causes them to neglect their education.

Ver. 20.—1. *Idolatry* is justly reckoned among the works of the flesh, because the worship paid to many of the heathen gods, consisted in the most impure fleshly gratifications.

2. *Sorcery.* Φαρμακεια, *sorcery*, being placed immediately after idolatry, means those arts of incantation and charming, and all the pretended communications with invisible malignant powers, whereby the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. In this sense the word is used concerning Babylon, Rev. xviii. 23. Εν τῃ φαρμακειᾳ σου, *By thy sorcery, were all nations deceived;* that is, by a variety of wicked arts and cheats, the nations were deluded to support Babylon in her idolatries and corruptions. The word, φαρμακεια, translated *sorcery*, comes from φαρμακον, *a drug*, either salutary or noxious; so denotes, sometimes the art of curing diseases by salutary drugs; sometimes the art of poisoning by such drugs as are noxious. Hence it signifies among other things, the

18 But if ye *are* led by the ſpirit, ye are not (ὑπο νομον) under *law*. (See the note on ver. 23.)

18 *But*, to encourage you to ſubdue the fleſh, know, that *if ye habitually follow the dictates of your better part, ye are not under* the curſe of any *law*, ſo as to be puniſhed.

19 Now, the works of the fleſh are manifeſt: which are THESE; adultery,[1] fornication, uncleanneſs, laſciviouſneſs,

19 *Now, the works* produced by the luſt *of the fleſh, are manifeſt: namely adultery; fornication;* and all kinds of *uncleanneſs*, ſuch as inceſt, ſodomy, beſtiality; the indulging *laſcivious thoughts*, and the reading of laſcivious books;

20 Idolatry,[1] *ſorcery*,[2] *enmities*, *ſtrifes*,[3] emulations, wrath, *brawlings*, (ſee 2 Cor. xii. 20. note) *ſeparations*,[4] hereſies,[5]

20 *The worſhipping of idols; ſorcery*, or a pretended communication with inviſible malignant powers; *enmities* long kept up; *quarrels* iſſuing in unreaſonable law-ſuits; ambitious *emulations;* violent *anger; brawlings;* cauſeleſs *ſeparations;* the forming of *ſects in religion*, for the ſake of gain, in oppoſition to conſcience;

21 Envyings, murders, *drunkenneſſes*, revellings, (ſee Rom. xii. 13. note 1.) and ſuch like: *CONCERNING which I foretel you NOW*, as I *alſo have foretold*, that they *who practiſe* ſuch things ſhall not inherit the kingdom of God.

21 *Inward grievings at the happineſs of others; the taking of mens lives unjuſtly*, and the maiming of their members; *drinkings to intoxication; lewd frolicks*, and running through the ſtreets in the night time; *and ſuch like* evil practices: *concerning which I foretel you now, as I have* often *done formerly, that they who practiſe ſuch things, ſhall not inherit the kingdom of God.* Awful declaration!

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the cheats of ſuch impoſtors, as by noxious draughts and ointments pretend to govern men's paſſions, while in reality they do nothing but injure the bodies of thoſe who uſe their preſcriptions.

3. *Strifes.* Ερεις, as diſtinguiſhed from Εχθραι, *Enmities*, may ſignify ſuch law ſuits as proceed from fleſhly paſſions, rather than from the ſober dictates of reaſon.

4. *Separations.* The word *ſeditions*, by which our tranſlators have rendered the Greek word διχοστασιαι, is of too limited a ſignification, denoting only *a ſtate crime:* whereas the Greek word ſignifies, thoſe uncharitable and cauſeleſs ſeparations, which break not only the civil, but the religious ties, whereby mankind are united: and which pro-

 ceed

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleneſs, goodneſs, faith,

23 Meekneſs, temperance: againſt ſuch there is no law.

24 And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.

25 If we live in the Spirit, let us alſo walk in the Spirit.

26 Let us not be deſirous of vain glory, provoking one another, envying one another.

22 Ὁ δε καρπος τȣ πνευματ☉ εϛιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηϛοτης, αγαθωσυνη, πιϛις,

23 Πρᾳοτης, εγκρατεια· κατα των τοιȣτων ȣκ εϛι νομ☉.

24 Οἱ δε τȣ Χριϛȣ, την σαρκα εϛαυρωσαν συν τοις παθημασι και ταις επιθυμιαις.

25 Ει ζωμεν πνευματι, πνευματι και ϛοιχωμεν.

26 Μη γινωμεθα κενοδοξοι, αλληλȣς προκαλȣμενοι, αλληλοις φθονȣντες.

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ceed from the prevalence of covetouſneſs, pride, and other luſts of the fleſh.

5. *Hereſies* being ranked among the works of the fleſh, muſt be opinions in religion, embraced from pride of underſtanding, and factiouſly obtruded on others, in oppoſition to a man's own conviction, for the ſake of worldly intereſt. See 2 Pet. ii. 1. note 2. and Titus iii. 10. note 1.

Ver 22.—1. *But the fruit of the ſpirit, &c.* The apoſtle calls the virtues mentioned in this verſe, the *fruit*, rather than the *works* of the Spirit, to ſhew their excellency. For trees which produce fruit, are on that account valued and cultivated. It is not poſſible to give a higher praiſe to any temper of mind or courſe of life, than to ſay it is the fruit of the Spirit; whether by *the ſpirit*, we underſtand the Spirit of God, or the ſpirit of man.

2. *Gentleneſs.* Χρηϛοτης, from χρηϛ☉, ſuavis, jucundus, mitis. This Crellius ſays is "comitas ſeu ſuavitas quædam morum, quæ elucet "in verbis, in cultu, atque rebus externis ob quam fiat ut ſis amabilis." Sweetneſs of ſpeech and manners.—Gentleneſs differs from meekneſs in this reſpect, that *meekneſs* is a paſſive virtue, and conſiſts in the bearing of injuries, inſults, and provocations, without anger or reſentment. Whereas, *gentleneſs* hath more of the nature of an active virtue, and exerts itſelf in a ſoft obliging manner of ſpeaking and acting, even when neceſſitated to differ from, or oppoſe thoſe, with whom we converſe.

Ver. 23. *Againſt ſuch things there is no law.* Syriac, *Adverſus hos, lex non eſt poſita.* By this obſervation the apoſtle inſinuates, that the virtues here mentioned are ſo manifeſtly excellent, that there never hath been any nation which did not acknowledge their excellence, and give proofs

22 But the fruit of the Spirit[1] is love, joy, peace, long-suffering, gentleness,[2] goodness, *fidelity*, (so πιτις is translated in our Bibles, Tit. ii. 10.)

22 *But the fruit which* reason enlightened by *the Spirit* of God *produceth, is love* to God and man; *joy*, occasioned by that excellent affection; *peace* with all men; *the patient bearing of injuries; a soft and sweet manner of speaking; a beneficent disposition; fidelity* in engagements, promises, and trusts;

23 Meekness, temperance: against such *things* there is no law.[1]

23 *Calmness under provocations; temperance* in the use of meats and drinks. In praise of these virtues I observe, that *there never was any law* or religion, *by which they were prohibited*, or the persons punished who practised them.

24 (Δε) *Besides*, they *who* are Christ's, have crucified[1] the flesh, with the *passions*[2] and lusts.

24 *Besides, they who are Christ's* brethren, (iii. 29.) *have*, from love to him and admiration of his character, *crucified the body with the passions and lusts* proper to it.

25 (Ει, 134.) *Since* we live in the spirit, let us also walk (sup. εν, 176.) *BY* the spirit.

25 *Since we live in the spiritual dispensation of the gospel*, and enjoy the spiritual gifts, *let us also walk by the spirit*; that is, by the rules prescribed in this spiritual dispensation.

26 Let us not be *vain-glorious*, provoking one another, envying one another.

26 In particular, *Let us* who enjoy the spiritual gifts, *beware of being puffed up with pride*, lest *we provoke one another* to anger; and let us who want these gifts, abstain from *envying those who possess them*.

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proofs that they did so, by making them objects either of their public or of their private institutions. Agreeably to this sentiment he says, ver 18. *If ye are led by the Spirit, ye are not under* the condemnation of any *law* whatever.

Ver. 24.—1. *Have crucified the flesh.* This is a beautiful, and affecting allusion to our Lord's sufferings on the cross. The restraining of our fleshly lusts may be very painful to us, as the word *crucify* implieth. But the same word, by putting us in mind of Christ's suffering much greater pains for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to disregard the pain which so necessary a duty may occasion to us.

2. *With the passions.* Παθημασι, *The passions*, as distinguished from *the lusts* of the flesh, are *malice*, *anger*, *revenge*, *envy*, *pride*.

CHAP. VI.

View and Illuſtration of the Exhortations in this Chapter.

THE apoſtle, in what follows, recommended to the ſpiritual men who were teachers in the Galatian churches, to reſtore by meek exhortations and affectionate rebukes, thoſe who were ſurpriſed into any fault, ver. 1.—And to ſympathize with, and aſſiſt one another in every diſtreſs, whereby they would fulfil Chriſt's law of love, ver. 2.—And becauſe men's neglecting others in their diſtreſſes, often proceeds from pride, or an high opinion of themſelves, the apoſtle declared, that if any one, eſpecially any teacher of religion, thinketh himſelf to be ſomething, yet being nothing, in as much as he refuſes to do works of love, he deceiveth himſelf, ver. 3.—Wherefore, that the Galatian teachers might form a juſt judgment of themſelves, the apoſtle exhorted every one to try his own work; and if he found it good, he would have matter of boaſting in what he himſelf is, and not in the inferiority of others, ver. 4.—This he told them was the only ſure ground of boaſting, becauſe every one ſhall bear his own burden at the judgment, and be treated, not according to the opinion which he hath of himſelf, or which others have of him, but according to what he really is, ver. 5.

Having thus inſtructed the teachers in their duty to the people, he ſhewed the people their duty to their teachers; for he commanded every one who was inſtructed in the word, to impart ſome ſhare of all the temporal good things which he enjoyed, to the perſon who inſtructed him, ver. 6.– And leſt any of them might neglect to provide a proper maintenance for the miniſters of the word, on the pretences which an immoderate ſelfiſhneſs is ready to ſuggeſt, he aſſured them, that as certainly as men reap the kind of grain which they ſow, ver. 7. ſo certainly, he who neglecting good works ſoweth into his fleſh, by employing himſelf in procuring the gratification of his fleſhly appetites,

OLD TRANSLATION.	GREEK TEXT.
CHAP. VI. 1 Brethren, if a man be overtaken in a fault, ye which are	1 Αδελφοι εαν και προληφθῃ ανθρωπος εν τινι πα-

Ver. 1.—1. *If a man be ſurprized.* Προληφθη here, ſignifies *taken before* one conſiders what he is going to do; conſequently, the apoſtle is ſpeaking of thoſe ſins which men commit without previous deliberation;

appetites, ſhall from ſuch a courſe, reap corruption: Whereas he who ſoweth into his ſpirit, the good ſeed of knowledge and virtue, ſhall from that courſe reap life everlaſting, ver. 8.—And therefore he exhorted the Galatians whilſt they had opportunity, to do good to all, eſpecially to them who were of the houſehold of faith, ver. 9, 10.—Next, he deſired them to conſider what pains he had taken, in writing ſo large a letter to them with his own hand, to ſecure them againſt the ſophiſtry of the falſe teachers, ver. 11.—And having recalled theſe impoſtors to his thoughts, he could not finiſh his letter without obſerving, that the earneſtneſs with which they preſſed circumciſion, proceeded entirely from their deſire to live in pleaſure, and to avoid perſecution for preaching ſalvation through a crucified Meſſiah, ver. 12.—To prove this, he aſſured the Galatians, that theſe circumciſed teachers did not themſelves keep the law; but they wiſhed them to be circumciſed, that they might boaſt among the unbelieving Jews, of their having proſelyted them to Judaiſm, ver. 13.—But with reſpect to himſelf, he told them, that he had no worldly views whatever in converting them, and never wiſhed to boaſt in any thing, but in the doctrine of ſalvation through the croſs of Chriſt, by which the world was crucified to him, and he to the world, ver. 14.—Then declared a ſecond time, (ſee chap. v. 6.) that under the goſpel, neither circumciſion availeth any thing towards our acceptance with God, nor uncircumciſion, but an entire change of principles, diſpoſitions, and actions, ver. 15.—And wiſhed peace and mercy to all who ſought juſtification by that rule; namely, by becoming new creatures. For ſuch were *the Iſrael of God*, the ſpiritual ſeed of Abraham, to whom the promiſes belonged, ver. 16.—And having in this epiſtle plainly declared, and fully eſtabliſhed the doctrine of juſtification by faith, he forbade the falſe teachers to trouble him any more on account of that doctrine, as he bare on his body marks of his ſufferings for the goſpel, whereby his ſincerity in the things which he preached, was put beyond all doubt, ver. 17.—Then concluded, with giving the Galatians his apoſtolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. VI. 1 *Alſo*, brethren, if a man be *ſurpriſed*[1] *into any* fault, ye

COMMENTARY.

CHAP. VI. 1 *Alſo, brethren, if any member of your churches*, through the ſtrength of temptation, or the

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tion; as is plain likewiſe from the reaſon ſubjoined, *Leſt even thou be tempted.*

2. *Ye*

ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted.

ραπ]ωματι, ὑμεις ὁι πνευματικοι καταρτιζετε τον τοιȣ]ον εν πνευματι πραοτητ☉, σκοπων σεαυτον, μη και συ πειρασθης.

2 Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.

2 Αλληλων τα βαρη βαςαζετε, και ȣτως αναπληρωσατε τον νομον τȣ Χριςȣ.

3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

3 Ει γαρ δοκει τις ειναι τι, μηδεν ων, ἑαυτον φρεναπατα.

4 But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another.

4 Το δε εργον ἑαυτȣ δοκιμαζετω ἑκας☉, και τοτε εις ἑαυτον μονον το καυχημα ἑξει, και ȣκ εις τον ἑτερον.

5 For every man ſhall bear his own burden.

5 Ἑκας☉ γαρ το ιδιον φορτιον βαςασει.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

6 Κοινωνειτω δε ὁ κατηχȣμενος τον λογον τω κατηχȣντι, εν πασιν αγαθοις.

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2. *Ye the ſpiritual men reſtore.* Καταρτιζετε. See Epheſ. iv. 12. note 1.—According to Locke, Chandler, and others, πνευματικοι, *the ſpiritual men*, were thoſe among the Galatians who were eminent for their knowledge and goodneſs. But I rather think they were perſons who poſſeſſed the ſpiritual gifts, 1 Cor. xiv. 37. and to whom it belonged to inſtruct, admoniſh, and rebuke others. For the teachers and rulers were generally choſen from among the firſt converts, on whom the ſpiritual gifts were beſtowed in the greateſt plenty.

3. *Taking a view of thyſelf.* There is a great beauty in thus ſuddenly changing the diſcourſe, from the Galatian ſpiritual men to the reader himſelf. It rouſes his attention, and carries the exhortation home to him with peculiar force.

4. *Leſt even thou be tempted;* that is, *fall by temptation:* the cauſe being here put for the effect. The conſciouſneſs of our own frailty ſhould diſpoſe us to be merciful towards thoſe who ſin.

Ver. 2. *Bear ye one another's burdens.* This is an alluſion to the cuſtom of travellers, who when too heavily laden with their baggage, relieve

the spiritual MEN [2] restore such *a person* in the spirit of meekness; *taking a view of* thyself,[3] lest *even thou* be tempted.[4]

frailty of his own nature, *is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person* to his proper place in Christ's body, the church, *by meek instructions and affectionate rebukes:* and thou who readest, *take a view of thine own frailty,* lest *even thou fall by temptation.*

2 Bear ye one anothers burdens,[1] and so fulfil the law of Christ.

2 Instead of rebuking one another with harshness, *sympathize with one another* in every distress; *and thus fulfil the law of Christ*, which enjoins benevolence even to those who fall into sin.

3 For if *any one* think himself to be something, *being* nothing, he deceiveth himself.

3 *For if any one thinking highly of himself*, is immoderately severe towards his brethren, when they fall into sin, and does not assist the distressed, such a person, *being nothing, deceiveth himself* in thinking himself better than others.

4 But let every *one try* his own work, and then *he shall* have *boasting* in himself alone, and not in another.[1]

4 *But*, the worth of a man being shewn by his works; *let every one try his own work*, rather than the work of others, *and* if good, *then he shall have boasting in himself alone, and not in another* as worse than him.

5 For every *one* shall bear his own burden.

5 To bring your actions to the trial, is absolutely necessary; *for every one*, at the judgment, *shall answer for his own actions* only.

6 (Δε, 103.) *Now* let him *who is instructed* in the word, communicate (εν, 166.) *of* all good things *to the instructor*.[1]

6 *Now let him who is instructed in* the doctrines and precepts of *the gospel, impart a share of all the good things* he enjoys *to the instructor*. By this good work, ye may have matter of boasting in yourselves, ver. 4.

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relieve one another by bearing the burdens of the weak or fatigued, and in that manner shew their good disposition towards each other.

Ver. 4. *Have boasting in himself alone, and not in another.* Locke thinks, *the boasting in another*, here condemned, was the boasting of the false teachers in those they had persuaded to receive circumcision, ver. 13. But the context doth not favour that interpretation.

Ver. 6.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

7 Μη πλανασθε· Θεος ȣ μυκτηριζεται· ὁ γαρ εαν σπειρῃ ανθρωπος, τȣτο και θερισει.

8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

8 Ὁτι ὁ σπειρων εις την σαρκα ἑαυτȣ, εκ της σαρκος θερισει φθοραν· ὁ δε σπειρων εις το πνευμα, εκ τȣ πνευματος θερισει ζωην αιωνιον.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

9 Το δε καλον ποιȣντες μη εκκακωμεν· καιρῳ γαρ ιδιῳ θερισομεν, μη εκλυομενοι.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith.

10 Αρα ȣν ὡς καιρον εχομεν, εργαζωμεθα το αγαθον προς παντας, μαλιστα δε προς τȣς οικειȣς της πιστεως.

11 Ye see how large a letter I have written unto you with mine own hand.

11 Ιδετε πηλικοις ὑμιν γραμμασιν εγραψα τῃ εμῃ χειρι.

Ver. 6. *Communicate of all good things to the instructor.* If the teachers, who by the spiritual gifts were supernaturally qualified to instruct others, deserved to be liberally maintained, how much more is a liberal maintenance due to those, who not possessing the spiritual gifts, are obliged to spend a great deal of time and money in fitting themselves for their office, and who employ themselves assiduously in discharging it?

Ver. 8. *Who soweth into his own flesh.* In this passage the apostle considers the human body and mind, as fields into which seed is cast, and which produce fruit according to the nature and measure of the seed sown on them; and by this similitude hath shewn, that there is an unalterable connection between vice, continued in, here, and misery hereafter.

Ver. 10. *Let us work good to all, but especially to them who are of the houshold of faith.* Every man's first duty is to provide for those whom God hath more immediately committed to his care, namely, his wife and children, and near relations. And if, besides taking care of them, he is able to assist others, he should, when there is a competition between the

7 *Do* not *deceive yourſelves*, God is not mocked: For *whatever* a man ſoweth, that *alſo he ſhall* reap.

7 To maintain them who teach you, is your duty. Therefore *do not deceive yourſelves, God will not be mocked: For*, as in the natural ſo in the moral world, *whatever a man ſoweth, that alſo he ſhall reap.*

8 (῞Οτι, 255.) *Therefore* he *who* ſoweth (εις,) *into his own* fleſh,[1] ſhall (εκ) *from* the fleſh reap corruption: But he *who* ſoweth *into HIS* ſpirit, ſhall *from* the ſpirit reap life everlaſting.

8 *Therefore he who*, by ſpending his time and wealth in gratifying his ſenſual deſires, *ſoweth into his own fleſh, ſhall from ſuch a ſenſual life, reap corruption;* the utter deſtruction of his ſoul and body. *But he who* by ſpending his time and wealth in improving his mind, and in doing good to others, *ſoweth into his ſpirit, ſhall, from* ſuch ſowing into *the ſpirit*, aſſuredly *reap life everlaſting.*

9 (Δε, 106.) *Wherefore*, let us not *flag* in well-doing, for in *the proper* ſeaſon we ſhall reap, if we faint not.

9 *Wherefore*, having ſuch a proſpect, *let us not flag in improving our own minds, and in doing good* to others: *For in the proper ſeaſon*, namely at the judgment, *we ſhall reap*, (ver. 8.) the bleſſed harveſt of everlaſting life, *if we faint not.*

10 *Well then, while* we have opportunity, Let us *work* good *to all, but* eſpecially[1] *to* them who are of the houſehold of faith.

10 *Certainly then, while the ſeaſon of ſowing laſteth, let us work good to all men*, whatever their country or their religion may be, *but eſpecially to them who are of the family of* God by *faith:* for conſidering our perſecuted ſtate, we ought to be very attentive in ſuccouring one another.

11 Ye ſee how large a letter[1] I have written *to* you with *my* own hand.

11 *Ye ſee how large a letter I have written to you with my own hand.* By this ye may underſtand my anxiety to preſerve you in the true faith of the goſpel.

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the objects to be relieved, prefer thoſe who in their proſperity relieved others, and whoſe characters are virtuous. Theſe are the members of the houſehold of faith, of whom the apoſtle ſpeaks.—Yet the vicious are not to be wholly overlooked in their diſtreſſes. They ought to be relieved by the charitable: but not in ſuch a manner as to prevent them altogether from feeling the evil conſequences of their ſinful courſes. For, as miſery is appointed by God to follow vice, even in the preſent life, for the purpoſe of reclaiming the wicked, to relieve their wants

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they might glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

12 Ὁσοι θελουσιν ευπροσωπησαι εν σαρκι, ουτοι αναγκαζουσιν ὑμας περιτεμνεσθαι, μονον ἱνα μη τῳ σταυρῳ του Χριστου διωκωνται.

13 Ουδε γαρ ὁι περιτεμνομενοι αυτοι νομον φυλασσουσιν· αλλα θελουσιν ὑμας περιτεμνεσθαι, ἱνα εν τῃ ὑμετερᾳ σαρκι καυχησωνται.

14 Εμοι δε μη γενοιτο καυχασθαι ει μη εν τῳ σταυρῳ του Κυριου ἡμων Ιησου Χριστου· δι᾽ ὁυ εμοι κοσμος εσταυρωται, καγω τῳ κοσμῳ.

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in an abundant manner, would be to counteract the wise plan of the divine providence, and to encourage them in their wickedness.

Ver. 11. *Ye see how large a letter.* The phrase πηλικοις γραμμασι, is rightly translated, *how large a letter.* For the first word, πηλικοις, properly signifies *of what size;* and the second word, γραμμασι, denotes *an epistle,* as well as the letters of the alphabet. See Acts xxviii. 21. This translation is adopted by Beza, Le Clerc, Beausobre, Wolf, and Lardner. But Whitby, Doddridge, and others, following Jerome, Chrysostom, and Theophylact, translate πηλικοις γραμμασι, *with what kind of letters;* supposing it to be an apology for the inelegance of the writing. For from the apostle's making use of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. The inference, however, does not follow. Eminent men much engaged in affairs, commonly employ others to write for them, notwithstanding they are able to write very well themselves. I therefore prefer the translation in our Bibles, which represents the apostle as informing the Galatians, that he wrote this large epistle with his own hand, to shew how anxious he was to reclaim them from their errors, and to give them the fullest assurance of the truth of the doctrines contained in it; and that he uniformly preached the same doctrines every where.

Ver. 12.—1. *As many as wish to appear fair by the flesh.* So the phrase ευπροσωπησαι εν σαρκι, may be translated: for ευπροσωπησαι, properly signifies, to have *an handsome,* or *lovely countenance.* The apostle's meaning is, that the false teachers wished to appear well in the eyes of the Jews, on account of their attachment to the law of Moses, which the apostle in other passages terms *the flesh,* in opposition to the gospel, which he calls *the spirit,* Gal. iii. 3. note.

12 As many as *wish* to *appear fair by* the flesh,[1] *these* constrain you to be circumcised, only *that* they *may not be persecuted* for the cross of Christ.[2]

12 *As many* of your teachers *as wish to appear fair*, in the eyes of their unbelieving brethren, *by their attachment to the law, these strongly persuade you to be circumcised*, not because they think circumcision necessary to salvation, but *only that they may not be persecuted* by the unbelieving Jews, *for* preaching salvation through *a crucified Messiah.*

13 For *not even do the circumcised* themselves keep the law, (see chap. v. Illustr. ver. 3.) but *they wish you to be circumcised*, that they *may boast* in your flesh.

13 These hypocrites do not enjoin circumcision on any conscientious motives; *for not even do the circumcised themselves, keep the law* of Moses, *but they wish you to be circumcised*, merely *that they may boast* among the unbelieving Jews, *of having persuaded you to receive that rite in your flesh.*

14 But *let it never happen to me to boast, except* in the cross of our Lord Jesus Christ, by *which* the world is crucified to me,[1] and I to the world.[2]

14 *But let it never happen to me to boast, except in* salvation through *the cross of our Lord Jesus Christ, by which the world is crucified to me;* is rendered incapable, either of alluring me by its pleasures, or of terrifying me by its frowns; *and I* am crucified *to the world;* I am rendered incapable of its sinful practices and sinful pleasures.

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2. *That they may not be persecuted for the cross of Christ.* The Jewish chief priests and elders, were great persecutors of the disciples of Christ, and began their persecution very early, John ix. 22. xii. 42. xix. 38. Even Paul himself, before his conversion, was employed by them in this hateful work, which he executed with great violence, not in Judea only, but in foreign cities. It seems the mandates of the council at Jerusalem, were received with implicit submission, even by the synagogues in the Gentile countries, Acts ix. 2. Wherefore the false teachers, of whom the apostle speaks, to recommend themselves to the rulers at Jerusalem, who stirred up the unbelieving Jews every where against the Christians, fell upon the scheme of blending Judaism with the gospel; and as the apostle informs us, urged the Gentiles to receive circumcision, merely that they themselves might not be persecuted for *the cross of Christ*, or gospel doctrine of salvation through a crucified Messiah.

Ver. 14.—1. *By which the world is crucified to me*, &c. As believers are no where said to be crucified by Christ, the words δι' ὅυ, must be translated,

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Iſrael of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jeſus.

15 Εν γαρ Χριϛω Ιησȣ ȣτε περιτομη τι ισχυει, ȣτε ακροβυϛια, αλλα καινη κτισις.

16 Και οσοι τω κανονι τȣτω ϛοιχησȣσιν, ειρηνη επ' αυτȣς και ελεος, και επι τον Ισραηλ τȣ Θεȣ.

17 Τȣ λοιπȣ, κοπȣς μοι μηδεις παρεχετω· εγω γαρ τα ϛιγματα τȣ Κυριȣ Ιησȣ εν τω σωματι μȣ βαϛαζω.

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tranſlated, *by which*, and not *by whom;* for the pronoun ὧν, is put for σταυρον. The world is ſaid to be crucified to believers by the croſs of Chriſt, becauſe Chriſt having been put to death for calling himſelf the Son of God, he was demonſtrated to be really the Son of God by his reſurrection from the dead. Conſequently by that great miracle, God confirmed all the promiſes which Chriſt made to mankind concerning the pardon of their ſins through his death, and concerning his own return from heaven to raiſe the dead, and judge the world, and to beſtow on the righteous eternal life. Now by the firm expectation of theſe great events, and the aſſured hope of enjoying eternal happineſs with Chriſt in heaven, founded on the croſs, that is, on the death and reſurrection of Chriſt, *the world*, like the dead carcaſe of a crucified malefactor, is ſtript of all its vain allurements.—Farther, our Lord having on the croſs endured with the greateſt patience and fortitude, extreme ſufferings; and having received in his human nature the government of the world, as the reward of theſe ſufferings, his followers are thereby taught, that the cauſe of God and religion often needs the ſufferings of good men to ſupport it: and that when they are called to ſuffer for his cauſe, they ſhall receive extraordinary aſſiſtances and conſolations from God; and that diſtinguiſhed rewards ſhall be beſtowed on them who ſuffer courageouſly for righteouſneſs ſake. By all which it comes to paſs, as the apoſtle affirms, that the world with its terrors, hath no more power to excite in the mind of believers undue fears, than the dead carcaſe of a crucified enemy.

2. *And I to the world.* The croſs of Chriſt likewiſe crucifies believers to the world. It inſpires them with ſuch principles, and leads them to ſuch a courſe of life, as renders them in the eyes of the world as contemptible, and as unfit for their purpoſes, as if they were dead carcaſes. All believers, therefore, after the apoſtle's example, juſtly glory in the crucifixion of their maſter, not only as it is the foundation of

15 For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.[1] (See chap. v. 6. note 2.)

15 I boast in the cross of Christ, as the only foundation of my hope of salvation, and as the great principle of my sanctification; *Because, under the gospel, neither circumcision, nor uncircumcision is of any avail* towards our acceptance with God, *but* the being *a new creature.*

16 *Now* as many as *shall* walk *by* this rule, (κανονι. Philip. iii. 14. note 1.) peace BE on them, and mercy, and *on* the Israel of God.

16 *Now as many* of the believing Gentiles *as walk by this rule,* seeking acceptance with God, not by circumcision, but by becoming new creatures, *may peace be their portion* in this life, and pardon at the day of judgment. *The same blessing I wish on the believing Jews.*

17 *Henceforth* let no *one give me trouble:* for I bear the marks[1] of the Lord Jesus in my body.

17 *Henceforth, let no one give me trouble,* by calling my commission, my doctrine, or my faithfulness in question: *For I bear the marks of the Lord Jesus's* servant *in my body.*

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of that assured hope of pardon which they entertain, but as it is an effectual principle of their sanctification.

Ver. 15. *A new creature.* The phrases *new creature, new man,* Col. iii. 10. and *the putting on of Christ,* Gal. iii. 27. (see Ephesians iv. 24. note,) are often used by the apostle, to denote an entire change of principles, dispositions, and actions. See 2 Cor. v. 17. notes 1, 2.

Ver. 16.—1. *Peace be on them:* or *peace shall be on them.* In this manner of translating the clause, it is a prediction or promise of happiness, rather than a benediction. For the meaning of *peace,* see Rom. i. 7. note 4.

2. *Israel of God.* Not the believing Jews only, but the believing Gentiles, are called *the Israel of God,* because they are the spiritual seed of Abraham, and the only children of God to whom the promises in their secondary and highest meaning belong. But here, *the Israel of God,* being distinguished from the believing Gentiles, are plainly the Jewish believers.

Ver. 17. *I bear the marks of the Lord Jesus in my body.* Because the word στιγματα denotes marks made by burning, it is generally supposed that the apostle had in his eye, those servants in the heathen temples, on whose foreheads the name of the god to whom they belonged was burned. After which, it was believed they were under the immediate protection of the god. Hence the beast, Rev. xiii. 1. had upon its head the name of *Blasphemy:* and the worshippers of the beast, ver. 16. *had a mark on their right hand, or on their foreheads,* whereby they were known to be its worshippers. In like manner, the

18 Brethren, the grace of our Lord Jesus Christ *be* with your Spirit. Amen.

18 Ἡ χαρις τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ μετα τȣ πνευματος ὑμων, αδελφοι. Αμην.

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servants of God have *his name on their foreheads*, Rev. xxii. 4.—The apostle, in allusion to these customs, calls the scars of the wounds which he received when stoned, and left as dead on the street of Lystra, *the marks of the Lord Jesus.* Farther, as he was five times scourged by the Jews, and thrice beaten with rods by the Romans, 2 Cor. xi. 24, 25, he may have suffered some of these punishments before this epistle was written. And if the wounds which he then received left scars in his body, he might call them likewise, *the marks* by which he was distinguished as the servant of the Lord Jesus.—Chandler conjectures, that by forbidding any one to give him trouble, seeing he bare the marks of the Lord Jesus in his body, the apostle threatened to punish the Judaizing teachers with the rod: as if he had said, *at his peril,* let any man from henceforth give me trouble, by calling my apostleship in question. Perhaps he meant likewise to insinuate, that the marks of the Lord Jesus in his body, were much better proofs of his being Christ's servant, than the mark of circumcision, of which the false teachers boasted, was a proof of their being God's servants.

Ver. 18. *Brethren.* The attentive reader must have taken notice of the severity with which the apostle treated the Galatians. His rebukes were sharp, (chap. i. 6. iv. 11. v. 15.) and the language, in which he gave them, cutting. For he twice called them *senseless Galatians.* Nevertheless, having expressed his persuasion, that after reading what he had written, they would not think differently from him, in the great articles of the Christian doctrine, ch. v. 10. he shewed his love to them, not only by giving them his apostolical benediction, but by calling them *brethren;* and by making that appellation the last word of his letter but one.

CONCLUSION.

AS it was the general belief of the Jewish nation, that salvation could only be obtained by obedience to the law of Moses, it is natural to suppose, that many of the Jews who embraced the gospel, would teach the Gentiles, that unless they were circumcised they could not be saved: And, on the other hand, that such of them as knew the truth of the gospel, would oppose that false doctrine with a zeal equal to the magnitude of its pernicious consequences. The truth is, this controversy actually took place very early in the church, and occasioned such keen disputation and dissention among the brethren, that it became

18 The grace of our Lord Jesus Christ BE with your spirit, *brethren.*[1] Amen.

18 *May the love of our Lord Jesus Christ be* always *felt in your mind brethren. Amen.* See Ephes. vi. 24. note.

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came necessary to apply to the apostles and elders in Jerusalem to have it determined. Accordingly, after deliberating on the matter with the chief brethren of the church of Jerusalem, they unanimously decreed, that circumcision was by no means necessary to the salvation of the Gentiles; and sent copies of their decree to the churches in Antioch, and Syria, and Cilicia, by the hands of Barnabas and Paul. But the latter, who knew the extreme attachment of the Jews to the law, foreseeing, that notwithstanding the decision of the apostles and elders, some of the more zealous Jewish believers in every church, would urge the Gentiles to receive the law as necessary to their salvation; and knowing, that by the prevalence of that doctrine, the gospel would be overturned, he judged it proper, that the brethren of the Gentiles should be secured from being drawn into an error so pernicious. He therefore wrote immediately to the churches of Galatia, where, as he was informed, some had already gone over to Judaism, the letter in the Canon which bears their name, in which he proved by the strongest reasoning, that circumcision was not necessary to the salvation of either Jews or Gentiles, but faith working by love. The same doctrine he inculcated in most of his other epistles; and by his zeal for the truth of the gospel, and earnest endeavours to maintain it, he, at length, banished Judaism out of the Christian church. The epistle to the Galatians, therefore, in which this matter was debated and settled, being, as Chandler observes, perfectly suited to the state of the Christian church in its most early period, carrieth in the very nature of the question of which it treats, a strong internal evidence of its antiquity and authenticity. For it is not to be supposed, that any person in the second or third age of Christianity, would be at the trouble to write such an elaborate letter, for the purpose of determining a controversy, which it is well known had no existence in the church after the apostles days.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's EPISTLE

TO THE

EPHESIANS.

PREFACE.

SECT. I. *Of the Introduction of the Christian Religion at Ephesus.*

ST. PAUL's first coming to Corinth happened in the year 51, as was formerly shewed, Pref. to 1 Cor. sect. 1. On that occasion he abode among the Corinthians somewhat more than eighteen months, Acts xviii. 11. 18. then departed by sea for Judea. In his voyage, touching at Ephesus, a city famed for its commerce and riches, and for its being the metropolis of the province of Asia, he preached in the synagogue there with some prospect of success. But hastening to go to Jerusalem to keep the feast of Pentecost, he left Ephesus soon, Acts xviii. 19, 20, 21. His first visit, therefore, to the Ephesians, was in the year 53. From the history of the Acts, it appears, that the Ephesians were a very dissolute people, and extremely addicted to magic; *walking*, as the apostle expresseth it, chap. ii. 2. *according to the prince of the power of the air, the spirit which worketh in the children of disobedience.*—Their city, also, was the very throne of idolatry; the worship of idols being performed in no part

part of the heathen world with greater ſplendour than at Epheſus, on account of the famous temple of Diana, which was built between the city and the harbour, at the expence of all Aſia; and in which was an image of that goddeſs, ſaid to have fallen down from Jupiter, Acts xix. 35. This image, as we may well ſuppoſe, was worſhipped with the moſt pompous rites, by a multitude of prieſts, and a vaſt concourſe of votaries from every quarter, who, to gain the favour of Diana, came to Epheſus to offer ſacrifice at her ſhrine.

Such being the ſtate of religion and morals among the Epheſians, St. Paul, who was expreſsly commiſſioned by Chriſt to turn the Gentiles from darkneſs to light, and from the power of Satan to God, reſolved, at his departure from their city, to return ſoon, Acts xviii. 21. that he might have an opportunity of attacking idolatry in this its chief ſeat. Accordingly, having celebrated the feaſt of Pentecoſt in Jeruſalem, *he went down to Antioch, and after he had ſpent ſome time there, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples,* Acts xviii. 22, 23. And having paſſed through the upper coaſts, he came to Epheſus, Acts xix. 1. On this occaſion he preached boldly in the ſynagogue for the ſpace of three months, diſcourſing concerning, and proving the things which related to the kingdom of God, ver. 8. But the Jews, who had heard him with pleaſure at his former viſit, now oppoſed him violently, when they perceived that he preached ſalvation, without requiring obedience to the law of Moſes. They ſpake alſo with the greateſt virulence againſt the goſpel itſelf; inſomuch, that the apoſtle found it needleſs, and even dangerous to frequent the ſynagogue any longer. Wherefore, ſeparating the diſciples from the unbelieving Jews, he diſcourſed daily in the ſchool of one Tyrannus, who either was himſelf a diſciple, or allowed the apoſtle the uſe of his ſchool for hire, *And this,* we are told, Acts xix. 10. *continued for the ſpace of two years; ſo that all they who dwelt in Aſia heard the word of the Lord, both Jews and Greeks.*

After leaving the ſchool of the philoſopher Tyrannus, the apoſtle ſeems to have preached and worked miracles at Epheſus, in the places of moſt public reſort; for his fame became ſo great, that *from his body were brought unto the ſick, handkerchiefs*

or aprons, and the diſeaſes departed from them, Acts xix. 12. About this time, alſo, the apoſtle's fame was greatly increaſed, by what happened to the ſeven ſons of *Sceva*, one of the Jewiſh chief prieſts, who went about pretending to caſt out devils. In ſhort, Paul's preaching and miracles were ſo bleſſed of God, that multitudes of the idolatrous inhabitants of Aſia, ſtrongly impreſſed by them, embraced the goſpel; and among the reſt, many who had practiſed the arts of magic and divination. Theſe, to ſhew how ſincerely they repented of their former evil practices, brought out the books which contained the ſecrets of their arts, and burned them publicly, notwithſtanding they were of very great value: So mightily grew the word of the Lord, and prevailed in Epheſus itſelf. This extraordinary ſucceſs determining the apoſtle to ſtay in Aſia for a ſeaſon, he ſent Timothy and Eraſtus into Macedonia. But after they were gone, one Demetrius, a ſilverſmith, who made ſhrines for Diana, calling together the workmen of like occupation with himſelf, ſaid to them, *Sirs, ye know that by this craft we have our wealth: Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people; ſaying, that they be no gods which are made with hands: So that not only this our craft is in danger to be ſet at nought; but alſo, that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the world worſhippeth.* By this artful ſpeech, Demetrius enraged the craftſmen to ſuch a degree, that they made a great tumult, laid hold on Gaius and Ariſtarchus, Paul's companions, and ruſhed with them into the theatre, intending, no doubt, to throw them to the wild beaſts which were kept there. But the town-clerk, ſpeaking to the multitude with great calmneſs and prudence, quieted them and diſmiſſed the aſſembly; ſo that the Chriſtian preachers were let go in ſafety.

It is ſaid, Acts xx. 1. That *after the uproar was ceaſed, Paul departed for to go into Macedonia.* But as in the ſacred hiſtory many events are narrated as in immediate ſucceſſion, which happened at a conſiderable diſtance of time from each other, the paſſage juſt now quoted, may be ſuppoſed an inſtance of that kind. For, if I am not miſtaken, the apoſtle abode two or three months in Epheſus and its neighbourhood after the riot. This

appears

appears from his ſpeech to the elders of Epheſus at Miletus, Acts xx. 31. *Remember, that by the ſpace of three years, I ceaſed not to warn every one,* &c. Theſe three years were completed in the following manner: At his firſt coming to Epheſus, he abode only a few weeks, Acts xviii. 19.—21. When he returned, he preached in the ſynagogue three months, then taught in the ſchool of Tyrannus two years. On leaving the ſchool of Tyrannus, he preached and wrought miracles more publicly; the effect of which was, that many believed, and came and confeſſed their evil deeds, Acts xix. 18. Many alſo who uſed curious arts, being converted, brought their books and burned them, ver. 19. After which the apoſtle ſent Timothy and Eraſtus into Macedonia, but he himſelf ſtaid in Aſia till the riot of Demetrius. The things which happened after Paul left the ſchool of Tyrannus, to the riot of Demetrius, may have taken up five months; and theſe added to the two years and four months before mentioned, make his abode in Epheſus, from his firſt arrival, to the riot, in whole, only two years and nine months. Wherefore, the remaining months of his three years abode at Epheſus, muſt have paſſed after the riot; unleſs we are of opinion, that his tranſactions from the time of his leaving the ſchool of Tyrannus, to the riot, occupied eight months. However, as ſome of the Aſiarchs were his friends, Acts xix. 31. there is nothing improbable in ſuppoſing, that he remained in ſafety at Epheſus, or in the country adjacent, even after the riot; eſpecially if he no longer taught publicly, but contented himſelf with inſtructing and comforting the diſciples in their own houſes, and employed himſelf privately in ſettling the affairs of the churches of Aſia, before his departure for Macedonia.

The apoſtle, during his long abode in Epheſus and its neighbourhood, gathered a very numerous Chriſtian church, which was as remarkable for the quality, as for the number of its members. According to Strabo, Epheſus was the greateſt trading town in Aſia, on this ſide Mount Taurus. It was alſo the reſidence of the Roman Proconſul, who governed the province of Aſia, and the ſeat of the Courts of Juſtice; conſequently, it was the place to which men of fortune, and learning, and genius reſorted. Being thus inhabited, we cannot doubt, that among

those whom Paul converted, there were people of distinction. In particular, some of the converted, who had formerly been magicians, were men distinguished by their natural parts, and by their literature; as may be inferred from the value of their books which they burned, amounting to fifty thousand pieces of silver, supposed to be equal to five thousand pounds of our money. The Asiarchs, also, or priests of Diana, who had the care of the games celebrated in her honour at Ephesus, and who are called Paul's friends, may have been converted, or in a disposition to be converted. Nay, the town-clerk, in his speech to the multitude, shewed that he entertained a good opinion of the Christian teachers, and of their doctrine, Acts xix. 37. The church at Ephesus, therefore, merited all the pains the apostle had bestowed in gathering it, and the care which he afterwards took to secure it against the erroneous doctrines, and vicious practices which the false teachers endeavoured to introduce into it. See Pref. to 1 Tim. sect. 2.

From 2. Cor. ii. 12, 13. we learn, that on leaving Ephesus after the riot, the apostle did not go straightway into Macedonia, but abode awhile at Troas, where also he had great success in preaching. Nevertheless, having no resti n his spirit, because he did not find Titus, whom he expected to meet in his way from Corinth to Ephesus, he took leave of his disciples at Troas, and went forward to Macedonia. There Titus, at length, came to him, and made him happy by the account which he gave him, of the good disposition of the Corinthians towards him, their spiritual father. In Macedonia, the apostle received the collections which the churches in that province had made for the poor of the saints in Judea; then went to Corinth, where he remedied the disorders which had taken place in that church; and having received their contributions, with those of the other churches of Achaia, he proposed to sail from Cenchrea to Judea. But, understanding that the Jews lay in wait for him in Cenchrea, he altered his resolution, and returned through Macedonia. From Macedonia he went by sea to Miletus, and sent for the elders of Ephesus to meet him there; and when they came, he delivered to them the pathetic exhortation, recorded Acts xx. 17.—35. then sailed away to Syria. But he no sooner appeared in the temple at Jerusalem, than the unbelieving Jews who had come

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from Aſia, raiſed a great tumult againſt him, in which he muſt have been killed, if he had not been reſcued by the Romans; but which ended in his impriſonment, firſt in Jeruſalem, after that in Ceſarea, and laſt of all in Rome.

SECT. II. *Shewing that the Epiſtle which, in our Canon, is inſcribed to the Epheſians, was actually written to them, and was not originally inſcribed to the Laodiceans.*

Since the publication of Mill's edition of the Greek New Teſtament, many learned men have adopted his opinion, that the epiſtle in our Canon, inſcribed *To the Epheſians*, was not written to the Epheſians, but to the Laodiceans. This opinion Mill hath endeavoured to ſupport by the following arguments: 1. The teſtimony of Marcion the heretic, who, as Tertullian reports, *ſaid the Epiſtle to the Epheſians was written to the Laodiceans;* or *called* this *the Epiſtle to the Laodiceans.*—2. St. Baſil, in his ſecond book againſt Eunomius, inſinuates, that the firſt verſe of the epiſtle to the Epheſians, ran originally in this manner: *To the ſaints who are, and to the faithful in Chriſt Jeſus*, without the words, *in Epheſus.*—3. Certain paſſages in the epiſtle itſelf, which, in Mill's opinion, are neither ſuitable to the character of the Epheſians, nor to the habits which ſubſiſted between them and their ſpiritual father, Paul.

But to theſe arguments Lardner, who maintains the common opinion, oppoſes, 1. The agreeing teſtimony of all the antient MSS. and verſions of this epiſtle now extant; particularly the Syriac, Vulgate, Perſic, and Arabic, all which, without exception, have the words *εν Εφεσῳ*, *in Epheſus*, in the firſt verſe. For, as he very well obſerves, "It is inconceivable how "there ſhould have been ſuch a general agreement in this "reading, if it was not the original inſcription of the epiſtle."

2. The unanimous conſent of all the ancient fathers, and Chriſtian writers, who, without exception, bear witneſs, that this epiſtle was written *to the Epheſians*, and never entertained the leaſt doubt of it. This argument is well repreſented by Lardner, who, after the moſt accurate ſearch into every thing pertaining to Eccleſiaſtical Antiquities, hath thus written, Can.

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vol. ii. page 394. "That this epiſtle was ſent to the church at "Epheſus, we are aſſured by the teſtimony of all Catholic "Chriſtians of all paſt ages. This we can now ſay with con-"fidence, having examined the principal Chriſtian writers of "the firſt ages, to the beginning of the twelfth century; in all "which ſpace of time, there appears not one who had any "doubt about it." Of theſe teſtimonies, that of Ignatius, Biſhop of Antioch, in the end of the firſt century, is very remarkable. In a letter, which he wrote to the Epheſians, from Smyrna, in his way to Rome, he ſays, chap. xii. "Ye are the "companions in the myſteries of the goſpel of Paul the ſancti-"fied, the martyr, deſervedly moſt happy; at whoſe feet may "I be found when I ſhall have attained unto God, who, πασῃ "επιϛολῃ (for ὁλῃ επιϛολῃ, as πασα οικοδομη, Epheſ. ii. 21. is put "for ὁλῃ,) throughout all his epiſtle, makes mention of you in "Chriſt." Μνημονευει ὑμων, *Makes honourable mention of you.* So the Greek phraſe ſignifies, Matth. xxvi. 13. Mark xiv. 9. Acts x. 4. Ignatius means, that Paul commended the Epheſians, and never blamed them throughout the whole of his epiſtle, as he did ſome others, in the letters which he wrote to them. This is exactly true of the preſent epiſtle to the Epheſians. Moreover, by calling them συμμυϛοι, *companions*, or *partakers of the myſteries of the goſpel of Paul*, he alluded to thoſe paſſages in the preſent epiſtle to the Epheſians, where the goſpel is repreſented as *a myſtery* made known to the apoſtle, and by him to them. Ignatius having thus plainly deſcribed our epiſtle to the Epheſians, there can be no doubt of the genuineneſs of its inſcription. For if that epiſtle was written in the 9th of Nero, and Ignatius' epiſtle in the 10th of Trajan, as Biſhop Pearſon ſuppoſes, the diſtance between the two epiſtles will be only forty-five years; conſequently, Ignatius being of age at the time Paul is ſuppoſed to have written to the Epheſians, he could not be ignorant of the truth concerning it. But, without citing more teſtimonies, it is ſufficient to obſerve with Lardner, in the general, "that Irenæus, Clement of Alexandria, Ter-"tullian, Origen, and Cyprian, writers of the ſecond and third "centuries, quote this epiſtle as written to the Epheſians, as "freely and plainly as they do his epiſtles to the Romans, Gala-"tians, Corinthians, or any other of the acknowledged epiſtles

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"of Paul; and that it is quoted in like manner, by all the "writers of every age, Latins, Greeks, and Syrians." Canon ii. page 408.

3. As to Marcion, on whose affirmation Mill lays so great a stress, Lardner observes, that his credit is very little in an affair of this kind. For Tertullian, who says Marcion called this *the Epistle to the Laodiceans*, says also that Marcion rejected the epistles of Paul to Timothy and Titus. And though Grotius has remarked, that in speaking of the epistle to the Ephesians, Marcion had no temptation to falsify, the answer is, all the catholic writers of that age, have called this *the Epistle to the Ephesians*, and they had no temptation to falsify; for they had no interest to serve by it. And if Marcion ever said this epistle was written to the Laodiceans, meaning thereby that it was written, not to the Ephesians, but to the Laodiceans, he affirmed what was false; as we are expresly assured, by the unanimous testimony of men who had no interest to deceive us in this matter, and who could not be deceived themselves.—Farther, though Tertullian hath said that Marcion called this *the Epistle to the Laodiceans*, he hath not said, that Marcion founded his opinion on the authority of any ancient MSS. he had ever seen. On the contrary, there is reason to believe, that the copy of this epistle which Marcion used, was inscribed, not to the Laodiceans, but to the Ephesians; as Lardner has shewed. Besides, as it is not said that Marcion founded his opinion on any ancient MSS. he had ever seen, so neither is it said, that any person who had opportunity to know the matter, told him that this epistle was written, not to the Ephesians, but to the Laodiceans. We have good reason, therefore, to believe, with Lardner, that if this was Marcion's opinion, he took it up without enquiry; being led to it, perhaps, as others since his time have been, by the mention that is made, Col. iv. 16. of an epistle from Laodicea.

4. With respect to St. Basil's insinuation, that the words, *in Ephesus*, were wanting in the original inscription of this letter, Lardner hath observed, that if any ancient MSS. wanted these words, they were so little regarded, as not to be followed by any of those who transcribed the scriptures. For there are no MSS. now extant, in which that reading is preserved. And

even though it had been preferved in fome, they could have no authority; becaufe the omiffion of the words, *in Ephefus*, would make this a general epiftle; contrary to chap. i. 15. which fhews, that it was addreffed to fome particular church, of whofe faith and love the apoftle had heard good accounts, and whom he begged not to faint at his afflictions for them, chap. iii. 13. Contrary alfo to chap. vi. 21, 22. which fhews, that the members of this particular church were well acquainted with the writer, and took fuch an intereft in him, as to be comforted by the knowledge of his affairs: Nay, contrary to ver. 23, 24. of the fame chapter, where the benediction is given, firft to the brethren of a particular church, and then to all who loved our Lord Jefus Chrift in fincerity.

5. To the paffages in this epiftle, quoted to prove that it could not be written to the Ephefians, Lardner oppofes a variety of other paffages, which agree better to the Ephefians than to any other people; particularly thofe which fhew, that the apoftle was well acquainted with the perfons to whom he wrote. For example, chap. i. 13. where he fays, *By whom*, (Chrift) *after ye believed, ye were fealed with the Spirit of promife.*—Alfo in the end of chap. i. having fpoken of Chrift as filling all his members with his gifts and graces, he adds, chap. ii. 1. *Even you who were dead in trefpaffes and fins.*—Chap. iv. 20. *But ye have not fo learned Chrift.* 21. *Seeing ye have heard him, and have been taught concerning him, as the truth is in Jefus.* Now could the apoftle fay thefe things, unlefs he had been well acquainted with the perfons to whom he wrote: or rather, unlefs they had been inftructed, and endowed with the fpiritual gifts, by himfelf?—Farther, if the apoftle had not been well acquainted with the perfons to whom he was writing, and if they had not been his own converts, would they have taken fuch an intereft in him, as to make it proper for him to fend Tychicus, to make known all things to them concerning himfelf? chap. vi. 21, 22.—To all the former, add chap. ii. 20, 21, 22. iii. 18. in which there are evident allufions to the temple of Diana; which fhews ftill more plainly, that the epiftle under confideration, was written to the inhabitants of Ephefus.

6. The paffages in this epiftle, which are quoted to prove that it could not be written to the Ephefians, may eafily be interpreted,

preted, confiftently with the fuppofition that it was infcribed to the Ephefians; as fhall be fhewn in the notes on the paffages themfelves, chap. i. 15. iii. 2.—4.

7. The falutation fent to the brethren in Laodicea, Col. iv. 15. is a ftrong prefumption, that the epiftle in the canon, infcribed to the Ephefians, was not directed to the Laodiceans. For the epiftle to the Coloffians, being written at the fame time with the fuppofed epiftle to the Laodiceans, and fent by the fame meffenger, Tychicus, Ephef. vi. 21. Col. iv. 7, 8. is it probable, that in the epiftle to the Coloffians, the apoftle would think it needful to falute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apoftolical benediction?

To conclude, the arguments on the one fide, and on the other of this queftion, being fairly weighed, every impartial perfon, I fhould think, muft be fenfible, that Mill's opinion ftands on no folid foundation. And therefore, I fcruple not to affirm, with Dr. Lardner, that the epiftle under confideration was not written to the Laodiceans, but to the Ephefians; as the infcription, which is undoubtedly genuine, exprefsly bears.—If any reader is of a different opinion, he may be indulged in it, becaufe as Chandler obferves, "It is not material to whom the epiftle was "infcribed, whether to the Ephefians or Laodiceans, fince the "authority of the epiftle doth not depend on the perfons to "whom it was written, but on the perfon who indited it; who "was St. Paul, as the letter itfelf teftifies, and all genuine an-"tiquity confirms."

Sect. III. *Of the Occafion of Writing the Epiftle to the Ephefians.*

During the apoftle's imprifonment at Rome, among others who were fent to enqnire after his welfare, Epaphroditus came to him from the Philippians, and Epaphras from the Coloffians. In return, for the kindnefs of thefe churches, the apoftle wrote to them the letters in the Canon of the New Teftament, which bear their names. Now, as was obferved in the laft paragraph

ragraph but one of the preceding ſection, ſeeing he ſent his letter to the Epheſians, by Tychicus the bearer of his epiſtle to the Coloſſians, and left it to him to give the Epheſians an account of his ſtate, (Eph. vi. 21.) And ſeeing Epaphroditus, (Philip. iv. 18.) and Epaphras, (Col. i. 7, 8.) came from their reſpective churches, to give the apoſtle an account of their affairs, and to enquire how matters went with him, may we not ſuppoſe, that Tychicus alſo came on the ſame errand from Epheſus? Eſpecially as we have reaſon to think he was an Epheſian, from his being appointed by the churches of Aſia, of which Epheſus was the metropolis, their meſſenger, along with Trophimus an Epheſian, (Acts xxi. 29.) to accompany Paul to Jeruſalem with the collections, Acts xx. 4. Beſides, it appears, that about the time the epiſtle to the Epheſians was written, ſome perſon had given the apoſtle an account of their affairs: for he tells them, chap. i. 15. That *he had heard of their faith and love.* This perſon I ſuppoſe was Tychicus, who may have told him likewiſe of the inſidious arts, uſed by the Judaizing teachers, for perſuading the Epheſians to join the law of Moſes with the goſpel. But whoever the perſon was, who gave the information, he at the ſame time aſſured the apoſtle, that their arts had not ſucceeded. The Epheſians maintained the faith of Chriſt in purity, and lived ſuitably to their Chriſtian profeſſion.

This good news filled the apoſtle with joy. Nevertheleſs, knowing how indefatigable the falſe teachers were in ſpreading their errors, he wrote to the Epheſians, the letter which bears their name: not to cenſure them for any irregularity of conduct, as he did the Corinthians; nor for any deviation from the doctrine of the goſpel, as he did the Galatians; but merely to prevent them from being impreſſed with the plauſible arguments which the Judaizers uſed, to perſuade them to embrace the law of Moſes, Of theſe arguments indeed, the apoſtle hath given us no particular account. But from the things which he hath written, to eſtabliſh the Epheſians in the faith and profeſſion of the goſpel, we may conjecture, that at Epheſus, as in all other places, the falſe teachers ſuited their arguments to the paſſions and prejudices of the perſons they addreſſed. And therefore, becauſe the Epheſians, before their converſion, had been captivated with an high admiration of the heathen myſteries, and with

with the magnificence of the temple of Diana, and with the ſplendor of her worſhip; and took great honour to themſelves, as keepers of the temple of that idol; and boaſted of the privileges which her prieſts and votaries enjoyed: The Judaizers talked to them in the moſt pompous manner, of the law of Moſes, and of its wonderful diſcoveries concerning the being and attributes of God, the origin of things, the deluge, the general judgment, &c. as far exceeding the diſcoveries made in the moſt celebrated of the heathen myſteries. They deſcribed likewiſe, the magnificence of the temple at Jeruſalem, and the ſplendor of the worſhip performed there, according to a ritual of God's own appointment: They praiſed the efficacy of the atonements made by the Levitical ſacrifices, and the advantages which the Jews derived from the oracles of the true God, contained in their ſacred books: Withal they extolled the Jews, as the moſt honourable people on earth, becauſe they were the keepers of the only temple the true God had on earth, and worſhipped him in that temple, and had among them an order of men, made prieſts by God himſelf, to offer ſacrifices for ſin, and to perform all the other parts of the worſhip of God.

Theſe diſcourſes I have ſaid, are not formally ſtated by the apoſtle. Nevertheleſs, as was juſt now obſerved, the things which he hath written in this epiſtle, imply, that the Judaizing teachers had amuſed the Epheſians with ſpeeches of that ſort. For, leſt the admiration of the heathen myſteries might have made them fond of the law of Moſes, whoſe diſcoveries they were told exceeded the diſcoveries in the myſteries; and leſt their paſſion for a pompous worſhip, might have inclined them to embrace the ſhewy rites of Judaiſm, or perhaps to relapſe into heatheniſm, the apoſtle gave them ſuch a ſublime view of the Chriſtian doctrine and worſhip, as could not fail to raiſe their admiration. Only in giving it, he did not follow the didactic method; but filled his letter with rapturous thankſgivings to God, for the great diſcoveries made to the Epheſians in the goſpel. And having mentioned ſome of theſe diſcoveries, he called them *The myſtery of God's will*, chap. i. 9.—and *the myſtery*, by way of eminence, chap. iii. 3.—and *the myſtery of Chriſt*, ver. 4.—*and the myſtery of the goſpel*, chap. vi. 19. and obſerved that that myſtery was made known to the holy apoſtles and prophets,

phets, by the Spirit, Ephes. iii. 5. not to be concealed, like the heathen mysteries, but to be published; that Jews and Gentiles receiving it, might be gathered together into one church, ver. 10. or fellowship; which he called *a heavenly place*, on account of the discoveries of heavenly things that were made in it, chap. ii. 6. Next the apostle prayed that God would enlighten their understanding, that they might know the greatness and extent of the blessings promised to believers in the mystery of God's will, ver. 18. 19. Then spake of the dignity of Christ, whom God hath made head over all things to the church, and of his power to fill all the members of his church with spiritual gifts, ver. 20.—23. And among the rest, even the idolatrous Gentiles themselves, who notwithstanding the discoveries made in the heathen mysteries, were living in deplorable ignorance and wickedness, chap. ii. 1.—3.

Next, with respect to the law of Moses, and the pompous worship performed in the temple of Jerusalem, the apostle told the Ephesians, that they and the rest of the Gentiles, while idolaters, had indeed been excluded from that worship, and of course were strangers to the covenants of promise, and without hope. But the want of these privileges, was not to be regretted by them under the gospel; because Christ by his death had abolished the whole ordinances of the law of Moses, as of no farther use. And by joining Jews and Gentiles into one new society, or church, the Gentiles were become joint partakers with the Jews in all spiritual privileges, chap. ii. 11.—18: And were no longer strangers and foreigners, but fellow citizens with the believing Jews, ver. 19: And were built with them on the foundation of the prophets and apostles, into a great temple for an habitation of God, chap. ii. 22.—By representing the Christian church under the idea of a temple, the apostle, if I mistake not, insinuated among other things, that it was intended to be the repository of the mystery of God's will, as the heathen temples were the repositories of the mysteries of the gods to whom they were consecrated.

Farther, the apostle assured the Ephesians, that the mystery of Christ had been made known to him and his brethren apostles, more fully than in former ages to the Jewish prophets; namely, that

that the Gentiles ſhould be joint heirs, and a joint body, and joint partakers with the Jews, of God's promiſes in Chriſt, through the goſpel, chap. iii. 3.—6. And therefore, they were to give no heed to the Judaizing teachers, who excluded the Gentiles from theſe privileges, merely becauſe they were not circumciſed.—And to the united body of Jews and Gentiles, forming the Chriſtian church, he gave the appellation of *the fellowſhip of the myſtery*, chap. iii. 9. The honours and privileges of which he deſcribes, ver. 15.—19. As he doth likewiſe, the bonds by which the members of this fellowſhip are united; namely, *one Lord* or head, *one faith*, *one baptiſm*, *and one object of worſhip*, chap. iv. 4—6: Not omitting the ſupernatural gifts with which the members of this fellowſhip were endowed, chap. iv. 11, 12.—Laſtly, he expreſsly prohibited the Epheſians from joining in any of the heathen fellowſhips, on account of the works of darkneſs committed in them, chap. v. 11.

Upon the whole, I ſubmit it to my readers, whether the apoſtle, by repreſenting the goſpel in this epiſtle, no leſs than five times, under the idea of *a myſtery*, did not mean to lead the Epheſians to compare it with their own myſteries, for the purpoſe of making them ſenſible:—1. That in authority and importance, the diſcoveries contained in the goſpel, infinitely exceeded the diſcoveries made in the moſt celebrated of the heathen myſteries, and were much more effectual for comforting and directing mankind in their journey through life.—2. That Chriſt, the head of the Chriſtian fellowſhip, was much more powerful than all the heads of the heathen fellowſhips joined together.—3. That the Chriſtian church, in which the myſtery of God's will was kept, was a far more excellent fabric than the temple of Diana at Epheſus.—4. That the honours and advantages, which the members of the Chriſtian church derived from Chriſt, their head, far ſurpaſſed the honours and advantages, which the initiated pretended to derive from the gods, the heads of their fellowſhips.—5. That the bonds by which the members of the Chriſtian church were united, were more excellent and more effectual for promoting concord and love, than thoſe by which the members of the heathen fellowſhips were united.—6. That the miraculous gifts beſtowed on the apoſtles, and other inſpired teachers in the Chriſtian church, rendered them, as teachers, more reſpectable than any of the heathen myſtagogues,

 and

and their teaching more worthy of the attention of mankind, than theirs.—And therefore, 7. That it was far more honourable and advantageous to be a member of the Christian church, than to be initiated in the most celebrated of the heathen mysteries; consequently, That the condition of the Ephesians, as members of the church of Christ, was far more happy than their former state; even although they had been partakers in the best of the heathen mysteries, the Eleusinian not excepted.

The Epistle to the Ephesians, viewed in the light wherein I have placed it, appears excellently calculated for repressing that vain admiration of the mysteries, which the Ephesian and other Gentile converts still entertained: And for enervating the specious arguments used by the Judaizers, for seducing them to observe the law of Moses. This epistle, therefore, must have been of great use for confirming the whole body of the Gentile converts inhabiting the province of Asia, in the belief and profession of the gospel.

Before this section is concluded, it may be proper to observe, that the ivth, vth, and vith chapters of the epistle to the Ephesians, are called, by Theodoret, *The moral admonition;* as containing a more complete system of precepts, respecting the temper of mind which the disciples of Christ ought to possess, and respecting the duties which they owe to themselves and to each other, than is to be found in any other of St. Paul's epistles.

Sect. IV. *Of the Persons for whom the Epistle to the Ephesians was designed.*

That the epistle to the Ephesians was designed for the use, not of the Ephesians alone, but of all the brethren in the proconsular Asia, not excepting those to whom the apostle was personally unknown, may be gathered from the inscription of the epistle, and from the benedictions with which it is concluded. The inscription runs thus: *To the saints who are in Ephesus, and to the believers in Christ Jesus;* by which last expression, I understand persons different from *the saints in Ephesus;* namely, all the believers in the province of Asia. In like manner, in the conclusion of the epistle, we have, first a particular benediction,

chap.

chap. iv. 23. *Peace be to the brethren*, namely in Ephesus; then a general one; ver. 24. *Grace be with all them who love our Lord Jesus Christ in sincerity*, that is, with all the faithful in the proconsular Asia. For that there was a considerable intercourse between the churches of the proconsular Asia, and that at Ephesus, appears from the first epistle to the Corinthians, which was written from Ephesus; where, instead of mentioning the church at Ephesus by itself, as saluting the Corinthians, the salutation is from the churches of Asia in general, comprehending Ephesus among the rest, 1 Cor. xvi. 19. *The churches of Asia salute you.*—Paul indeed, commonly directed his letters to the churches in the great cities, because they were more numerous than the other churches. Yet that he designed them for all the brethren in the neighbourhood, appears from the inscriptions of his epistles to the Corinthians, as was observed, Prelim. Ess. ii. page 73. To these arguments add, that the fulness and perfection of the moral admonition delivered in the epistle to the Ephesians, as well as the catholic manner in which the other matters contained in it are handled, shew clearly, that it was designed for others, besides the brethren at Ephesus.

This remark, concerning the persons for whom the epistle to the Ephesians was designed, may be of considerable use in helping us to judge of some passages. For example, when we recollect that this epistle was directed *to the faithful in Christ Jesus*, throughout the province of Asia, many of whom, it is to be supposed, had never seen Paul's face, we shall be sensible of the propriety of his saying to them, even according to the common translation, chap. iii. 2. *If ye have heard of the dispensation of the grace of God given to me.* For although the brethren at Ephesus, with whom the apostle abode three years, and many of the inhabitants of the province of Asia, who had heard him preach in Ephesus, Acts xix. 10. must have known that he was appointed by Christ the apostle of the Gentiles, some of the churches of Asia, or at least some of the members of these churches, who had never seen him, may have been ignorant of the miraculous manner in which he was converted, and commissioned to be an apostle. And therefore, his mentioning these things, together with the revelations that were made to him of the mystery of

God's will, in his epiſtle to the Epheſians, which was deſigned for their uſe likewiſe, may have been very neceſſary to many, to make them underſtand what his knowledge and authority as an apoſtle of Chriſt were. Accordingly, as if this part of the epiſtle had been written for a claſs of readers different from thoſe to whom the foregoing part was addreſſed, he introduces it with his name, Eph. iii. 1. *On account of this, I Paul, am the priſoner of Jeſus Chriſt, for you Gentiles*, &c. See, however, the new tranſlation of the paſſage.—In like manner, by conſidering the epiſtle to the Epheſians, as deſigned for all the brethren in the province of Aſia, we ſee the reaſon why the apoſtle has handled his ſubjects in a general manner, without making any of thoſe alluſions to particular perſons and affairs, which might have been expected in a letter to a church gathered by himſelf, and in which he had ſo long reſided, and with the members of which he was ſo intimately acquainted. Such alluſions would not eaſily have been underſtood by ſtrangers, and therefore they were with great propriety avoided.

SECT. V. *Of the Time and Place of writing the Epiſtle to the Epheſians.*

During the apoſtle Paul's impriſonment in Cæſarea, though it laſted more than two years, he wrote no letters, either to the churches which he had planted, or to particular perſons; at leaſt we know of none which he wrote. But during his confinement at Rome, having more liberty, he wrote ſeveral epiſtles which ſtill remain. For when the news of his confinement in that city reached the provinces, ſome of the churches which he had gathered, ſent certain of their moſt reſpected members all the way to Rome, as formerly mentioned, to viſit and comfort him, Philip. iv. 18. Col. i. 7, 8. Theſe meſſengers having given him a particular account of the ſtate of the churches from whence they came, their information gave riſe to the letters which the apoſtle wrote at that time; and which may be diſtinguiſhed from his other letters, by the mention made in them of his impriſonment and bonds. Wherefore, the apoſtle's bonds being frequently introduced in his epiſtle to the Epheſians, chap.

 iii.

iii. 1. 13. iv. 1. vi. 12. there can be little doubt of its being written during his confinement at Rome. But whether in the first, or in the second year of that confinement, learned men are not agreed. Many supposing it to have been written at the same time with the epistle to the Colossians, have dated it in the end of the second year of the apostle's confinement, at which time we know the epistle to the Colossians was written. And that these two epistles were written about the same time, they prove by observing, that there is a great similarity of sentiment and expression in them; and that they were sent by the same messenger, namely, Tychicus, Ephes. vi. 21. Col. iv. 7. But in Lardner's opinion, these circumstances are not decisive; because Tychicus may have been sent twice from Rome into Asia, by the apostle with letters during his two years confinement; and because several reasons may have rendered it proper for him to write the same things to these churches, especially as a considerable space of time intervened between the writing of the letters in which they are contained. Rejecting, therefore, the late date of the epistle to the Ephesians, Lardner supposes it to have been written in the beginning of the first year of the apostle's imprisonment at Rome. And, in support of his opinion, he offers the two following arguments, Canon, chap. xii.

1. That Timothy who joined the apostle in his letters to the Philippians, Colossians, and Philemon, did not join him in his epistle to the Ephesians. True. But might not Timothy after joining the apostle in the letters mentioned, leave Rome on some necessary business, before the epistle to the Ephesians was begun? That this was actually the case, we have reason to believe. For the apostle, in his letter to the Philippians, promised to send Timothy to them soon, chap. ii. 19. And in his epistle to the Hebrews, which was written after his release, he informed them that Timothy was sent away, Heb. xiii. 23. Wherefore, having left Rome before the letter to the Ephesians was begun, his name could not be inserted in the inscription, notwithstanding it was finished in such time, as to be sent to Ephesus by the messenger who carried the letters to the Colossians and to Philemon.

2. Lardner's second argument for the early date of the epistle to the Ephesians, is, that in his letters to the Philippians and to Philemon, the apostle expresses his hope of being soon released;

whereas in his letter to the Ephesians, he does not give the most distant insinuation of any such expectation. But the apostle, in his epistle to the Colossians, makes as little mention of his release, as in his epistle to the Ephesians. And yet all allow that that epistle was written and sent along with the epistle to Philemon, in which the apostle expresseth the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Colossians, because he had ordered Tychicus to inform them of it. Col. iv. 17. *All things concerning me, Tychichus will make known to you.* For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Ephes. vi. 21. *Now that ye also may know the things relating to me, and what I am doing, Tychicus will make known to you all things.* The phraseology here deserves notice; *That ye also may know;* which I think implies, that at this time the apostle had ordered Tychicus to make known all thing concerning him to some others; namely, to the Colossians, consequently that the two epistles were written about the same time. And as Tychicus and Onesimus, to whom the apostle delivered his epistles to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise; and ordered them when they delivered it, to enjoin the Ephesians to send a copy of it to the Laodiceans, with directions to them to send a transcript taken from their copy, to the Colossians. Tychicus, therefore, and Onesimus, taking Ephesus in their way, delivered the apostle's letter to the church in that city, as they were directed; then proceeded with the letters to the Colossians and to Philemon; which when they delivered, their commission was at an end.

If the epistle to the Ephesians was written, as I suppose, soon after the epistles to the Colossians and to Philemon, the mention which is made of the apostle's release, in his letter to Philemon, will lead us to fix the writing of the three epistles, to the end of the second year of the apostle's confinement at Rome, answering to A. D. 60, or 61.

Sect. VI. *Of the Style of the Epiſtle to the Epheſians.*

The critics have obſerved, that the ſtyle of the epiſtle to the Epheſians is exceedingly elevated; and that it correſponds to the ſtate of the apoſtle's mind at the time of writing. Overjoyed with the account which their meſſenger brought him of their faith and holineſs, chap. i. 15. and tranſported with the conſideration of the unſearchable wiſdom of God, diſplayed in the work of man's redemption, and of his aſtoniſhing love towards the Gentiles, in making them partakers, through faith, of all the benefits of Chriſt's death, equally with the Jews, he ſoars high in his ſentiments on theſe grand ſubjects, and gives his thoughts utterance in ſublime and copious expreſſions. At the ſame time, he introduces various deep, and hitherto unknown doctrines, to which he gives the appellation of *myſteries*, in alluſion to the occult doctrines, which the Greeks dignified with the name of *the myſteries* of this or that god; and on the knowledge of which the initiated in theſe myſteries highly valued themſelves. In ſhort, this epiſtle is written as it were in a rapture. Hence Jerome, on chap. iii. ſays, "Nullam epiſtolam Pauli "tanta habere myſteria, tam reconditis ſenſibus involuta, quos "et apoſtolus noſſe ſe gloriatur."

Grotius, likewiſe, entertained an high opinion of this epiſtle. For he ſays, it expreſſeth the ſublime matters contained in it, in words more ſublime than are to be found in any human language: "Rerum ſublimitatem, adæquans verbis ſublimioribus, "quam ulla unquam habuit lingua humana." This character is ſo juſt, that no real Chriſtian can read the doctrinal part of the epiſtle to the Epheſians, without being impreſſed and rouſed by it, as by the ſound of a trumpet.

Sect. VII. *Of the Eleuſinian and other Heathen Myſteries, alluded to in this Epiſtle.*

I. The apoſtle Paul, in this and in his other epiſtles, having often alluded to the heathen myſteries; and having condemned them all, on account of the ſhameful things practiſed in them,

Ephef. v. 11, 12. it is proper, both for underftanding his allufions, and for fhewing the propriety of his cenfure, to give, in this fection, fome account of thefe famed inftitutions.

Bifhop Warburton, from whom I have taken the greateft part of this account, in his Divine Legation, b. 2. fect. 4. informs us, That each of the heathen gods, befides the worfhip paid to him in public, had a fecret worfhip, to which none were admitted, but thofe who were prepared by previous ceremonies. This fecret worfhip was termed *the myfteries of the god;* which, however, were not performed in all places where he was publicly worfhipped, but only where his chief refidence was fuppofed to be. According to Herodotus, Diodorus, and Plutarch, who, in fupport of their opinion, appeal to the moft ancient teftimonies, thefe myfteries were firft invented in Egypt, whence they fpread themfelves into moft countries of Europe and Afia. In Egypt, they were celebrated to the honour Ofis and Ofiris; in Afia, to Mythras; in Samothrace, to the mother of the gods; in Bœotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens, to Ceres and Proferpine, thought to be the fame with Ifis and Ofiris; and in other places to other gods, to an incredible number. The moft noted of thefe myfteries, however, were the Orphic, the Bacchic, the Eleufinian, the Samothracian, the Cabiric, and the Mythraic. But the Eleufinian myfteries, celebrated by the Athenians at Eleufis, a town of Attica, in honour of Ceres, and her daughter Proferpine, in procefs of time fwallowed up all the reft. For as Zofimus tells us, lib. iv. *Thefe moft holy rites were then fo extenfive, as to take in the whole race of mankind.* Accordingly, ancient authors have fpoken moft of the Eleufinean myfteries. However, as they all proceeded from one fountain, and confifted of fimilar rites, and had the fame end in view, at leaft till they were corrupted, what we are told of any of them, Warburton thinks may be underftood of them all.

The general object of the myfteries, was, by means of certain fhews and reprefentations accompanied with hymns, to imprefs the fenfes and imaginations of the initiated, with the belief of the doctrines of religion, according to the views of them which the contrivers of the myfteries, or thofe who introduced them into any country, entertained. And, that the myftic fhews

might

might make the deeper impreſſion on the initiated, they were always exhibited in the darkneſs of night.

The myſteries were divided into two claſſes, *the leſſer*, and *the greater*. *The leſſer myſteries* were intended for the common people. *The greater* for thoſe in higher ſtations, and of more improved underſtandings. Plutarch ſeems to ſpeak of a third claſs, called *the intuitive*. See 2 Pet. 1. 16. note 2. Though others give that name to the ſecond claſs. In both the myſteries, the doctrines of providence, and future retributions, were inculcated; but in the greater, there were, beſides, revealed to the initiated, certain doctrines called *αποῤῥητα*, becauſe they were never to be mentioned, except to ſuch of the initiated as were capable of underſtanding them, and that under the moſt religious ſeal of ſecrecy.

In the celebration of the leſſer myſteries, matters were ſo contrived, that the perſon to be initiated, at his entrance, was filled with an inexpreſſible horror. So Proclus, *In the moſt holy myſteries, before the ſcene of the myſtic viſions, there is a terror diffuſed into the minds of the initiated.* So likewiſe Dion Chryſoſt. in his account of the initiation into the leſſer myſteries: *Juſt ſo it is, as when one leads a Greek or a Barbarian to be initiated, in a certain myſtic dome, excelling in beauty and magnificence, where he ſees many myſtic ſights, and hears in the ſame manner, a multitude of voices; where darkneſs and light alternately affect his ſenſes, and a thouſand other uncommon things preſent themſelves before him.* It ſeems the darkneſs was diſpelled by the ſudden flaſhing of light, immediately ſucceeded by a diſmal darkneſs.—Warburton, who thinks Virgil's deſcription of Æneas's deſcent into hell, an allegorical relation of his initiation into the Eleuſinian myſteries, ſuppoſes that the myſtic viſion, which occaſioned the horror in the mind of the initiated of which Proclus ſpeaks, is deſcribed, Æneid lib. vi. 273. where in the very entrance of hell, all the real and imaginary evils of life, together with many frightful forms, are ſaid to be ſtationed.

Veſtibulum ante ipſum, primiſque in faucibus Orci,
Luctus, et ultrices poſuere cubilia curæ:
Pallenteſque habitant morbi, triſtiſque ſenectus:
Et Metus, et maleſuada Fames, et turpis Egeſtas,
(Terribiles viſu formæ) Lethumque Laborque:

Tum

Tum conſanguineus Lethi Sopor: et mala mentis
Gaudia, mortiferumque adverſo in limine Bellum:
Ferreique Eumenidum thalami, et Diſcordia demens,
Vipereum crinem vittis innexa cruentis, &c.

Corripit hic ſubitâ trepidus formidine ferrum lin. 290.
Æneas, ſtrictamque aciem venientibus offert.

—Farther, becauſe Virgil repreſents Æneas, after paſſing the river Styx, and entering the Lugentes campi or purgatory, as diſtreſſed with the cries of the ſhades of infants, cut off in early life, Warburton ſuppoſes that they were introduced into the myſtic ſhew, that by an exhibition of their miſerable ſtate, parents might be deterred from the barbarous practice of expoſing their children, which prevailed anciently among the Greeks.—Among the uncommon things repreſented in the leſſer myſteries, Warburton ſaith there were men and women properly habited, who perſonating the gods both ſupernal and infernal, paſſed in review before the initiated. And to each of them an hymn was ſung, explaining their character, attributes, and actions. Theſe hymns, Clemens Alexandrinus has termed *the theology of images*, or *idols*. Proclus likewiſe tells us: *In the celebration of the myſteries, it is ſaid that the initiated meet many things of multiform ſhapes and ſpecies, which repreſent the firſt generation of the gods.*

In the leſſer myſteries, there were repreſentations of purgatory, and Tartarus; and ſhews exhibited to the initiated, of perſons ſuffering puniſhments in Tartarus, ſuitable to the nature of their crimes. And to repreſent the miſerable ſtate of the greateſt criminals, men were introduced who perſonated Theſeus, and Ixion, and Syſiphus, and Phlegyas, ſuffering eternal puniſhments, and who, as they paſſed in review, gave each an admonition to the initiated, to beware of the crime for which he in particular was ſuffering: And for this, Warburton appeals to that paſſage of the Eneid; where, as Æneas was paſſing by the gate of Tartarus (for he was not permitted to enter) the Sibyl gave him an account of the puniſhments of the wicked impriſoned in that place of torment for ever, by the ſentence of Rhadamanthus. Æneid lib. vi. lin. 557.

Hinc exaudiri gemitus, et sæva sonare
Verbera: tum stridor ferri, tractæque catenæ.
Constitit Æneas, strepitumque exterritus hausit.
Quæ scelerum facies? (o virgo effare) quibusve
Urgentur pœnis? quis tantus plangor ad auras?
Tum vates sic orsa loqui: Dux inclyte Teucrum,
Nulli fas casto sceleratum insistere limen.
Sed me, cum lucis Hecate præfecit Avernis,
Ipsa Deûm pœnas docuit, perque omnia duxit. lin. 565.

Saxum ingens volvunt alii: radiisque rotarum lin. 616.
Districti pendent: sedet, æternumque sedebit
Infelix Theseus: Phlegyasque miserrimus omnes
Admonet, et magna testatur voce per umbras:
Discite justitiam moniti, et non temnere Divos.
Vendidit hic aurô patriam, dominumque potentem
Imposuit: fixit leges pretio, atque refixit, &c.

But whatever impression these representations might make on the minds of the initiated, Warburton saith it was rendered in a great measure ineffectual, by the shews of the gods and goddesses, who passed in review before them; and by the hymns which were sung to each, descriptive of his origin, his character, and his actions. For the vitious actions of the gods celebrated in these hymns, must have led such of the initiated as were capable of reasoning on the subject, to consider the punishments inflicted on men for the very same crimes of which the gods themselves were guilty, as utterly unjust; consequently, to think the whole a fiction. So that the motives to virtue, arising from the representations of the punishment of the damned, were destroyed by the confirmation which the popular theology derived, from the other parts of the shews in the lesser mysteries. The truth is, if a person was disposed to gratify any irregular passion, it was easy for him to excuse himself by the example of the gods, as we find one actually doing in Terence: *Ego homuncio, hoc non facerem?*

To remedy this inconvenience, Warburton saith *the greater mysteries* were contrived, in which such of the initiated, as were judged capable of the discovery, were made acquainted with the whole delusion of the commonly received theology. The *mysta-*

gogue,

gogue, *Hierophant*, or *priest*, who might be of either sex indifferently, and whose office it was to conduct the initiated, through the preparatory ceremonies, and to explain to him the mystic shews, taught him, that Jupiter, Mercury, Venus, Mars, and the rest, were only dead men, who while in life, were subject to the same passions with themselves. But having been benefactors to mankind, grateful posterity had deified them; and with their virtues had canonized their vices also.—The fabulous divinities being thus discarded, the mystagogue discovered to the initiated, the *Supreme Creator of the universe*, who pervades all things by his virtue, and governs all things by his providence, and who is *one*, having neither equal, nor second to himself. From this time the initiated was called Εποπτης, *a beholder*, to intimate that he saw things as they are, without disguise. Whereas before, he was only Μυστης, from μυειν το στομα, one who was to *keep his mouth shut*, because he did not understand the true nature of things. This doctrine of the unity of God, taught in the greater mysteries, Warburton affirms, was *the grand secret*, *αποῤῥητον*, of which there is so much said in ancient authors.

The discovery of the supreme being, was made in the greater mysteries, first of all by a mystic shew or representation, which Psellus thus describes, *The αυτοψια, is when he who is initiated beholds the divine lights.* To the same purpose, Themistius: "It "being thoroughly purified, he now displays to the initiated, a "region all over illuminated, and shining with a divine splendour. "The clouds and thick darkness are dispersed, and the mind "emerges into day, full of light and cheerfulness, as before of "disconsolate obscurity." That which the priest thoroughly *purified*, was αγαλμα, *an image*, which represented the Divine being. When this was exhibited, the hierophant habited like the Creator, sung a hymn in honour of the one only God; of which, according to Warburton, there is a fragment preserved by Clem. Alexand. and Eusebius, which begins thus: "I will declare a "secret to the initiated. But let the doors be shut against "the profane. But thou Musæus, the offspring of fair Selene, "attend carefully to my song; for I shall speak of important "truths. Suffer not, therefore, the former prepossessions of "your mind, to deprive you of that happy life, which the know-

"ledge

"ledge of these mysterious truths will procure you. But look "on the divine nature; incessantly contemplate it, and govern "well the mind and heart: Go on in the right way, and see the "sole Governour of the world. He is one, and of himself "alone; and to that one, all things owe their being. He ope- "rates through all, was never seen by mortal eyes, but does "himself see every thing."

Because Musæus, who had been hierophant at Athens, directed Æneas to the place in Elysium where his father's shade abode, Warburton thinks Anchises opened to him the doctrine of perfection in these sublime words,

> Principio cœlum, ac terras, camposque liquentes, lin. 724.
> Lucentemque globum Lunæ, Titaniaque astra,
> Spiritus intus alit, totamque infusa per artus
> Mens agitat molem, et magno se corpore miscet.
> Inde hominum pecudumque genus, vitæque volantum,
> Et quæ marmoreo fert monstra sub æquore pontus, &c.

and that with this discovery of the unity, Æneas's initiation concluded. On this supposition it will follow, that before the unity of God was discovered to the initiated, the shews which represented the blessed in Elysium, were exhibited to them. In these shews, they saw Legislators, and such as had brought mankind from a state of nature into a civilized state, enjoying happiness in the chief places of Elysium. Next to them, the initiated beheld patriots, and those who had died for the good of their country. Virtuous and pious priests, were represented as occupying the third place. And the lowest was assigned to the inventors of the mechanic and liberal arts.

The shews being ended, the initiated, as was observed above, were introduced to the sight of the *αγαλμα*, or *shining image*, which represented the Creator, and the hymn in which the *απορρητα, or secrets* concerning his nature, attributes, and operations, were delivered, being sung, the assembly was dismissed with the two following barbarous words, *κογξ ομπαξ*, which, as Le Clerc thinks, are only a bad pronounciation of *kots* and *omphets*, which, he says, signify in the Phœnician tongue, *watch, and abstain from evil.*

If

If we may believe Voltaire, the initiated at almost every celebration of their mysteries confessed their sins. For in his Essay on Universal History, chap. xii. after telling us that Aquinas said of confession, *It is not a downright sacrament, but a kind of sacrament.* He adds: "Confession may be looked upon as the greatest "check to secret crimes. The sages of antiquity, had in some "measure embraced this salutary practice. The Egyptians and "the Greeks made confession of sins at their expiations, and "almost at every celebration of their mysteries. Marcus Aure-"lius, assisting at the mysteries of Ceres Eleusina, confessed to "the hierophantes." But of the sins which the vulgar among the heathens confessed, those which the gods were supposed to commit, in whose honour the mysteries were celebrated, we may be sure made no part.

The nature of the greater mysteries being such as above described, the wisest of the ancients, Warburton says, spake of them as very useful in forming men to virtue, and as the source of their best consolation. For which reason, as Zosimus tells us, when the Emperor Valentinian resolved to suppress all nocturnal ceremonies, Pretextatus who governed Greece as Proconsul, informed him, that such a law, by abolishing the mysteries, would cause the Greeks to lead αβιωτον βιον, *a lifeless life*, a life absolutely void of comfort. Nor is it any wonder, saith Warburton, that the Greeks should have considered the abolition of the mysteries as the greatest evil, since the life of man, without the support of the doctrine taught in the mysteries was thought by them as no better than a living death: On which account Isocrates called the mysteries, *the thing which human nature stood most in need of.*

But notwithstanding, according to Warburton, the greater mysteries were contrived to correct the errors of the popular religion, inculcated by the shews in the lesser mysteries, and to impress the initiated with just notions of God, of providence, and of a future state, he acknowledges that the discovery came too late, to counteract the pernicious influence of the shews in the lesser mysteries; and that the Orgies of Bacchus, and the mysteries of the mother of the gods, and of Venus, and Cupid, being celebrated in honour of deities who inspired and presided over the sensual passions, it was natural for the initiated to believe, that they honoured these divinities, when they committed

the vicious actions of which they were the patrons. He likewise acknowledges, that the mysteries of these deities being performed during the darkness of night, or in dark places, and under the seal of the greatest secrecy, the initiated indulged themselves, on such occasions, in all the debaucheries with which the patron god was supposed to be delighted. The truth is, the enormities committed in the mysteries of these impure deities, came at length to be so intolerable, that their rites were proscribed in different countries; as were the rites of Bacchus at Rome. See Livy, B. 39. No. 8. 18.

The English translator of Voltaire's Essay on Universal History, hath subjoined the following note to the passage quoted above from that essay. "These mysteries were so revered by "the ancients, and kept with such secrecy, that the disclosing of "them was reckoned the most impious action that could be "committed. This, however, did not hinder several writers in "the first ages of Christianity, from prying into the great se-"cret, and bringing it to light. Tertullian says of it, *Tota in* "*adytis divinitas, &c. similacrum membri virilis revelatur.* The-"odoret says it was, *Naturæ muliebris imago.*" Induced by these and other testimonies, Warburton himself acknowledges, what he hath termed *that very flagitious part of the mysterious rites when at the worst*, namely, the carrying of the κτεις and φαλλος in procession. Concerning this obscene rite, Leland, who as shall be shewed immediately, differs from Warburton in his account of the design of the mysteries, saith, (*Advantage and Necessity of the Christian Revelation*, vol. i. page 195. note.) that this obscene rite, instead of being introduced when the mysteries were at the worst, seems to have been one of those anciently used in the mysteries of Isis, from which the Eleusinian rites were derived. Warburton indeed saith, "It was introduced under the pretence "of their being emblems of the mystical regeneration and new "life, into which the initiated had engaged themselves to enter." But Leland says, "It is no way probable that this was the ori-"ginal ground of introducing it; but a pretence invented for it "after it was introduced; and observes, that Arnobius justly "exposed the absurdity, of couching holy mysteries under ob-"scene representations, on pretence that they had a profound "and sacred meaning."—Be this however as it may, the facts

above-

above-mentioned, which are acknowledged by all, shew with what truth the apostle Paul styled the so much boasted heathen mysteries, Ephes. v. 11. *The unfruitful works of darkness:* works which produced no good, either to those who did them, or to society; and prohibited Christians from joining in them, because the things which were done in them under the seal of secrecy, were such, that it was even base to mention them, ver. 12.

Warburton tells us, that while all the other mysteries became exceedingly corrupt, through the folly or wickedness of those who presided at their celebration, and gave occasion to many abominable impurities, whereby the manners of the heathens were entirely vitiated, the Eleusinian mysteries long preserved their original purity. But at last, they also yielding to the fate of all human institutions, partook of the common depravity, and had a very pernicious influence on the morals of mankind. Wherefore, in proportion as the gospel gained ground in the world, the Eleusinian mysteries themselves fell into disrepute; and, together with all the other Pagan solemnities, were at length suppressed; Rollin thinks, by the emperor Theodosius. Ancient History, vol. v. page 15.

II. It is now time to mention, that Bishop Warburton's account of the design of the mysteries, hath been the subject of much controversy among the learned. His supposition, that Virgil's account of Æneas's descent into hell, in the sixth Æneid, is a description of the mysteries and of Æneas's initiation into them, hath been contradicted by some, who are of opinion that the poet contrived that episode, merely to embellish his poem with an account of a future state; and that, by the apparition of the ghosts which were afterwards to return to life, and become the great men of his country, he might have an opportunity of celebrating their praises.—In like manner, Warburton's doctrine concerning the design of the mysteries, that they were instituted to expose the falsehood of the vulgar Polytheism, and to teach the doctrines of the unity, of providence, and of a future state, hath been opposed at great length by Dr. Leland, in his *Advantage and Necessity of the Christian Revelation*, vol. i. chap. viii. ix. For, page 189. having mentioned, that the most learned and zealous advocates for paganism, as Apuleius, Iamblicus, Hierocles, Proclus, and others, after Christianity made its

its appearance, cried up the myſteries as the moſt effectual means for purifying the ſoul, and raiſing it to communion with the gods, Leland ſaith, " I cannot think that the legiſlators, in " inſtituting the myſteries, concerned themſelves much about " reſtoring the ſoul to its original purity, in the Pythagorean or " Platonic ſenſe. What they had in view, by Warburton's own " acknowledgement, was to promote the cauſe of virtue, as far " as was neceſſary for the ends of civil ſociety. As to any " thing farther than this, they were not ſolicitous. The myſ- " teries ſeem to have been originally deſigned to civilize the " rude people, to form and poliſh their manners, and by ſhews " and repreſentations, which were fitted to ſtrike the imagina- " tion, to bring them to a greater veneration for the laws and " religion of their country; which, among the pagans, was al- " ways regarded as a neceſſary ingredient in a virtuous charac- " ter."—Such is Leland's account of the myſteries, which he ſupports, page 190. by appealing to Diodorus, who ſaith, " That in the Sicilian feaſts of Ceres, which laſted ten days, " was repreſented the ancient manner of living, before men " had learned the uſe and culture of bread-corn." This repre- ſentation was evidently deſigned to make men ſenſible of the value of a civilized life. The ſame thing may be gathered from more ancient writers, who tell us, " The principal ſubject of " the Eleuſinian myſteries, was the life of Ceres, her wander- " ings after her daughter, and her legiſlation in Sicily and " Africa, where ſhe taught the inhabitants agriculture, and gave " them laws; and thereby reclaimed them from their rude " manners." This, Leland ſaith, is what Cicero ſeems to have had in view, De Legibus, lib. ii. cap. 14. " Nam mihi cum " multa divinaque videntur Athenæ peperiſſe, atque in vitâ ho- " minum attuliſſe, tum nihil melius iſtis myſteriis, quibus ex " agreſti immanique vitâ, exculti ad humanitatem et mitigati " ſumus; neque ſolùm cum lætitia vivendi rationem accepi- " mus; ſed etiam cum ſpe meliore moriendi."—With reſpect to what Cicero ſays of the myſteries, that they enabled men *to die with a better hope*, Leland thinks it relates to what was incul- cated in the myſteries, that thoſe who were initiated and puri- fied, enjoyed after death greater felicity than others, and were honoured with the firſt places in the Elyſian abodes: whereas

 others

others were forced to wallow in perpetual dirt, ſtink, and naſtineſs, page 191.—The like account of the myſteries, Cicero gives at the end of his fifth book againſt Verres, cap. 72. "Teque Ceres et Libera, quarum ſacra, ſicut opiniones hominum et religiones ferunt, longè maximis atque occultiſſimis cæremoniis continentur, a quibus initia vitæ atque victûs, legum, morum, manſuetudinis, humanitatis exempla, hominibus ac civitatibus data ac diſpertita eſſe dicuntur: quorum ſacra populus Romanus a Græcis accepta et aſcita, tantâ religione et publicè et privatim tuetur." On this paſſage, Adrian Turnebus remarks: "*Initia* vocantur ab initiis vitæ, inventis a Cerere legibus et frugibus, in quarum rerum memoriam (myſteria) fiebant, cum antea ferino ritu homines ſibi vitam propagabant."

Having thus explained and proved his own account of the myſteries, Leland proceeds to examine the proofs which Warburton hath produced in ſupport of his doctrine, that the myſteries were inſtituted to diſcloſe the error of polytheiſm, page 197. The firſt proof is that paſſage from St. Auſtin, concerning an Egyptian hierophant, who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to Warburton, tells us, not only that the Eleuſinian myſteries, but the Samothrachian and Lemnian, diſcloſed the error of polytheiſm. But Leland ſaith, "All that can be gathered from theſe two paſſages, is, not that the error of the vulgar polytheiſm was taught in the myſteries, but only that the chief of the gods vulgarly adored, had been taken from the human race into heaven. But Cicero, who mentions this, neither gives it as his own opinion, nor repreſents it as the doctrine of the myſteries, that they were not to be regarded as gods on that account, nor worſhipped. On the contrary, in one of theſe paſſages, he plainly approves the deification of famous and excellent men:—and the worſhip of ſuch deities, he expreſsly preſcribes in his book of laws:" Lib. ii. c. 8. p. 100. and c. ii. p. 115. Edit. Davis. Leland ſaith, p. 198. "Nor do I believe any one paſſage can be produced from all Pagan antiquity, to ſhew that the deſign of the myſteries was to undeceive the people as to the vulgar polytheiſm, and to draw them off from the worſhip of the national

national gods." All the ancients who have ſpoken of the myſteries, have repreſented them as inſtituted for the purpoſe of bringing the people to a greater veneration for the laws and religion of their country. "Some of the heathen, indeed, p. 199. were ſenſible, that if it was once allowed that their gods had been of human extraction, this might be turned to the diſadvantage of the public religion. Hence it was, that the Roman pontiff, Scævola, was for having it concealed from the people, that even Hercules, Æſculapius, Caſtor, and Pollux, had been once mortal men, leſt they ſhould not regard and worſhip them as gods. And Plutarch, De Iſid. et Oſir. ſpeaking of thoſe who repreſented ſome of the gods as having been originally famous men, ſaith, "This is to overturn and diſſolve that religious perſuaſion, which hath taken poſſeſſion of the minds of almoſt all men from their birth: It is to open a wide door to the atheiſtical crowd."—But, ſaith Leland, page 200. "Whatever Plutarch and ſome others might think of it, thoſe who conducted the myſteries ſeem to have been of another mind. For if they taught the initiated in the greater myſteries, that the gods commonly received had been once men, it is reaſonable to ſuppoſe, that they took care the public religion ſhould not ſuffer by it, by letting them know, that notwithſtanding this, they ought now to be regarded as gods, and to have that worſhip rendered to them, which ancient tradition and the laws required."

Next, with reſpect to the myſteries being inſtituted to teach the doctrines of Providence, and of a future ſtate, by that repreſentation of rewards and puniſhments in the life to come, which was made in the ſhews of the leſſer myſteries, Leland obſerves, page 193. That the virtues rewarded and vices puniſhed in the ſhews, being thoſe which more immediately affected ſociety, theſe repreſentations might be intended by the legiſlators and civil magiſtrates, to produce good effects for the benefit of the ſtate. Nevertheleſs, ſaith he, "ſome eminent pagans ſeem not to have entertained very advantageous thoughts of the myſteries, with regard to their moral tendency;" particularly Socrates, who always declined being initiated. "It is true, he is introduced in Plato's Phædo, as giving a favourable interpretation of

the deſign of the myſteries." For he ſaith concerning thoſe who inſtituted them, *that they were no mean perſons;* and that they taught, that *whoſoever went to hades without being expiated, would lie in the dirt, or filthineſs; but that thoſe who went thither purged and initiated, would dwell with the gods.* The purification here referred to, ſeems to have been the ritual purification preſcribed in the myſteries; concerning which, ſee Potter's Antiq. vol. i. p. 355. This purification, Socrates ſuppoſed, was intended to ſignify that the ſoul muſt be purified by virtue: But he does not ſay, this was declared in the myſteries. To paſs, however, from that circumſtance, if Socrates ſpake of the myſteries at all, conſidering the veneration in which they were held by the people, and the ſupport which they received from the magiſtrates, he could not ſpeak of them otherwiſe than he did. Nevertheleſs, as Leland obſerves, "his neglecting to be initiated, is a much ſtronger proof that he had no good opinion of the myſteries, than any thing which can be produced to the contrary."

Leland proceeds, page 202. to examine the proofs produced by Warburton, to ſhew, that the doctrine of the unity, or of the one God, the Creator and Governor of the world, was taught in the myſteries, and was the ἀπορρητον, or great ſecret in all the myſteries throughout the Gentile world. The proofs of this, are, *firſt*, two paſſages of Clemens Alexandrinus, and one of Chryſippus. But all that can be gathered from them, Leland ſaith, is, that the myſteries treated of the nature of the gods, and of the univerſe. In theſe paſſages, there is not one word to ſhew that the doctrine of the unity was taught in the myſteries.—Nor is the paſſage produced from Strabo more expreſs. It is true, he ſaith, *The ſecret celebration of the myſteries preſerves the majeſty due to the divinity; and, at the ſame time, imitates its nature, which hides itſelf from our ſenſes.* But by the *divinity*, Leland thinks Strabo does not underſtand one Supreme God, as diſtinguiſhed from inferior deities; but the divinity to whoſe honour the myſteries were celebrated. Accordingly, he immediately after mentions Apollo, Ceres, and Bacchus, as the deities ſacred among the Greeks; to each of which, according to the prevailing theology, divinity was aſcribed.—The *third* teſtimony

testimony is from Galen, who, speaking of the benefit which would arise, not only to the physician, but to the philosopher who labours to investigate the universal nature, by considering the parts of the human body, says, *Those who initiate themselves here, have nothing like it in the Eleusinian, or Samothracian mysteries.* Now, though Leland allows that Galen, in this passage, intimates, that the divine nature was treated of in the mysteries, he observes, that he saith nothing from whence we can form a judgment, whether the mysteries were designed to instruct men in the unity; or what kind of doctrine they taught: only that it was not to be compared to that which might be learned from considering the human body.—The *fourth* testimony is a passage from Eusebius, which, because some terms employed in the mysteries are used in it, is brought by Warburton to prove that the doctrine of the unity was taught in the mysteries. But this Leland thinks strange, as the contrary appears from the passage itself, where Eusebius expressly saith, "For the Hebrew people "alone, was reserved the honour of being initiated into the "knowledge of the true God, the Creator of all things, and of "being instructed in the practice of true piety towards him," page 205.—The *fifth* testimony is a passage from Josephus, than which, Warburton saith, nothing can be more explicit. But Leland is not of his opinion. In his discourse against Appian, Josephus shewed, "that the Jews enjoyed advantages for ac-"quiring the knowledge and practice of religion, superior to "other nations." Wherefore, as the Gentiles boasted greatly of their mysteries in that respect, Josephus, who, in all his works, was careful not to give offence to the Gentiles, saith nothing to the disparagement of their mysteries; but supposing them to be as holy as they would have them to be, he observes, that they only returned at certain seasons, and were solemnized for a few days: Whereas, the Jews, by the benefit of their sacred rites and laws, enjoyed all the advantages pretended to be in these mysteries, through the whole course of their lives. Leland adds, "It is observable, that Josephus doth not enter on "the consideration of the nature and design of these mysteries, "nor of the doctrines taught in them, though he is very plain "and express in his account of the principles of the Jews, par-

" ticularly relating to the one true God, the ſole cauſe of all " exiſtence."

But though Leland rejects the teſtimonies produced from ancient writers, as inſufficient to prove that the doctrines of the unity, of providence, and of a future ſtate were taught in the myſteries, he acknowledges that the hymn of Orpheus, which Warburton hath quoted from Clem. Alexandr. is much more to his purpoſe, if it could be depended upon; becauſe in it the doctrine of the unity is plainly aſſerted. This hymn, Warburton endeavours to ſhew, was the very hymn which was ſung to the initiated in the Eleuſinian myſteries by the hierophant, habited like the Creator. But Leland ſaith, p. 207. It doth not appear from Clement, that that hymn made a part of the myſteries. " He takes notice indeed of a poem made by Orpheus on the " myſteries, and which he ſuppoſes to have contained an ac- " count of the myſteries, and of the theology of idols. He " alſo mentions the hymn in queſtion, which he ſuppoſes likewiſe " to have been compoſed by Orpheus, and which contained a " quite contrary doctrine. But he doth not mean that this " hymn was a part of that poem, in which Orpheus gave an " account of the myſteries. He rather ſeems to have conſidered " it as a diſtinct poem, compoſed by Orpheus afterwards, in " which he ſuppoſes him to have recanted the doctrines he had " taught in the former." To ſhew this, Leland appeals to Clement's account of the hymn, which is as follows: " The " Thracian hierophant, and who was at the ſame time a poet, " Orpheus the ſon of Œager, after he had opened, or explained " the myſteries and the theology of idols, introduces the truth, " and makes his recantation; ſinging, though late, a truly holy " ſong. Here," ſaith Leland, " Clement ſeems plainly to op- " poſe theſe verſes to the account which Orpheus had given of " the myſteries, and makes them in effect a recantation of the " whole theology of the myſteries, which he calls *the theology of* " *idols*." But it is to be obſerved that Clement repreſents him as late in making this recantation, and ſinging this holy ſong. Leland adds, " I do not well ſee upon what ground Clement " could ſay this, if that very ſong made a part of the myſteries, " and was ſung by the hierophant himſelf, at the very time of

" the celebration of the myſteries, and before the aſſembly was " diſmiſſed. For in that caſe, the verſes were ſung in the proper " ſeaſon in which they ought to have been ſung, according to the " order of the myſteries." Leland further obſerves, that Warburton, to ſhew that the hymn referred to belonged to the myſteries, and made the moſt venerable part of them, tranſlates the latter part of the paſſage from Clement thus: *The ſacreds then truly begin though late, and thus he enters on the matter.* But Leland affirms that there is nothing in the original, anſwering to theſe words in his tranſlation, *The ſacreds then truly begin:* Farther he ſaith, page 208. " This hymn of Orpheus is very juſtly ſuſ- " pected; as would have appeared, if the whole had been pro- " duced. It is only the firſt part of it, which is cited by War- " burton from Clement's admonition to the Gentiles. But it is " given more largely by the ſame Clement in his Stromata; and " at ſtill greater length by Euſebius, who quotes it from Ariſto- " bulus, a Jewiſh peripatetic philoſopher, who produces it to " ſhew, that Orpheus and the Greeks, took their doctrine of " God the Creator of the Univerſe, from the books of Moſes."

As a direct confutation of Biſhop Warburton's doctrine concerning the myſteries, Leland ſaith, chap. ix. page 223. If the deſign of the myſteries have been ſuch as Warburton repreſents it, " it is inconceivable that the ancient Chriſtian writers ſhould " have ſo univerſally exclaimed againſt them, as Warburton ac- " knowledges they did." Many of them had been converted from heatheniſm to Chriſtianity, and ſome of them no doubt had been admitted both to the leſſer and to the greater myſteries. And therefore being well acquainted with the nature and deſign of the myſteries, " if they knew that in the myſteries, men were " brought under the moſt ſolemn obligation to a holy and vir- " tuous life; and that the ſecret doctrine taught in the greater " myſteries, was intended to detect the error of polytheiſm, and " to turn men from the worſhip of idols, to the one true God, " they muſt have had a good opinion of theſe myſteries, as, ſo " far at leaſt, coinciding with the deſign of Chriſtianity." How then came they, in diſcourſes addreſſed to the heathens themſelves, " frequently to ſpeak of the myſteries in terms of the " utmoſt abhorrence, as impure and abominable, and as rather " tending to confirm the people in their idolatry, than to draw

"them off from it. The making such odious representations of "the mysteries, supposing they knew the design of them to be "what Warburton represents it, (and if it had been so, some of "them must have known it,) would have been absolutely incon-"sistent with common honesty. Nor can I believe," saith Leland, "that such excellent persons as many of the primitive "Christians undoubtedly were, could have been capable of such "a conduct."

Leland, page 225. mentions Clem. Alexandr. as one of the Christian writers who speaks of the representations in the mysteries as agreeable to the fables of the poets and mythologists concerning Jupiter, Ceres, Proserpine, Bacchus, and other deities. And "calls those who brought these mysteries from Egypt into "Greece, *The fathers of an execrable superstition, who sowed the "seeds of wickedness and corruption in human life. And says, the "mysteries were full of delusion and portentous representations, cal-"culated to impose upon the people.*" He concludes his account of the mysteries with saying, "These are the mysteries of atheistical "men. I may rightly call those atheists, who are destitute of "the knowledge of him who is truly God, and most impudently "worship a boy torn in pieces by the Titans, a woman lament-"ing, and the parts which modesty forbids to name."—Leland adds, "This whole account of the heathen mysteries given by "Clement, is transcribed and approved by Eusebius, who intro-"duces it by observing, that Clement knew these mysteries by "his own experience." Farther, "the account which Arnobius "gives of the Eleusinian mysteries celebrated at Athens, is per-"fectly agreeable to that of Clement."

To take off the force of the preceding argument, Leland observes, page 226. that Warburton endeavours to account for the ill opinion which the ancient Christian writers entertained of the mysteries, by observing, that they bare a secret grudge to the mysteries, because "the Christians, for their contempt of the "national deities, were branded by the mystagogues as atheists, "and in their solemn shews represented as in Tartarus." But Leland saith, "this is by no means a proper apology for the an-"cient Christians, if the charge which they brought against the "mysteries was false." Because no ill treatment from the heathens, could authorize them to give a false and calumnious representation

sentation of their mysteries.—The last thing Warburton has advanced, to take off the force of the argument arising from the testimony which the Christian writers have born to the impurity of the mysteries, and which Warburton "calls the strange part of the "story, is, that after all they have said against the mysteries, "they should so studiously and formally have transferred, the "terms, phrases, rites, ceremonies, and discipline of these "odious mysteries into our holy religion." He adds, "Sure "then, it was some more than ordinary veneration the people "had for these mysteries, that could incline the fathers of the "church to so fatal a council." To this Leland replies, page 227. "The veneration which the people had for the mysteries, "affords not the least presumption, that the design of them was "to overthrow the popular polytheism, but rather the contrary. "Yet because of the veneration which was so generally paid to "them," the Christians adopted "the terms used in the myste-"ries, the better to gain upon the heathens, and to shew that "Christianity effected that in reality, which the heathen myste-"ries vainly pretended to do."

As an illustration of the foregoing answer, Leland, p. 228. produces a passage from the latter end of the very discourse, in which Clement shews that he had the worst opinion imaginable of the mysteries. He there speaks of the Christian religion, in allusion to the mysteries of Bacchus, and invites the heathens to quit the one, in order to embrace the other. He all along employs the terms which were made use of in these mysteries. He talks of celebrating *the venerable orgies of the word.* To the hymns which were sung at the mysteries, he opposes a hymn sung to the great King of the Universe. He speaks of a Christian's being initiated, and cries out, *O true holy mysteries! Being initiated, I am made holy.* He says, *the Lord himself acts the part of an hierophant*, or interpreter of the mysteries; and he concludes, *These are the Bacchanalia of my mysteries; come then and be initiated.*—But, saith Leland, can any one think that Clement makes this allusion to the mysteries, because he really took them to be holy and useful things. The contrary plainly appears from this very passage, as well as from what he had said before in the same discourse. But as they were accounted holy, and were considered as the most perfect means of purifying the soul, he takes

takes occasion to shew, that that venerable purity was really to be found in the Christian religion, and in its sacred doctrines and rites, which the heathens falsely attributed to their mysteries. Yet, saith Leland, I agree with this learned writer in the judicious remark which he makes, that the affecting to transfer the terms, phrases, and ceremonies of the mysteries into our holy religion, had a bad effect. It contributed very early to vitiate that religion which Ammianus Marcellinus, a pagan writer, saw and acknowledged was *absoluta et simplex*, as it came out of the hands of its author.

CONCLUSION.

These are the arguments which have been advanced on the one side and on the other in this controversy. I have given them nearly in Leland's own words, and suppose they are fairly stated. The learned reader will judge of them. I shall make no remarks, except to say, that the subject is of importance, and merits a place in a work of this kind. For if the doctrines of the unity, of providence, and of a future state, were not taught in the mysteries, there was the greater need of the Christian revelation, in which these things are clearly brought to light, and published to all the world.—On the other hand, if the knowledge of these doctrines was actually communicated in the mysteries, being communicated only to a small and select number, it could have no influence to enlighten the rest of mankind, from whom the initiated were bound, under the severest penalties, to conceal it. And with respect to the initiated themselves, it is allowed on all hands, that the knowledge communicated to them in the mysteries, whatever it was, had no influence on their public conduct; as it is well known that they continued as strongly attached to the vulgar superstition as before. Wherefore, in whatever way this controversy is determined, the Advantage and Necessity of the Christian Revelation, stands firmly established.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Ephesians, in their heathen ſtate, had held the myſteries of their idol gods in the higheſt veneration, on account of the ſuppoſed importance of the diſcoveries which were made in them to the initiated; and becauſe they eſteemed the initiated, on account of theſe diſcoveries, more honourable and happy than the reſt of mankind, the apoſtle began this epiſtle with diſplaying the great dignity and happineſs of the members of the Chriſtian church, whether Jews or Gentiles; not by a formal declaration of their honours and privileges, but by thankſgivings to God for having beſtowed theſe great honours and privileges on them. Thus, firſt of all, he thanked God for his having bleſſed the Gentiles with every ſpiritual bleſſing in the Chriſtian church, equally with the Jews, although they did not obey the law of Moſes, ver. 3.—And becauſe the Judaizing teachers affirmed, that this was contrary to God's purpoſe reſpecting the Jews, the apoſtle, in his thankſgiving, took notice, that God had beſtowed theſe bleſſings on the Gentiles as well as on the Jews, agreeably to an election of them before the foundation of the world, that they might be holy through love to God on account of his great goodneſs to them; and through love to man from a regard to the commandment of God, ver. 4.—Next, he thanked God for his having predeſtinated holy perſons of all nations to be his own children; that is, to be the objects of his love, and the heirs of his happineſs; not through obedience to the law of Moſes, but through faith in Jeſus Chriſt, agreeably to his own benevolence, ver. 5.—which is now made known by the goſpel, in order that men may gratefully praiſe him for his goodneſs, which is admirably diſplayed by the great favour ſhewed to them on account of his beloved Son, ver. 6.—by whoſe blood or death, and not through the ſacrifices either of Judaiſm or of heatheniſm, we his ſons ſhall obtain redemption, even the forgiveneſs of our ſins, according to the greatneſs of his goodneſs, ver. 7.—the knowledge of which, Paul told the Epheſians, God had made to abound in the apoſtles, together with ſufficient wiſdom and prudence, to fit them for publiſhing it to the world, ver. 8.

Having mentioned the knowledge of the goodneſs of God in the redemption of the world, which was communicated to the apoſtles, St. Paul bleſſed God particularly for having made known to them the myſtery of his will concerning his pardoning ſins

ſins through the blood of Chriſt, and his making the Gentiles heirs of the inheritance of heaven through faith, equally with the Jews; agreeably to his own benevolent purpoſe, which he had formed from the beginning of his own accord, ver. 9.—Here it is proper to obſerve, that the riches of God's goodneſs in reſolving to pardon men's ſins through the blood, or death of his Son, and to beſtow that great bleſſing on the Gentiles, equally with the Jews, are called in this place *the myſtery of God's will*, becauſe, like the heathen myſteries, theſe things had hitherto been kept ſecret, Rom. xvi. 25. and becauſe they were diſcoveries of infinitely greater importance to mankind, and much more certain than all the diſcoveries made to the initiated, in the moſt famed of the heathen myſteries. May we not, therefore, ſuppoſe, that this honourable appellation was given by the apoſtle to the goſpel, to render it venerable in the eyes of the Epheſians, and of all the Gentiles, who admired the heathen myſteries?—Farther, the apoſtle told them, that God's benevolent intention, in making known to him, and to his brethren apoſtles, the myſtery of his will, was, that by their publiſhing it to the world, he might, in the goſpel diſpenſation, gather together Jews and Gentiles into one church or fellowſhip under Chriſt, ver. 10.—That by faith in him, and not by obedience to the law of Moſes, the Jews themſelves might inherit the bleſſings promiſed in the covenant to the ſpiritual ſeed of Abraham; to which bleſſings he had predeſtinated believers of all nations, agreeably to his purpoſe, who bringeth all things to paſs, not according to the will of any man, or body of men, but according to his own ſovereign pleaſure, ver. 11.—And in particular, That the believing Jews, who, before he came, might occaſion praiſe to God for his goodneſs and truth in the performance of his promiſes, by receiving the inheritance as a free gift through faith, and not as a debt through the law, ver. 12.—By whom, (namely, by the Chriſt,) ye Gentiles alſo have inherited the promiſes made to the ſpiritual ſeed of Abraham, having believed the word of truth, even the good news of your ſalvation, which was preached to you: By whom, alſo, after ye believed, ye were ſealed as God's children and heirs, with the Holy Spirit; ſo that ye can have no doubt of your ſalvation by faith without obedience to the law of Moſes, ver. 13.—Which Holy Spirit, therefore, to believers, whether they be Jews or Gentiles, is the earneſt or aſſurance that the inheritance ſhall be beſtowed on them; and is to continue in the church until the actual redemption of the people whom Chriſt hath purchaſed with his blood, is accompliſhed by the general reſurrection, ver. 14.—Thus it appears, that the honours and privileges belonging to believers as the children of God, and as members of the Chriſtian church or fellow-

ſhip,

ſhip, are infinitely greater, and more valuable than thoſe of which the initiated or members of the heathen fellowſhips, boaſted.

After diſplaying the great excellency of the goſpel revelation, and the honours and privileges belonging to the members of the Chriſtian church, and tacitly contraſting theſe with the heathen myſteries, and with the privileges of the initiated, the apoſtle told the Epheſians, that the good news which he had received of their faith and love, made him daily give thanks to God on account of their happy ſtate, ver. 15, 16.—and pray to God to give them both natural wiſdom and revealed knowledge, in order that they might continue to acknowledge Chriſt as their Saviour, notwithſtanding they ſhould be perſecuted for ſo doing, ver. 17.—alſo enlightened eyes of their underſtanding, that they might know the greatneſs of thoſe privileges, which, by calling them into his fellowſhip, he had taught them to expect; and know likewiſe the glory of the inheritance which he had prepared for his children the ſaints, ver. 18.—and what the exceeding greatneſs of his power is, with reſpect to believers, in making them at preſent alive from their treſpaſſes and ſins, (chap. ii. 5.) and in raiſing them hereafter from the dead to enjoy the inheritance; of which power, the apoſtle told them, God hath already given an illuſtrious example, in raiſing Chriſt, the head of the Chriſtian fellowſhip, from the dead, and ſetting him down at his own right hand, ver. 19, 20.—far above all the different orders of angels in heaven, and potentates on earth, ver. 21.—and hath ſubjected all things under his feet, and hath given him to be head over all things, for the benefit of the church, ver. 22.—which being animated, governed, and protected by him, as the human body is by its head, it is his body by which his character as Lord and Saviour of the church or Chriſtian fellowſhip, is rendered complete, and is filled by him with all manner of gifts and graces, in order that every member of his body or fellowſhip, may grow, under him, in perfection and happineſs, ver. 23.

This ſublime account of the reſurrection of Chriſt, the head of the Chriſtian *church* or *fellowſhip*; and of God's ſetting him down at his own right hand, as ruler both of the angelical hoſts, and of the princes and potentates on earth; and of his putting all things under his feet; and of his making him head over all things for the benefit of the church; and of his being rendered complete as the head of the Chriſtian fellowſhip, by the union of its members to him; and of his making them alive from the death of ſin; and of his filling them with miraculous gifts and moral graces, was I think deſigned by the apoſtle as a contraſt, firſt

firſt to the character and powers of the falſe gods, worſhipped by the heathens as the heads of their fellowſhips, and ſecondly, to the honours, advantages, and privileges which the initiated derived from their participation in theſe myſteries; and all with a view to make the Epheſians ſenſible how far inferior in dignity and

Old Translation.	Greek Text.
CHAP. I. 1 Paul, an apoſtle of Jeſus Chriſt by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:	1 Παυλος αποςολος Ιησȣ Χριςȣ, δια θεληματος Θεȣ, τοις ἁγιοις τοις ȣσιν εν Εφεσῳ, και πιςοις εν Χριςῳ Ιησȣ.
2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jeſus Chriſt.	2 Χαρις ὑμιν και ειρηνη απο Θεȣ πατρος ἡμων, και Κυριȣ Ιησȣ Χριςȣ.
3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt;	3 Ευλογητος ὁ Θεος και πατηρ τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, ὁ ευλογησας ἡμας εν παση ευλογια πνευματικη εν τοις επȣρανιοις εν Χριςῳ·
4 According as he hath choſen us in him before the foundation of the world,	4 Καθως εξελεξατο ἡμας εν αυτῳ προ καταβολης κοσμȣ, ειναι ἡμας ἁγιȣς και α-

Ver. 1.—1. *To the ſaints who are in Epheſus.* That this is the genuine inſcription of the preſent epiſtle, ſee proved in oppoſition to Mill, Pref. ſect. 2.

2. *To the believers.* So the word πιςος is tranſlated, Acts x. 45. 2 Cor. vi. 15. 1 Tim. iv. 3, 10, 12. See Gal. iii. 9. note.

Ver. 3.—1. *Every ſpiritual bleſſing.* Spiritual bleſſings, are ſuch as are neceſſary to the perfection and happineſs of our ſpirits, namely, the light of the goſpel, the influences of the Spirit of God, both ordinary and extraordinary, the ſanctification of our nature, the pardon of ſin, and the everlaſting poſſeſſion of heaven.—*Spiritual bleſſings* are here oppoſed to the *earthly bleſſings*, which were promiſed to the natural deſcendants of Abraham, the ancient church of God; and which conſiſted in the poſſeſſion of Canaan, in victory over their enemies fruitful ſeaſons, &c. as deſcribed Deut. xxviii.—To the ſpiritual bleſſings juſt now mentioned, Abraham's ſeed by faith were entitled by the promiſe, *In thy ſeed ſhall all the nations of the earth be bleſſed.*

2. *In the heavenly places.* Here, and in chap. ii. 6. επȣρανιοις, *heavenly places*, means *the Chriſtian church*, called by Chriſt himſelf, *the* kingdom

and happiness, the members of the heathen fellowships were, to the members of the Christian church, which is a fellowship protected and governed by so high and powerful an head as Christ, whom the only true God hath raised to the government of the Universe, for the purpose of making the members of this noble fellowship, holy and happy through all eternity.

NEW TRANSLATION.

CHAP. I. 1 Paul, *by the will of God*, an apostle of Jesus Christ, to the saints (48.) *who* are *in* Ephesus,[1] and to the *believers*[2] in Christ Jesus:

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father and FROM the Lord Jesus Christ.

3. Blessed BE the God and Father of our Lord Jesus Christ, (ὁ ευλογησας) who hath blessed us with *every* spiritual *blessing*[1] in *the* heavenly PLACES[2] (εν, 167.) *through* Christ;

4 (Καθως) According as he *hath elected* us (εν) *thro'* him[1] before the

COMMENTARY.

CHAP. I. 1. *Paul by the will of God*, and not of man, *an apostle of Jesus Christ, to the Christians who are in* the city of *Ephesus*, now become the saints or people of God, *and to all* in the neighbourhood of Ephesus, *who are believers in Christ Jesus.*

2 *May divine assistance be* given *to you, and happiness* both temporal and eternal, *from God* who is equally *the father* of Jews and Gentiles, *and from the Lord Jesus Christ*, by whom the father dispenses these blessings.

3 *Praised be the God*, (Ephes. i. 17.) *and Father of our Lord Jesus Christ, who*, not confining his favours to the Jews, *hath blessed us* Gentiles also, *with every spiritual gift in the church of God, through* the mediation of *Christ*, and that without subjecting us to the law of Moses, as a condition of salvation.

4 This he hath done, *agreeably to his having elected us* to be his people *through Christ, before the foundation of*

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kingdom of heaven, because the Christian church was foretold, Dan. ii. 44. under the character of *a kingdom which the God of heaven would set up, and which shall never be destroyed*. It is true, the preposition επι, in the word επουρανιοις, may be thought to denote the higher local situation of the heavenly places. Yet this doth not hinder us to interpret them of the Christian church, in as much as that kingdom of God will not attain its perfect state, till it is translated to the regions above.—Beza thinks *heavenly places*, denote *heaven*, properly so called; because *heavenly places*, signify heaven, Eph. iii. 10. consequently, that the apostle's meaning is, *every spiritual blessing* necessary to fit men for heaven. According to this meaning, the translation should be, *every spiritual blessing for heavenly places*.

Ver. 4.

that we ſhould be holy, and without blame before him in love:

5 Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.

6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved:

μωμȣς κατενωπιον αυτȣ εν αγαπη.

5 Προορισας ἡμας εις υἱοθεσιαν δια Ιησȣ Χριςȣ εις αὑτον, κατα την ευδοκιαν τȣ θεληματ(ος) αὑτȣ,

6 Εις επαινον δοξης της χαριτ(ος) αυτȣ, εν ᾗ εχαριτωσεν ἡμας εν τῳ ηγαπημενῳ.

Ver. 4.—1. *Elected us through him, before the foundation of the world.* This being ſaid of the Epheſian brethren in general, it cannot be *an election of the whole of them as individuals to eternal life,* ſee 1 Theſſ. i. 4. note 2. but muſt be that election, which before the foundation of the world, God made of holy perſons of all nations, to be his children and people, and to enjoy the bleſſings promiſed to ſuch. Concerning this election, ſee the view prefixed to Rom. v. ſecond and fourth reflections.—The words εν αυτῳ, which I have tranſlated, *through him,* may be tranſlated *in himſelf,* to ſignify that his own good pleaſure was the ſole cauſe of this election.—Chandler obſerves, "That the word "καταϐολη, here rendered *foundation,* is uſed by the beſt Greek writers, "to ſignify *the beginning* of any thing; ſo that the phraſe, *before the* "*foundation of the world,* ſignifies *before the world began.*" See Heb. xi. 11. note. Farther, by telling the Jews that God choſe the Gentiles to be his people through faith, before the creation of the world, the ſame author thinks the apoſtle intended to humble the pride of the Jews, who vainly boaſted that the world was created for their ſakes.

2. *Holy and unblameable,* κατ' ενωπιον αυτȣ, *in his ſight:* that is, really holy and unblameable, though not perfectly ſo. As the election here deſcribed, is an election of men to be holy, all profeſſing Chriſtians ought frequently to recollect this end of their election, that they may be careful to make it ſure.

Ver. 5.—1. *Who hath predeſtinated us.* As προορισας in this verſe, and γνωρισας ver. 9. anſwer to ευλογησας, ver. 3. the clauſe with which ver. 3. is introduced, *Bleſſed be the God and Father of our Lord Jeſus Chriſt,* as the critics juſtly obſerve, ought to be repeated at the beginning of the other verſes, in manner following: *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath predeſtinated us.* Ver. 9. *Bleſſed be the Father and God of our Lord Jeſus Chriſt, who hath made known to us.*—The original word, here tranſlated *predeſtinated,* ſignifies God's predetermination to beſtow on the Gentiles the bleſſings mentioned in this verſe. Προοριζειν, properly ſignifies to determine, appoint, or decree any thing before hand. In this paſſage, according to Chandler, it denotes God's everlaſting purpoſe, or his fixed reſolution formed before

foundation of the world, that we *might* be holy, and *unblameable* in *his sight*,[1] (εν) *through* love (See ver. 15.)

the world, in order *that we might be holy and unblameable in his sight*, not by the observance of any rites, whether heathenish or Jewish, but *through* the exercise of *love* to God and man.

5 (Προορισας) *Who hath* predestinated[1] us *to* the adoption of *sons*[2] *to himself*, (δια) *through* Jesus Christ, according to *the benevolence*[3] of his *own* will,

5 Blessed be the God and Father of our Lord Jesus Christ, *who hath predestinated us* Jews and Gentiles, *to a happy immortality*, (Rom. viii. 17.) not through initiation in the heathen mysteries, nor subjection to the law of Moses, but *through* obedience to *Jesus Christ*, *agreeably to the benevolence of his own disposition* towards men of all nations.

6 To the praise[1] of the glory of his grace, (εν ῃ) *whereby* he hath *highly favoured us* (εν, 167.) *on account of* the Beloved;

6 In order that *praise may be to him for that glorious display of his goodness*, (see ver. 7. note 2.) *whereby he hath highly favoured us*, (so the word is translated, Luke i. 28.) *on account of* him, whom he declared *his beloved* Son, by voices from heaven at his baptism and transfiguration.

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before the creation of the world, to admit the believing Gentiles, without circumcision, to the privileges of his church and people; for this is what he understands the apostle to mean by *the adoption of sons*. But in my opinion, the phrase hath an additional and higher meaning, for which see the next note.

2. *The adoption of sons:* υιοθεσιαν. The Jews were *God's sons*, because they sprang from Isaac, who was called *God's son*, on account of his supernatural procreation. They had this appellation likewise, because they were God's visible church and people. Hence, *the adoption* is mentioned as one of their national privileges, Rom. ix. 8. See the note on that verse. But *the adoption of sons*, in its higher meaning, belongs to believers of all nations, who, as our Lord tells us, *are the children of God, being the children of the resurrection;* on which account, the redemption of the body from mortality, is called *the adoption*, Rom. viii. 23. Wherefore, *the adoption of sons*, to which believers are predestinated through Christ, is their being delivered from the power of Satan, and made members of the catholic church of God by faith; and their being raised at the end of the world with glorious incorruptible bodies, to live with God their Father in heaven for ever. This latter event is called *the redemption of the purchased people*, Ephes. i. 14. See 1 John ii. 29. note 1. Because the Jews denied that the privileges of *election and adoption* belonged to the Gentiles, the apostle in this

 chapter

7 In whom we have redemption through his blood, the forgiveneſs of ſins according to the riches of his grace;

7 Εν ᾡ εχομεν την απολυτρωσιν δια τȣ αἱματος αυτȣ, την αφεσιν των παραπ]ωματων, κατα τον πλȣτον της χαριτος αυτȣ·

8 Wherein he hath abounded towards us in all wiſdom and prudence;

8 Ἡς επερισσευσεν εις ἡμας εν παση σοφιᾳ και φρονησει.

9 Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf:

9 Γνωρισας ἡμιν το μυςηριον τȣ θεληματος αυτȣ κατα την ευδοκιαν ἁυτȣ, ἡν προεθετο εν ἁυτῳ·

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chapter ſtrenuouſly maintained their title to theſe privileges in common with the Jews.

3. *Benevolence.* So ευδοκια ſignifies, Luke ii. 14. Accordingly it is there rendered *good will.*

Ver. 6. *To the praiſe of the glory of his grace.* On this Guyſe makes the following remark: "Here is a noble, beautiful, and affect-"ing gradation from *his grace*, to *the glory of his grace*, and from the "glory of his grace, to *the praiſe of its glory.*"—It may be of more uſe to obſerve, that the diſcovery of God's purpoſes reſpecting the ſalvation of mankind, is here ſaid to be made that they ſhould gratefully praiſe him for his amazing goodneſs.

Ver. 7.—1. *In whom we have redemption,—even the forgiveneſs of ſins.* Seeing *redemption* conſiſts in the forgiveneſs of ſins, it follows that *the redeemed* ſhall be delivered from death, the puniſhment of ſin, by a bleſſed reſurrection, and in conſequence of that deliverance, they ſhall be put in poſſeſſion of the eternal inheritance. Theſe great bleſſings, the apoſtle aſſures us, believers obtain through the ſhedding of Chriſt's blood; and his intention in mentioning this, was to convince the Epheſians, that the Judaizing teachers could promiſe them no advantage through the obſervation of the law, which they could not more effectually obtain by obeying the goſpel. See Whitby's note on ver. 8. of this chapter, in which he ſhews the wiſdom and propriety of the atonement made for ſin, by Chriſt's death, and of God's pardoning ſin on account of that atonement.—The commentators obſerve, that απολυτρωσις, *redemption*, ſignifies ſometimes, *deliverance by power;* as when God ſaid to the Iſraelites, Exod. vi. 6. *I will redeem you with a ſtretched out arm, and with great judgments:* ſometimes *deliverance by price*, as Levit. xxv. 23.—32. and here, where we are ſaid to *have redemption through Chriſt's blood;* for which reaſon we are ſaid, 1 Cor. vi. 20. *to be bought with a price.* See 1 Tim. ii. 6. note 1.

2. *According to the riches of his grace.* Here *his grace*, may be either *Chriſt's grace*, who is the neareſt antecedent; or *God's grace*, who is ſpoken

7 In whom we have redemption through his blood, *EVEN* the forgiveness of sins,[1] according to the riches of his grace;[2]

7 *In whose church we* Gentiles *have* the promise of *redemption, through his death* as a propitiatory sacrifice; *even the pardon of sins* full and complete, *according to* the greatness of *his goodness.*

8 (Ἡς επερισσευσεν, 7.) *THE KNOWLEDGE of which he hath made to abound* (εις, 141.) *in us* (εν,) *with* all wisdom [1] and prudence.

8 *The knowledge of which he hath made to abound in us apostles, with all* the *wisdom and prudence* necessary to the right manifestation of the same to the world. See Col. i. 9.

9 (Γνωρισας) *Who hath* made known *to* us the mystery [1] of his will, according to his *own benevolence,* which he *purposed* in himself;

9 Blessed therefore be the God and Father of our Lord Jesus Christ, *who hath made known to us* apostles, *the secret of his will* concerning the pardon of sin, and concerning his making the Gentiles heirs of the everlasting inheritance, equally with the Jews, through faith, *agreeably to his own benevolent design which he formed within himself;*

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spoken of ver. 6 and whose grace is described in the progress of the discourse, ver. 8, 9, 10.—I think the apostle meant *God's grace;* because in scripture, and even by our Lord himself, our redemption, together with all the blessings which either precede or follow it, are said to have originated in *God's grace* or goodness, John iii. 16.

Ver. 8. *With all wisdom.* Though *wisdom,* in the epistles of Paul, sometimes denotes that complete knowledge of the gospel doctrine which was communicated to the apostles by inspiration, I think, in this passage, it signifies the quality which commonly goes by the name of *wisdom;* because it is joined with *prudence,* and was an endowment very necessary to fit the apostles for discharging the duties of their office successfully, amidst so many enemies and opposers.

Ver. 9. *The mystery of his will.* The whole doctrine of the gospel, taken complexly, is called *The wisdom of God in a mystery,* 1 Cor. ii. 7. not because any any part of it is unintelligible, but for the reasons mentioned in the note on that verse.—The same appellation is given to particular discoveries made in the gospel. For example, the salvation of the Gentiles through faith without obedience to the law of Moses, and the rejection, together with the future restoration of the Jews, are called *a mystery,* Rom. xi. 25. xvi. 25.—So likewise is the great discovery, that such of the saints as are alive on the earth at the coming of Christ, shall not die, but be changed, 1 Cor. xv. 51. *Behold I shew you a mystery, &c.*—and 2 Thess. ii. 7. we have *The mystery of iniquity,*—and Rev. i. 20. *The mystery of the seven stars,*—and Rev. x.

 7. *The*

10 That, in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him:

11 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will;

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

10 Εις οικονομιαν τȣ πληρωματος των καιρων, ανακεφαλαιωσασθαι τα παντα εν τω Χριϛω, τα τε εν τοις ȣρανοις και τα επι της γης, εν αυτω,

11 Εν ᾡ και εκληρωθημεν, προορισθεντες κατα προθεσιν τȣ τα παντα ενεργȣντος κατα την βȣλην τȣ θεληματος ἁυτȣ·

12 Εις το ειναι ἡμας εις επαινον της δοξης αυτȣ, τȣς προηλπικοτας εν τω Χριϛω·

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7. *The myſtery of God*,—and Rev. xvii. 5. 7. *Myſtery Babylon, the woman, the beaſt, and the falſe prophet.* To this latter group, the appellation *of myſtery* is given with ſingular propriety. For as the initiated were inſtructed in the myſteries, by having certain myſtic ſhews ſet before them, the viſions in the revelation, of the ſeven ſtars, and of the woman, and the beaſt, and the falſe prophet, repreſenting the future ſtate of the church, are all very aptly termed *myſteries.*—For a particular account of the heathen myſteries, ſee Pref. ſect. 7.

Ver. 10.—1. *In the diſpenſation of the fulneſs of the times.* By this ſome underſtand the laſt diſpenſation of religion, in which all the former diſpenſations terminated; and which was erected when the time fixed for it by the prophets was fully come. The word οικονομια, properly ſignifies the plan which the maſter of a family, or his ſteward, hath eſtabliſhed for the management of the family. Alſo, it ſignifies a plan formed for the management of any ſort of buſineſs. In this paſſage, it ſignifies the plan which God had formed for accompliſhing the ſalvation of believers, by gathering them together into one church, under Chriſt as their head or governor, chap. iii. 2.

2. *To gather together,* τα παντα, *all things.* Here, as in other paſſages of Scripture τα παντα is put for τȣς παντας, *all men*, ſee Eſſ. iv. 21. 2. The word ανακεφαλαιωσασθαι, properly ſignifies to recapitulate the principal matters contained in a diſcourſe. Here it is uſed metaphorically, to denote the gathering together of believers of all nations into one church, of which Chriſt is the head.

3. *Both things in the heavens, and things upon the earth.* Becauſe *the powers of heaven*, Luke xxi. 26. *denote the Jewiſh rulers*; and *the ſhaking of the heaven and of the earth*, foretold by Haggai, is interpreted by St. Paul, Heb. xii. 25. of the abolition of the Jewiſh and heathen religions, I am inclined, by *things in the heavens and things upon the earth,* in this verſe, to underſtand the Jews and the Gentiles. According to this

10 (Εις) *In* the dispensation of the fulness of *the* times,[1] (ανακεφαλαιωσασθαι, John xi. 52.) *to gather* together *all things*[2] (εν, 175.) *under* Christ, both *things in the heavens, and things upon the earth,*[3] EVEN *under* him;

10 Namely, *in the* gospel, which is a *dispensation calculated for the advanced state of the world*, by our publishing that secret *to gather together all believers* into one body, society, or visible church, *under Christ*, as their head (see Col. i. 18. note) *both Jews and Gentiles; I say, under him,*

11 (εν) *by* whom *even we have inherited, having been* predestinated (ver. 5. note 1.) according to the purpose of him, who *effectually* worketh all things *according to* the counsel of his own will;[1]

11 *By whom, even we* Jews *have inherited* the promises that were made to the children of Abraham and of God, *having been predestinated* to the adoption of sons, (ver. 5.) not through obedience to the law, but through faith, *according to the* gracious *purpose of him, who effectually accomplisheth all his benevolent intentions*, by the most proper means, *according to the wise determination of his own will,*

12 That we should be to the praise of his glory, (ver. 6.) who *before hoped*[1] in *the* Christ.

12 The inheritance is bestowed even on us Jews, not through the law, but as a free gift through faith, chap. ii. 8. *That we should occasion praise* to God *for his goodness and truth, who, before* he came, *hoped in the Christ* for salvation.

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this interpretation, the gathering of all things under Christ, means not only the forming of Jews and Gentiles into one catholic church, but the bringing of them both into the heavenly country, through the mediation of Christ, as is evident from ver. 11.—13. Whitby and Chandler, by *things in heaven*, both in this passage, and Col. i. 20. understand *the angelical hosts;* and by *things on earth, believers of all nations;* who, with the angels, shall at length be joined in one great society or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. Beza, by *things in the heavens*, understands the saints in heaven, who died before Christ came into the world, and who are not to be made perfect till the resurrection.

Ver. 11. *According to the counsel of his own will.* The apostle makes this observation, to convince the believing Jews, that God will bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whether their unbelieving brethren are pleased or displeased therewith.

Ver. 12. Τες προηλπικοτας εν τω Χριϛω, *Who before hoped in the Christ.* Chandler's note here is good. He saith, "This is a proper charac-

 "teristic,

13 In whom ye alſo *truſted*, after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo, after that ye believed, ye were ſealed with that holy Spirit of promiſe,

13 Εν ᾧ και ὑμεις, ακȣσαντες τον λογον της αληθειας, το ευαγγελιον της σωτηριας ὑμων, εν ᾧ και πιϛευσαντες εσφραγισθητε τῳ πνευματι της επαγγελιας τῳ ἁγιῳ·

14 Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

14 Ὁς εϛιν αρραβων της κληρονομιας ἡμων, εις απολυτρωσιν της περιποιησεως, εις επαινον της δοξης αυτȣ.

" teriſtic, or diſtinguiſhing mark of the Jews. They had the pro-
" miſes of the Meſſiah or Chriſt, and therefore hoped in him before
" the time of his actual appearance. Thus we find it was the common
" character of the devout Jews, that they *waited for the conſolation of*
" *Iſrael*, Luke ii. 25. and that *they looked for redemption in Jeruſalem*,
" ver. 38. that is, they hoped in the Meſſiah before the time of his
" appearance." This circumſtance, therefore, proves that the apoſtle is ſpeaking of the Jews in this verſe: For the Gentiles had no hope in Chriſt before he actually came, Epheſ. ii. 12.

Ver. 13.—1. *By whom ye alſo have inherited.* I have ſupplied the words *have inherited*, from ver. 11. becauſe that addition agrees better with the apoſtle's deſign, than the addition which our tranſlators have taken from their tranſlation of ver. 12. *Have truſted.*

2. *Ye were ſealed with the ſpirit of promiſe.* This is an Hebraiſm, for *the promiſed ſpirit*. See 2 Cor. i. 22. note 1.—In alluſion to the cuſtom of merchants in the Eaſtern countries, who marked their bales, or parcels, with ſeals, to diſtinguiſh them from the goods of others, Chriſt is ſaid to have marked the Gentiles as the children of God, by beſtowing on them the gifts of the Spirit. Hence, when Peter rehearſed to the brethren in Jeruſalem, how the Holy Ghoſt fell on Cornelius and his company, as on the Jewiſh believers at the beginning, they replied, Acts xi. 18. *Then hath God alſo to the Gentiles granted repentance unto life.*—Others are of opinion that the ordinary influences of the Spirit on the minds of believers are alſo included in this *ſealing*, becauſe thereby they acquire the image of God, and are prepared for eternal life. Accordingly, though the extraordinary gifts of the Spirit, whereby the believing Jews and Gentiles in the firſt age, were ſealed as heirs of the promiſes, have long ago been withdrawn, the ordinary influences of the Spirit of God ſtill remain. And if they produce in any man a new nature, he is thereby marked or declared to be God's ſon: and that mark or ſeal is to him a ſtronger evidence of his title to the inheritance, than if he poſſeſſed the miraculous gifts: Nay than if an angel from heaven aſſured him of his title. How earneſt

13 (Εν ῳ) *By* whom ye alſo *HAVE INHERITED*,[1] (from ver. 11. ακȢσαντες, 45.) *having believed* the word of truth, the goſpel of your ſalvation; (εν ῳ) *by* whom alſo, after *ye* believed, ye were ſealed with *the Spirit of promiſe*,[2] *the Holy SPIRIT*,

13 *By whom ye* Gentiles *alſo have inherited* the promiſes, (ſee Heb. vi. 12.) *having believed the word of truth, the good news of your ſalvation: By whom alſo after ye believed, ye were ſealed*, as children and heirs, *with the Spirit promiſed* by the Father, (Joel ii. 28. Acts i. 4.) even *the holy Spirit*, whereby ye are more illuſtriouſly ſhewed to be the children of God, than the Jews by the ſeal of circumciſion.

14 *Who* is the earneſt of our inheritance,[1] (εις) until the redemption of the purchaſed *PEOPLE*,[2] *to* the praiſe of his glory. (Ver. 12.)

14 *The Holy Spirit is the earneſt of our* title, who are Jews, to the eternal *inheritance*, as well as of your title who are Gentiles, *until the deliverance of the* whole of the *purchaſed people* from the grave, and till they are introduced by Chriſt into heaven, *to the praiſe of his glory*, as Saviour.

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neſt then ought we to be in our endeavours to obtain this moſt excellent ſeal of the Spirit. See Epheſ. iv. 30. where likewiſe we are ſaid to be *ſealed with the holy Spirit to the day of redemption*.

Chandler tells us, that the initiated into the myſteries of Diana, received from the prieſts a ſacred ſeal or ring, with the figure of a he-goat; as the mark of their initiation. And it is well known that the ſervants in the temples of particular gods, and even the worſhippers, had marks on their bodies by which they were diſtinguiſhed. Perhaps in this paſſage the apoſtle alluded to theſe marks alſo. See Gal. vi. 17. note 2.

Ver. 14.—1. *Who is the earneſt of our inheritance.* See 2 Cor. i. 22. note 2. At this paſſage Jerome exclaims, "Si arrhabo tantus, quanta "erit poſſeſſio: If the earneſt is ſo great, how great muſt the poſſeſſion "be!" See Col. i. 12. where the inheritance here ſpoken of is called *the inheritance of the ſaints in light:* The inheritance belonging to the believing Jews.—Αρραβων, *earneſt*, is a ſmall part of the price of a thing, given as an evidence that the bargain is concluded; and as a pledge, that the whole price will be paid at the time agreed on.

2. *Until the redemption of the purchaſed people.* Believers of all nations are juſtly called *the purchaſed people*, becauſe they are the church, which Chriſt hath purchaſed with his own blood, Acts xx. 28. Perhaps the apoſtle alludes to God's calling the Jews *his purchaſed people.* See 1 Pet. ii. 9. Tit. ii. 14. notes.—*The redemption* here ſpoken of, being the redemption of the bodies of Chriſt's purchaſed people from death by the reſurrection, Rom. viii. 23. *the earneſt of the Spirit* which is to remain in the church till that glorious event is accompliſhed, muſt be principally the ordinary influences of the Spirit, producing in believers that holineſs which is neceſſary to their inheriting heaven. See ver. 13. note 2.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

15 Δια τϒτο, καγω ακϒσας την καθ' ὑμας πιςιν εν τω Κυριω Ιησϒ, και την αγαπην την εις παντας τϒς ἁγιϒς,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

16 Ου παυομαι ευχαριςων ὑπερ ὑμων, μνειαν ὑμων ποιϒμενος επι των προσευχων μϒ·

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him;

17 Ἱνα ὁ Θεος τϒ Κυριϒ ἡμων Ιησϒ Χριςϒ ὁ πατηρ της δοξης, δωη ὑμιν πνευμα σοφιας και αποκαλυψεως, εν επιγνωσει αυτϒ·

18 The eyes of your underſtanding being enlighten-

18 Πεφωτισμενϒς τϒς ὀφθαλμϒς της διανοιας ὑμων,

Ver. 15.—1. *Having heard of the faith in the Lord Jeſus which is among you.* This does not imply that the Epheſians were ſtrangers to the apoſtle. He wrote in the ſame terms to the Theſſalonians who were his converts, 1 Theſſ. iii. 4. *For even when we were with you, we foretold you that we were to be afflicted, as alſo happened, as ye know.* 5. *For this reaſon alſo, no longer bearing my anxiety, I ſent to know your faith, leſt by ſome means the tempter may have tempted you, and our labour have become in vain.* 6. *But now when Timothy came to us from you, and gave us the good news of your faith and love.*—In like manner writing to Philemon his own convert, he ſaith, ver. 4. *I give thanks to my God, making mention of thee always in my prayers.* 5. *Hearing of thy love and faith, which thou haſt towards the Lord Jeſus, and to all the ſaints.* Wherefore as the apoſtle's hearing of the faith and love of the Theſſalonians and of Philemon, does not mean that he was ignorant of theſe things, till they were reported to him, but that he had heard of their perſevering in the true faith of the goſpel, and in their love to the ſaints; ſo the faith of the Epheſians, which the apoſtle had heard of, was not their firſt faith, or converſion to Chriſtianity, but their perſevering in the true faith of the goſpel concerning men's juſtification by faith, without the works of the law.

2. *And of the love which is to all the ſaints.* By praiſing the Epheſians for their love to all the ſaints, the apoſtle inſinuated that they were free from the narrow bigotted ſpirit, which prevailed in ſome other churches, where difference in opinion about the neceſſity of circumciſion, had interrupted love. For the expreſſion implies that the Jewiſh and Gentile Chriſtians in Epheſus, ſincerely loved one another; being created in Chriſt Jeſus, into one new man, or well agreeing church, chap. ii. 14.—16.

Ver. 16.

15 *For this reason, I also having heard*[1] *of the faith* in the Lord Jesus, *which is among you*, and *of the love which IS to* all the saints,[2]

15 *For this reason*, that all who believe, have an undoubted right to the inheritance, *I also having heard of the* uncorrupt *faith in the Lord Jesus, which subsists among you* Ephesians, *and of the* sincere *love which ye bear to all the saints*, whether they be Jews or Gentiles:

16 *Do not cease* (see 1 Thess. v. 17. note.) to give thanks for you,[1] making mention of you in my prayers;

16 *Do not cease*, morning and evening, *to give thanks* to God *for you*, on account of your perseverance in the true faith of the gospel, and in love to all the saints; *making mention of you* by name, *in my* daily *prayers*, as sincere Christians;

17 That the God[1] of our Lord Jesus Christ, the Father of glory (Rom. i. 23. note 1.) *would* give *you* the Spirit (56) of wisdom and revelation,[2] (εν, 164.) *for the acknowledgment* of him;[3]

17 Requesting *that the God, who is worshipped by our Lord Jesus Christ*, and who is *the author of* all the *perfection and happiness* that is in the universe, and more especially of that which we shall enjoy after death, (ver. 18.) *would give to you great natural wisdom, and revealed knowledge, for the* continued *acknowledgement of Jesus Christ*, as your Saviour.

18 *ALSO*, the eyes of your understanding *en-*

18 *Also*, I pray God to give to you Gentiles, *the eyes of your understanding*

Ver. 16. *To give thanks for you.* By giving God thanks for the perseverance of the Ephesians, the apostle hath taught us that men's perseverance in the faith and practice of the gospel, is owing to the assistance and blessing of God.

Ver. 17.—1. *That the God of our Lord Jesus Christ.* In this expression the apostle follows his master: John xx. 17. *Say unto them, I ascend to my God and your God.*

2. *And revelation.* The apostle did not pray that God would give to all the Ephesians the knowledge of the doctrines of the gospel by an immediate revelation made to themselves; but that he would enable them to understand the revelation of these doctrines which was made to the apostles, and which they preached to the world.

3. *For the acknowledgement of him.* By *the acknowledgement of him*, Estius understands the acknowledgement of the Father: because in the two following verses, the Father alone is spoken of. According to this interpretation, the apostle prays that the Ephesians might always acknowledge and worship the true God. But the sense given in the commentary, seems more natural.

Ver. 18.

ed; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

εις το ειδεναι ὑμας τις εϛιν ἡ ελπις της κλησεως αυτȣ, και τις ὁ πλȣτος της δοξης της κληρονομιας αυτȣ εν τοις ἁγιοις·

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

19 Και τι το ὑπερβαλλον μεγεθος της δυναμεως αυτȣ εις ἡμας τȣς πιϛευοντας κατα την ενεργειαν τȣ κρατȣς της ισχυος αυτȣ,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

20 Ἡν ενηργησεν εν τῳ Χριϛῳ, εγειρας αυτον εκ των νεκρων· και εκαθισεν εν δεξιᾳ ἁυτȣ εν τοις επȣρανιοις,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

21 Ὑπερανω πασης αρχης και εξȣσιας και δυναμεως και κυριοτητος, και παντος ονοματος ονομαζομενȣ ȣ μονον εν τῳ αιωνι τȣτῳ, αλλα και εν τῳ μελλοντι·

Ver. 18.—1. *The hope.* Here *hope* is put for the objects of hope; as it is likewise, Col. i. 5. Titus ii. 13.

2. *His calling.* This some understand of the conversion of the Ephesians. But it makes no alteration in the sense of the passage. For in consequence of their conversion, the Ephesians had the hope, which God's *calling them his sons*, authorized them to entertain.

3. *What the riches of the glory of his inheritance. Glory* here signifies, not merely the outward glory and magnificence of the inheritance of the saints, but the whole of the felicity of that inheritance.

Ver. 19. *His power with relation to us who believe.* That the apostle in this, hath the resurrection of believers from the dead, in his view, is evident from ver. 20.—The resurrection of the whole human kind from the dead, is an amazing instance of the infinite power of God. But having been exemplified in the resurrection of Christ, it cannot be doubted.

Ver. 20. *And set him at his own right hand in the heavenly places.* This is a declaration by inspiration, of the fact recorded, Mark xvi. 19. *He was received up into heaven, and sat at the right hand of God.* In both passages there is an allusion to Ps. cx. 1. *Sit thou at my right hand, till I make thine enemies thy footstool.* Wherefore *heavenly places* in this

lightened, (εις το) *in order* that ye may know what is the hope[1] of his calling,[2] and what the riches (52) of the glory of his inheritance,[3] *PREPARED* (εν, 164.) *for the saints;*

enlightened, by the discoveries of the gospel, *in order that ye may know what* blessings are the objects of *the hope* which ye justly entertain, in consequence *of his calling* you the seed of Abraham; (Rom. viii. 28. note) *and what* the variety and greatness of *the glories of his* heavenly *inheritance* are, which he hath *prepared for* all *the faithful.*

19 And what *the* exceeding greatness of his power (εις, 142.) *with relation to us* who believe,[1] according to the *inworking of the strength of his force*, (see 2 Cor. iv. 17. note 2.)

19 *And what is the exceeding greatness of his power, with relation to us* Jews and Gentiles *who believe*, in making us alive from our trespasses and sins, (chap. ii. 5.) and in raising us at the last day from the dead, to enjoy the glories of his inheritance, *by an exertion similar to the inworking of the strength of his force*,

20 Which he *inwrought* (εν) in Christ, when he raised him from the dead, and set HIM at his own right hand in the heavenly PLACES,[1]

20 *Which he exerted in Christ, when he raised him from the dead, and set him at his own right hand in heaven*, to shew that he hath appointed him chief governor, next to himself, in the kingdom of the universe. (See chap. ii. 6. where *heavenly places* denote the Christian church).

21 Far above all *government*, and power, and might, and *lordship*,[1] and every name[2] that is named, not only in this world, but also in that which is to come;[3]

21 *Far above all* (αρχης) *government, and* (εξουσιας) *power, and* (δυναμεως) *might, and* (κυριοτητος) *lordship* of angels and men, both good and bad, (1 Pet. iii. 22.) *and every name* of authority *that is known, not only in this world, but also in that which is to come.* See Philip. ii. 9.

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this verse, does not, as Locke supposes, signify *the church*, as in ch. i. 3. ii. 6. but *the habitation of God.* And since Christ sat at the right hand of God after his resurrection and ascension, it implies that he was thus exalted in the human nature; and that in the human nature he exercises all the power belonging to his high dignity, agreeably to the description given thereof, ver. 21.

Ver 21.—1. *Far above all government, and power, and might, and lordship.* Chap. iii. 10 αρχαι and εξουσιαι, *governments and powers* denote *good angels.* But chap. vi. 12. the same names are given to *evil angels;* And Luke xii. 11. to *men.* The four different names given

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

22 Και παντα ὑπεταξεν ὑπο τȣς ποδας αυ]ȣ· και αυτον εδωκε κεφαλην ὑπερ παντα τη εκκλησια,

23 Ἡτις εςι]ο σωμα αυτȣ, το πληρωμα τȣ παντα εν πασι πληρȣμενȣ.

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given to angels in this verse, intimate that there are different orders, and degrees of government, and subordination, among good and bad angels in the invisible world, as among men in the visible world.—Chandler observes, that αρχη, the first word, signifies empire of the largest extent; being used by Greek authors, to denote the empire of Alexander, after he had conquered the east; Ælian. Var. Hist. lib. 3. c. 29. and the empire of the Romans, Herodian, lib. 1. proem. And that κυριοτης the last word in the verse, signifies the lowest degree of power, power of the smallest extent: So that, as the same author farther observes, although we do not know precisely, what kind or degree of power is marked by these different names, when applied to good and bad angels, yet we perceive the meaning in general to be, that to our Lord, in his human nature, are subjected the highest, the intermediate, and the lowest orders of beings in the universe having power, whether among angels or men. I add, that according to this view of Christ's dominion, he is placed above every created nature, however excellent it may be. See Col. i. 16. note 3.

2. *And every name that is named.* *Name* is here, by an usual figure, put for the person who possesses the authority signified by that name.

3. *But also in that which is to come.* The invisible world, in which the potentates, mentioned in the former part of the verse, rule, is called *the world to come*, because though it exists at present, it is to come, as to us.

Ver. 22.—1. *And subjected all things under his feet.* This is said in allusion to Ps. cx. 1. *till I make thine enemies thy footstool.* The Psalm is a prophecy, not only of Christ's exaltation to universal dominion in the human nature, 1 Cor. xv. 27. but also of the entire subjection of all his enemies, 1 Cor. xv. 25. For in ancient times, conquerors put their feet on the necks of their enemies, in token of their utter subjection, Josh. x. 23, 24.—Or, as the apostle, in the preceding verse, hath described Christ's dominion over angels and men, the *all things* in this verse may be the material fabric of the world, together with the brute creation mentioned Ps. viii. 6, 7, 8. as subjected to Christ. For the apostle seems to have had that passage in his eye. See the following note.

2. *And appointed him head over all things for the church.* As it is here declared that Christ is raised to universal dominion, for the noble purpose of *erecting and establishing the church*, that is, for uniting the angels who are in heaven, and all the good men who have lived, and are

22 *And subjected* all THINGS under his feet,[1] and (εδωκε, Eph. iv. 11.) *appointed him head* over all THINGS (τη, 25.) *for* the church,[2]

23 Which is his body,[1] *AND* the fulness[2] of him who filleth all *with* all.[3]

22 *And subjected all things* in the universe *under his feet*, (1 Cor. xv. 27.) *and appointed him head* or supreme lord *over all things*, *for the* formation, enlargement, and preservation of the *church*,

23 *Which is his body*, *and the fulness of him who filleth all* his members *with all* their spiritual gifts and graces, according to the place and office in his body, which he hath assigned them. See chap. iv. 10.

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are to live on earth, in one harmonious society, that they may worship and serve God, and be happy in one another's society, to all eternity, it was necessary for accomplishing this grand purpose, that the evil angels should be subjected to him; and even that the material fabric of the world with every thing it contains, should be under his direction, that he may order all the events befalling men, in such a manner as to promote their virtue, and prepare them for heaven.

Ver. 23.—1. *Which is his body.* The church is called *the body of Christ*, to signify that the members thereof are united to, and animated by him, that they are under his direction and the objects of his care, and that they are united to one another in love, after the manner of the members of the human body, which are governed by the head, and united to one another by mutual sympathy and care. See ch. ii. 16. and ch. v. 32. note.

2. *And the fulness of him.* By calling the church, το πληρωμα, *the fulness of Christ*, the apostle insinuates, that he who is universal Lord, would want a principal part of his subjects, if the church among men on earth, were not united and subjected to him, as its head.—For the meaning of πληρωμα, *fulness*, see Rom. xi. 12. note. Col. ii. 9. note 1.

3. *Who filleth all with all.* See Col. ii. 10. note 1. The gifts and graces, which Christ bestows on his members, are called chap. iii. 19. *the fulness of God*, because they all come from God. The persons who were more especially filled by Christ with his gifts, were his *apostles*, *prophets*, *evangelists*, &c. as mentioned ch. iv. 7.—12.—For explaining the expressions, *The body of Christ*, and, *the fulness of him who filleth all in all*, Chandler writes as follows, "I doubt not but "that in these expressions the apostle had respect to the famous statue "of Diana, who was the great goddess of the Ephesians. Her image "was that of a woman, and her body filled with the breasts of a wo-"man, to denote, as St. Jerome on the place tells us, *that she was the "nurse, supporter and life of all living creatures:* Or as Macrobius in-"forms us, Saturnal. lib. 1. cap. 20. *she represented the earth, or nature, "by whose nourishment the whole Universe is supported.* Now this gives "a beautiful turn to the apostle's expression. The church of Christ "is that *body*, that πληρωμα or *fulness* which he upholds and enriches

"by

" by his bounty. Diana, amongſt the Epheſians, was eſteemed the " nurſe and ſupporter of all things: And her many breaſts, denoted " her various methods and ſources by which ſhe conveyed her nouriſh- " ment to the Univerſe. Such a one, the apoſtle tells the Epheſians " Chriſt

CHAP. II.

View and Illuſtration of the Doctrines in this Chapter.

THE apoſtle begins this chapter with obſerving, that even the Epheſians, though lying under the ſentence of death, on account of their treſpaſſes and ſins, Chriſt had filled with his gifts and graces, ver. 1.—Then deſcribes the character and behaviour of the Epheſians in their heathen ſtate, to make them ſenſible, that notwithſtanding the advantages which they pretended to have derived from the heathen myſteries, all the Gentiles, not excepting the initiated themſelves, were deeply ſunk in the groſſeſt ignorance and wickedneſs, ver. 2.—Then ſpeaking in the name of the converted Jews, he acknowledged, that they likewiſe, before their converſion, had ſpent their life, after the manner of the Gentiles, in fulfilling the luſts of their fleſh, and their corrupt imaginations; ſo that they were naturally children of wrath, even as the Gentiles, ver. 3.—Conſequently, they had not the leaſt reaſon to expect any favour from God. Neverthe- leſs, from the great love which he bare to the Jewiſh nation, God had made them, and the Gentiles, alive together by Chriſt, ver. 4, 5.—and had ſet them down together in the heavenly places of the Chriſtian church, wherein ſalvation is promiſed as a free gift to all, through faith, and had ſealed that promiſe to them by the gifts of the Spirit, ver. 6.—that future generations, knowing the exceeding greatneſs of God's grace, may be encouraged to expect pardon upon their repentance, ver. 7.—Then told the Epheſians, that the admiſſion, not of the Gentiles only, but even of the Jews, into the Chriſtian church, and their having the promiſe of ſalvation through faith ſealed to them, were owing entirely to the unmerited benevolence of God, and not to their own good works, ſo that no one could boaſt of having merited ſalvation, ver. 8, 9. At the ſame time, he told them expreſsly, that theſe great favours were beſtowed on them to fit them for good works, ver. 10.

The apoſtle having thus deſcribed the character and ſtate of both Jews and Gentiles before their converſion, he deſired the Gentiles

" Chrift really was, for *he filleth all things with all things:* He filleth
" the church and all its members with a rich variety of bleffings For
" as St. John, who alfo lived long at Ephefus, tells us, in the very fame
" manner of expreffion, *and from his fulnefs we have all received grace*
" *for grace.*"

Gentiles to remember, that in their heathen ftate, none of them, not even the initiated in the myfteries, had any knowledge of Chrift the Saviour, or hope of the pardon of fin, being aliens from the commonwealth of Ifrael, and ftrangers from the covenants, and without hope of pardon, nay, without the knowledge of the true God, ver. 11, 12.—But now, by the pure favour of God, being feated in Chrift's church, they enjoyed equal knowledge, and hopes, and privileges with the Jews, God's ancient people; for, though not circumcifed, God had brought them nigh to himfelf, and to the Jews, by the blood of Chrift, ver. 13.—who is the author of peace both to Jews and Gentiles, and hath made of both one church or fellowfhip, in which the true God is to be worfhipped; having thrown down the Jewifh peculiarity, which was the partition wall that had hitherto feparated the Jews from the Gentiles, ver. 14.—and by his death in the flefh, hath taken away the caufe of the enmity which fubfifted between them; even the Levitical ordinances, that he might create the two into one new man, body, or well agreeing fociety under himfelf as head or governor, thus making peace between them, ver. 15.—alfo that he might reconcile both in one body or vifible church to God, having, through his crofs, flain the caufe of their enmity to God, even the wicked affections and paffions of both, ver. 16.—and this peace with God, Chrift preached by his apoftles to the Gentiles, and to the Jews, ver. 17.—And therefore, through him, both have accefs in the Chriftian church, to worfhip the Father of the univerfe with hope of acceptance and pardon; a privilege much greater than any which the initiated in the heathen myfteries could claim, ver. 18.—Withal, that fuch of the afiarchs, or priefts of Diana, as were now become members of the *fellowfhip of the myftery of God's will* by faith, and all in the province of Afia, who formerly were employed about the temple of that idol, might have no caufe to regret their having forfaken her worfhip, the apoftle affured them, that they were no longer ftrangers to the covenants, and foreigners, as they had been, in the commonwealth of the true God; (fee ver. 12.) but by the knowledge and belief of the myftery of God's will, they were become joint citizens in that

that commonwealth with the ſaints, and οικειοι, *belonging to the houſe*, or viſible church of God, as conſtituent parts of that great fabric, which is conſtructed for the uſe, not of the inhabitants of Aſia alone, but of believers of all nations, the true *ſaints* of God, ver. 19.—For they were built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner ſtone, ver. 20. by which the whole building, conſiſting of Jews and Gentiles, being fitly joined together, groweth into an holy temple for the Lord Jeſus, to officiate in as high-prieſt, ver. 21.—And in regard the apoſtles and prophets, the foundations of the temple of God, were ſupernaturally fitted for their office, as is mentioned afterwards, (chap. iv. 7.—10.) this great temple of the Chriſtian viſible church, both in the manner in which it was built, and in the materials of which it is compoſed, as well as in its dimenſions, deſcribed chap. iii. 18. greatly excelled the temples at Epheſus and at Jeruſalem. Beſides, being reared, not for the purpoſe of a ritual worſhip, and far leſs for celebrating the impure rites of an idol, like thoſe performed in the temple of Diana, but for the holy ſpiritual worſhip of the true God, according to the Chriſtian manner, this temple greatly excelled the temples at Epheſus and at Jeruſalem in the uſe for which it was built. To conclude, the apoſtle informed the Epheſians and the Judaizers, that this great

Old Translation.	Greek Text.
CHAP. II. 1. And you *hath he quickened* who were dead in treſpaſſes and ſins,	1 Και ὑμας οντας νεκρους τοις παραπτωμασι και ταις ἁμαρτιαις·

Ver. 1.—1. *Even you he hath filled.* I agree with Chandler in opinion, that this verſe is ſtrictly connected with the laſt clauſe of the laſt verſe of the preceding chapter; and that the words neceſſary to complete this verſe, are to be taken from that clauſe, and not from the following fifth verſe, as our tranſlators have done; *Even you he hath filled*, namely, with his ſpiritual gifts and influences, *who were dead.*

2. *Dead in treſpaſſes and ſins:* or, *Dead by treſpaſſes and ſins.* Fo[r] νεκρους τοις παραπτωμασι και ταις ἁμαρτιαις, are datives of the cauſe, manner, or inſtrument, as the grammarians ſpeak. See Rom. vi. 10, 11. notes. —This clauſe Locke paraphraſes in the following words: "Ye were "ſo entirely under the power of ſin, that ye had no more power, nor "hope, nor ability to get out of it, than men dead and buried, have "to get out of the grave."—According to Locke, therefore, *dead in treſpaſſes and ſins*, ſignifies that incapacity of living virtuouſly, into which

great temple, the Chriſtian church, in which the believing Jews, alſo, were built as conſtituent parts, is rendered glorious, not like the temple at Epheſus, by the preſence of a lifeleſs image of an idol, vainly pretended to have fallen down from Jupiter, nor even like the ancient temple at Jeruſalem, by any outward viſible ſymbol of the preſence of the true God; but by his real, though inviſible preſence, filling every part of the fabric, with the gifts and graces of his Spirit, ver. 22. See chap. i. 23. ii. 1.

By this grand figure, the apoſtle hath taught us, that under the goſpel diſpenſation, the preſence of God is not any longer manifeſted in a material temple, as under the Moſaic diſpenſation; neither is his worſhip limited to particular places and ſeaſons; nor does it conſiſt in ritual ſervices. But any ſociety of believers met for worſhipping God in ſpirit and in truth, is a real temple of God, becauſe, in that ſociety, prayers and praiſes are publicly offered to God. Nay, every individual believer is a temple, becauſe God is always inwardly worſhipped and praiſed by him; and with reſpect to the Epheſians in particular, ſince they were conſtituent parts of the great temple of God, the Chriſtian church, their honour as the keepers of this temple, and as worſhippers therein, was far greater than their honour as prieſts and worſhippers of Diana: Nay, greater than it would have been, had they become prieſts and worſhippers in the temple at Jeruſalem.

New Translation.	Commentary.
CHAP. II. 1 *Even* you *HE HATH FILLED*,[1] who were dead in treſpaſſes and ſins;[2]	CHAP. II. 1 *Even you* Epheſians *Chriſt hath filled* with his gifts and graces, and thereby hath made you alive, *who*, notwithſtanding your knowledge of the myſteries, *were dead in treſpaſſes and ſins*.

which wicked men bring themſelves by vicious habits; a ſenſe in which the word *dead* is uſed by our Lord, Matth. viii. 22. *Let the dead bury their dead*; and by heathen authors alſo.—The treſpaſſes and ſins in which the Epheſians, before their converſion, lay as perſons dead, were their idolatry, and the vices into which they were led by their idolatry.—The Epheſians were dead likewiſe by treſpaſſes and ſins, as they were lying under the ſentence of death for their treſpaſſes and ſins. But being filled by Chriſt with his gifts and graces, they were made ſpiritually alive, and were delivered from the ſentence of death.—*Treſpaſſes*, are thoſe ſins which are committed through heedleſſneſs or ſurpriſe. Hence παραπτωμα, *treſpaſs*, or *lapſe*, is uſed to denote Adam and Eve's firſt tranſgreſſion, Rom. v. 17. But *ſins*, ſignify thoſe acts of diſobedience which are committed deliberately and habitually.—

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

2 Εν ἁις ποτε περιεϖατησατε κατα τον αιωνα τȣ κοσμȣ τȣτȣ, κατα τον αρχοντα της εξȣσιας τȣ αερος, τȣ πνευματος τȣ νυν ενεργȣντος εν τοις ὑιοις της αϖειθειας·

3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

3 Εν ὁις και ἡμεις παντες ανεςραφημεν ποτε εν ταις εϖιθυμιαις της σαρκος ἡμων, ποιȣντες τα θεληματα της σαρκος και των διανοιων· καὶ ἡμεν τεκνα φυσει οργης, ὡς και ὁι λοιποι.

Here *ſins* ſignify that continued idolatry and wickedneſs to which the heathens univerſally were addicted; as is plain from the following ſecond verſe.

Ver. 2.—1. *According to the courſe of this world.* Κατα τον αιωνα τȣ κοσμȣ τȣτȣ. Chandler obſerves, that the Greek word αιων, and the Latin word *ævum*, which correſponds to it, ſignify *the life of man:* and by an eaſy figure, *the manner of a man's living.* Here the word denotes thoſe corrupt principles and practices which prevailed in the world, (See 1 John ii. 16. note 1.) and particularly the idolatry, and vices connected with idolatry, which then prevailed. In the Syriac verſion, this clauſe is tranſlated, *Juxta mundanitatem mundi hujus, According to the worldlineſs of this world.*

2. *According to the prince,* εξȣσιας τȣ αερος, *of the power of the air. Power* being here put for thoſe who exerciſe power, as it is likewiſe chap. i. 21. and Col. ii. 10. it ſignifies thoſe powerful evil ſpirits, who according to Jude, ver. 6. are confined in our atmoſphere, as in a priſon, *unto the judgment of the great day.* Their confinement, however, is not of ſuch a nature as to hinder them from going to and fro on the earth. And therefore, being irreconcileable enemies of God and goodneſs, they uſe the liberty granted to them, in oppoſing God, and in ruining men by their temptations, 1 Pet. v. 8. And that they may do this the more effectually, they have ranged themſelves under the direction of one chief, here called their *Prince:* but in other paſſages *Satan,* and *the devil.*—Perhaps alſo he is called their *Prince,* becauſe he inſtigated them to rebel againſt God, and was their leader in that rebellion. See 1 John v. 19. note 2.

3. *And of the ſpirit which now inwardly worketh in the children of diſobedience.* See 2 Cor. iv. 4. note 2.—The words τȣ πνευματος, *of the ſpirit,* being governed by the preceding word, τον αρχοντα, *the*

2 (εν αἷς) *in which formerly* ye walked according to the course of this world,[1] according to the prince of the power of the air,[2] *AND of the* spirit *which* now *inwardly* worketh in the children of disobedience:[3]

2 *In which* trespasses and sins, *before your conversion, ye lived after the course of the* heathen *world, according to* the will of the devil, *the leader of those powerful spirits,* now in rebellion against God, *who have their residence in the air, and* the author *of the wicked disposition, which now inwardly worketh in them, who disobey* God by their idolatry and opposition to the gospel.

3 (Εν οἷς) *with* whom also we all[1] had our conversation *formerly,* in the lusts of our flesh, *doing the inclinations* of the flesh, and of the *imaginations,*[2] and were by nature[3] children[4] of wrath, even as others.

3 *With whom also, we all* of the Jewish nation who believe, *had our conversation formerly,* in this respect that like them we lived *in the lusts of the flesh, doing the inclinations of the flesh, and of* our corrupt *imaginations, and* by these wicked practices, *were naturally liable to punishment, even as the rest of mankind,* notwithstanding our profession of the Jewish religion.

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prince, is fitly translated, *and of the spirit;* that is, *the prince,* or author *of the spirit,* which reigns in the children of disobedience, the author of that idolatry and wickedness which prevails among the heathens. For the word *spirit* in scripture, often denotes *one's dispositions* and actions.—The heathens are justly called *children of disobedience,* because their life was one continued course of disobedience to God.—Some, by *the children of disobedience,* understand the unbelieving Jews, called *children of disobedience,* in allusion to Isa. lxv. 2. *I have spread out my hands all the day unto a rebellious people.* But I prefer the sense given in the commentary.

Ver. 3.—1. *With whom also we all had our conversation.* Or, εν οἷς, may be translated *after whom,* (Ess. iv. 174.) that is, *after whose example.*—Here the apostle speaks in name of the generality of the converted Jews, whose former character and state he affirmeth to have been the same in respect of wickedness and misery, with the character and state of the children of disobedience; for εν οἷς, *with whom,* plainly refers to the heathens. But their having their conversation with the children of disobedience formerly, doth not imply that all the converted Jews lived among the heathens, and were guilty of idolatry. But that like the heathens, they practised the vices mentioned in the subsequent part of the verse. Wherefore, the common translation, *among whom,* is wrong.—The apostle gave this account of the former conversation of the converted Jews, First, to make the Ephesians sensible, that the law of Moses was not such an effectual institution, as the Judaizers re-

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved)

4 Ὁ δε Θεος, πλουσιος ων εν ελεει, δια την πολλην αγαπην αυτου ἡν ηγαπησεν ἡμας,

5 Και οντας ἡμας νεκρους τοις παραπτωμασι, συνεζωοποιησε τω Χριστω· χαριτι εστε σεσωσμενοι·

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presented it. Secondly, to convince the Jewish believers themselves, that they were equally dead in their trespasses and sins, as the Gentiles; and equally needed to be made alive by the spiritual gifts and graces with which Christ filleth his members; consequently, that all owe their salvation to the *grace* or *mercy* of God, as the apostle affirms, ver. 5.

2. *And of the imaginations.* Διανοιων. This word is used by the LXX. to denote the corrupt imaginations of the antediluvians, Gen. vi. 5. (και πας τις διανοειται) *And every imagination of the thought of his heart, is only evil continually.* Luke i. 51. *He hath scattered the proud,* διανοια, *in the imagination of their heart.*—Estius, *by the inclinations of the flesh,* understands gluttony, drunkenness, and fornication; and by *the inclinations of the imaginations,* ambition, revenge, covetuousness, and whatever other evil appetite arises from sensual views of things. To the excessive wickedness of the Jews, the apostle hath borne testimony in other passages, particularly Rom. ii. 1. iii. 10.—19.

3. *And were by nature children of wrath.* *Nature* often signifies one's *birth* and *education,* Gal. ii. 15. *We who are Jews by nature.*—Also men's natural *reason* and *conscience.* Rom. ii. 14. *The Gentiles who have not a law, do by nature the things of the law, these,* &c.—Also the general sense and practice of mankind, 1 Cor. xi. 14. *Doth not even nature itself teach you, that if a man have long hair,* &c.—Also the original constitution of any thing, Gal. iv. 8. *Who are not gods by nature.*—Also a disposition formed by custom or habit. Thus Demetrius Phalerius said of the Lacedemonians, Φυσει εβραχυλογουν οἱ Λακωνες, *The Lacedemonians by nature speak shortly.* In the passage under consideration, *nature* is that *second corrupt dead nature,* which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of men's being *by nature children of wrath,* as the effect of having their conversation in the lusts of the flesh.

4. *Children of wrath.* This is the same kind of Hebraism as, *son of death, son of perdition;* and signifies, *liable to wrath;* or naturally the objects of God's displeasure on account of their wicked works.

Ver. 4. *Through his great love with which he loved us.* To *love with love,* is the Hebrew superlative. Ess. iv. 27. Wherefore, *to love with love,* is to love without bounds.

Ver. 5.—1. *He hath made alive together by Christ.* Συνεζωοποιησε τω Χριστω. See ver. 22. where συνοικοδομεισθε denotes the building together of

4 But God *being* rich in mercy, (δια) *through* his great love *with which* he loved us,[1]

5 Even *us who were* dead in *trespasses, he hath made alive* together (τω Χριστω, 25.) *by* Christ;[1] (by grace ye are saved;)[2]

4 *But God being exceedingly liberal in* the exercise of his *mercy, through his great love with which he loved us* his ancient people,

5 *Even us* Jews, *who* like the Gentiles *were* spiritually *dead through* the power of our *trespasses, he hath made alive together* with the Gentiles *by Christ*, who hath filled us likewise with his spiritual gifts, (*through the mere favour of God, ye are saved* from the ignorance and wickedness of your former state).

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of the Jews and Gentiles. The common translation of this clause is, *He hath quickened together with Christ*, which Grotius hath adopted, because the apostle, after speaking of God's raising Christ from the dead, Col. ii 12. describeth his raising those at the last day, together with Christ, who were dead through trespasses, as follows, ver. 13. *You who were dead through trespasses and the uncircumcision of your flesh*, συνεζωοποιησε συν αυτω, *he hath made alive together with him.* For from this he infers, that the expression, Ephes. ii. 5. συνεζωοποιησε τω Χριστω, may be translated, *He hath made alive together with Christ*, namely from the dead at the last day; the preterite tense, *He hath made alive*, being used to shew the certainty of our resurrection. And *the ages to come*, mentioned ver. 7. he thinks, means the ages after the resurrection, in which the redeemed will contemplate with joy, the display of the divine perfections which is made in their salvation. But this interpretation is liable to two objections. 1. The making alive of the Jews, of which the apostle speaks, Eph. ii. 5. relates to their being made alive from the spiritual death described ver. 1, 2. Consequently it is the making alive of their spirits of which he speaks, and not of their bodies: This making alive of the Jews, Christ accomplished by enlightening their understanding, invigorating their mental powers, subduing their passions, and directing their affections to right objects.—2. The common translation represents the Jews as made alive with Christ. But it is certain that Christ never was spiritually dead, and therefore the Jewish converts could not be said to be made alive with him from that death. —Guyse, who adopts the common translation, being sensible of this objection, saith in his note on ver. 1. that Christ's being quickened, "may be understood, not only of his body's being quickened and "raised from the grave, but likewise of his discharge, as the surety of "his people, from the guilt and punishment of their sins." But this sense of being made alive together with Christ, cannot be admitted here, as the apostle evidently speaks of the Jews being made alive from the spiritual death, in the present life I am therefore of opinion, that the apostle's meaning in this passage, is, that God had made the Jewish converts alive, not *with*, but *by* Christ; Χριστω being the dative of the

 instrument,

6 And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus.

6 Και συνηγειρε, και συνεκαθισεν εν τοις επȣρανιοις εν Χριϛῳ Ιησȣ·

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us, through Chriſt Jeſus.

7 Ἱνα ενδειξηται εν τοις αιωσι τοις επερχομενοις τον ὑπερβαλλοντα πλȣτον της χαριτος αυτȣ, εν χρηϛοτητι εφ᾽ ἡμας εν Χριϛῳ Ιησȣ.

8 For by grace are ye ſaved, through faith; and that not of yourſelves: *it is* the gift of God:

8 Τῃ γαρ χαριτι εϛε σεσωσμενοι δια της πιϛεως· και τȣτο ȣκ εξ ὑμων· Θεȣ το δωρον·

9 Not of works leſt any man ſhould boaſt:

9 Ουκ εξ εργων, ἱνα μη τις καυχησηται.

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inſtrument, which though often, is not always marked by the prepoſition εν. See Eſſ. iv. 176.—Beſides, if the apoſtle had meant to ſay, *made alive with Chriſt*, he would have added the prepoſition συν, as he hath done Col. ii. 13 See alſo Epheſ. ii. 20. where the prepoſition επι is repeated: Εποικοδομηθεντες επι τῳ θεμελιῳ.

2 *By grace ye are ſaved.* The Clermont and St. German MSS. and Vulgate, have here, ὁυ τῃ χαριτι, *By whoſe grace ye are ſaved.*

Ver. 6. *Hath raiſed us up together, and hath ſet us down together, in the heavenly places by Chriſt Jeſus.* Some underſtand this of the reſurrection of believers from the dead, and of their introduction into heaven in the perſon of Chriſt, as their head and repreſentative.—Others underſtand it of the reſurrection of believers themſelves at the laſt day. See ver. 5. note 1.

Ver. 7.—1. *That he might ſhew to the ages which are to come,* &c. This ſentiment the apoſtle expreſſes more fully, 1 Tim. i. 16. ſee note 3. on that verſe.

2. *The exceeding riches of his grace, by his goodneſs,* &c. The great bleſſings beſtowed on Jews and Gentiles by Chriſt, are not the external privileges of the goſpel only, but the bleſſings of pardon, juſtification, and eternal life, promiſed to all who believe.

Ver. 8.—1. *By grace ye are ſaved.* Here as in verſe 5. the diſcourſe being directed to the Epheſians in general, that circumſtance, as well as the connection, leads us, by the Epheſians *being ſaved*, to underſtand their being delivered from the ignorance and wickedneſs of their former ſtate; in which ſenſe the word *ſaved*, is uſed likewiſe, Rom. xi. 26. 2 Tim. i. 9.—It is equally true of our eternal ſalvation, that it is not of ourſelves but *by grace.* For we do not merit ſalvation: It is the gift of God.

6 And hath raiſed us up together, and (εκαθισεν, tranſitive) *hath ſet us down together in the* heavenly PLACES (εν) *by* Chriſt Jeſus;[1] (ſee ver. 5. note.)

6 *And hath raiſed us* Jews *up, together* with the Gentiles, from the dead ſtate in which we were, by reaſon of ſin, before our converſion, *and hath ſet us down together in the heavenly places*, that is in the Chriſtian church, (ſee chap. i. 3. note 2.) where the pardon of ſin is offered to believers of all nations, and will hereafter ſet us down together in heaven *by Chriſt Jeſus*.

7 *That he might ſhew* (εν τοις) *to the ages which* ARE *to come*[1] the exceeding riches of his grace, *by his goodneſs*[2] towards us, (εν) through Chriſt Jeſus.

7 This God hath done, *That he might ſhew to the ages which are to come, the exceeding greatneſs of his benevolence, by his goodneſs towards us*, in making us ſpiritually alive, and pardoning us *through Chriſt Jeſus:* So that in every age, all who believe and repent of their ſins, may expect pardon.

8 For by grace *ye are* ſaved[1] through faith; (και τυτο) and *this* AFFAIR[2] IS not of yourſelves; IT IS the gift of God;

8 *For*, as I ſaid, ver. 5. *By the mere favour of God, ye* Jews and Gentiles *are ſaved through faith; and this ſalvation is no work of yours; it is the free gift of God*, who might have ſuffered the human race to periſh.

9 Not *by* works, (ινα, 175.) *ſo that*[1] *no one can* boaſt.

9 Salvation is the gift of God through faith, and *not by works* meriting it, done previous to men's converſion; *ſo that no one can boaſt* that his ſalvation is of himſelf meritoriouſly.

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2. *And this affair is not of yourſelves.* The relative τυτο, as Chandler obſerves, being in the neuter gender, cannot ſtand for πιστις *faith*, which is feminine; but it has the whole ſentence which goes before, as its antecedent. To ſhew this, I have ſupplied το πραγμα, *this affair*, namely, *your ſalvation through faith, is not of yourſelves; it is the gift of God.* See ver. 9.—Or, though τυτο ſhould be made to refer to πιστις, the meaning may be, that an opportunity of believing on Chriſt, was beſtowed on the Epheſians by God, who ſent the apoſtle to preach Chriſt to them, and aſſiſted them by his Spirit to believe on him. In like manner St. Paul ſaid to the Philippians, ch. i 29. *Unto you* εχαρισθη, *it hath been graciouſly given for Chriſt's ſake, not only to believe on him, but alſo to ſuffer for him:* An opportunity hath been given you, both to believe and ſuffer, and grace to enable you to do both.—Some

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

10 Αυτȣ γαρ εσμεν ποιημα, κτισθεντες εν Χριςῳ Ιησȣ επι εργοις αγαθοις, ὁις προητοιμασεν ὁ Θεος ἱνα εν αυτοις περιπατησωμεν.

11 Wherefore remember that ye *being* in time paſſed Gentiles in the fleſh, who are called uncircumciſion, by that which is called the circumciſion in the fleſh, made by hands;

11 Διο μνημονευετε ὁτι ὑμεις ποτε τα εθνη εν σαρκι, ὁι λεγομενοι ακροβυςια ὑπο της λεγομενης περιτομης εν σαρκι χειροποιητȣ·

12 That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of

12 Ὁτι ητε εν τω καιρῳ εκεινῳ χωρις Χριςȣ, απηλλοτριωμενοι της πολιτειας τȣ Ισραηλ, και ξενοι των διαθη-

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ancient MSS. inſtead of ὑμων, *yourſelves*, have here ἡμων, *us*, which Mill thinks the true reading.

Ver 9. *So that no one can boaſt.* The tranſlation of ἱνα in our bibles, repreſents God as appointing our ſalvation to be by faith, merely to prevent men's boaſting, which certainly is an end unworthy of God in ſo great an affair. I therefore think ἱνα ſhould be tranſlated *ſo that*, denoting the event ſimply.

Ver. 10.—1. *Yet we are his* (ποιημα, *factura*, Eſtius) *workmanſhip, created through Chriſt Jeſus unto good works.* Believers are called *God's workmanſhip, created through Chriſt Jeſus unto good works*, becauſe through the preaching of the goſpel, and the influences of Chriſt's Spirit accompanying it, men are made alive from the ſpiritual death, and enabled to do good works.—This creation of believers through Chriſt Jeſus unto good works, Taylor in his key prefixed to Romans, No. 97. underſtands of the formation of believers into one body or church under the government of Chriſt, becauſe in the Chriſtian church believers enjoy the greateſt advantages for performing good works; and becauſe this formation of the church, is termed ver. 15. *a creation* of Jews and Gentiles into one new man under Chriſt. The ſame account he gives of *the making men alive* mentioned ver. 5.—Others however with more reaſon, think that one's enjoying in the Chriſtian church great advantages for becoming alive, and for doing good works, is not the whole of what the apoſtle means by being *made alive*, and by being *created unto good works*, but that theſe phraſes denote the operation of the Holy Spirit in making men alive, and in enabling them to do good works, by means of the advantages which they enjoy in the Chriſtian church.

2. For

10 (Γαρ, 98.) *Yet* we are his workmanship,[1] created (εν, 167.) *through* Christ Jesus (επι) unto good works, *for which God before prepared US*,[2] that we should walk in them,

10 Though we cannot save ourselves meritoriously by good works, *yet we* who believe, *are God's workmanship, formed* (ver. 15.) *through Christ Jesus, to do good works: For which God before prepared us*, by the knowledge of the gospel, and the influences of his Spirit, *that we should live in the constant performance of them.*

11 Wherefore, remember, that ye *WERE formerly* Gentiles *by* the flesh, who are called uncircumcision,[1] by that which is called circumcision *made with hands*[2] *on the flesh.*

11 *Wherefore*, to strengthen your sense of God's goodness in saving you, and of the obligation he hath thereby laid on you to do good works, ye Ephesians should *remember, that ye were formerly Gentiles by natural descent, who are called uncircumcised* and unholy, *by that* nation *which is called circumcised* with a circumcision *made with* men'*s hands on the flesh*, and which esteems itself holy on that account, and entitled to the promises.

12 *AND* that *ye were at that time* without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise,

12 *And that ye were at that time without* the knowledge of *Christ, being* by your idolatry *alienated from the Jewish nation*, which alone had the knowledge of his coming, and of the blessings he was to bestow, *and*

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2. *For which God before prepared us.* This is the literal translation of οις προητοιμασεν ο Θεος. So that the rendering in our bibles, namely, *which God hath before ordained*, is utterly wrong.—If the preparation here spoken of, is thought to have happened before the believing Jews and Gentiles heard the gospel, it may signify that operation of God upon the minds of those who are sincere in their religion, by which he inclines them to do good works.

Ver. 11.—1. *Called uncircumcision*, that is *uncircumcised persons*. By the same figure of speech *made the righteousness of God*, 2 Cor. v. 21. signifies *made righteous persons in the sight of God.* See Ess. iv. 17.

2. *Circumcision made with hands on the flesh.* By this description of circumcision, the apostle puts his readers in mind of the inward circumcision, the circumcision of the heart made by the Spirit of God, of which the outward circumcision was only an emblem, Rom. ii. 29. and insinuated that the Jews had no reason to boast of the outward circumcision, unless it was accompanied with the circumcision of the heart.

Ver 12.

promise, having no hope, and without God in the world:

κων της επαγγελιας, ελπιδα μη εχοντες, και αθεοι εν τω κοσμω.

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

13 Νυνι δε εν Χριστω Ιησε, ὑμεις οἱ ποτε οντες μακραν, εγγυς εγενηθητε εν τω αἱματι τε Χριστε.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

14 Αυτος γαρ εστιν ἡ ειρηνη ἡμων, ὁ ποιησας τα αμφοτερα ἑν, και το μεσοτοιχον τε φραγμε λυσας·

15 Having abolished in his flesh the enmity, *even* the law of commandments,

15 Την εχθραν εν τη σαρκι αυτε, τον νομον των εντο-

Ver. 12. *Without God in the world.* In their heathen state, the Ephesians had not the true God for the object of their worship, and were ignorant both of his perfections and of his commandments.

Ver. 13. *Who were formerly far off, are brought nigh;* in allusion to Isa. lvii. 19. *Peace, peace to him that is far off, and to him that is nigh, saith the Lord.*—Luke xviii. 10. *Two men went up into the temple to pray.*—13. *And the publican standing afar off,* &c. See also Psal. cxlviii. 14.

Ver. 14.—1. *He is our peace,* that is, the author of our peace; the effect being put for the cause, 1 Thess. ii. 20. *Ye are our glory and joy,* that is, the cause of our glory and joy.

2. *Who hath made both one.* The union of the Jews and Gentiles, so as to make them one people, was foretold by Ezekiel, ch. xxxvii. 22. under the idea of making Judah and idolatrous Israel one nation, which was to be governed by David their king: ver. 24. *David my servant shall be king over them, and they all shall have one shepherd.* Hence our Lord says, John x. 26. *Other sheep I have, which are not of this fold;* are not Jews.—And they *shall hear my voice, and there shall be one fold and one shepherd.*

3. *And hath broken down the middle wall of separation.* Because the Jews were separated from all other nations and made the people of God exclusively, by the law of Moses, the apostle calls that law, *The middle wall of separation,* in allusion to the wall called *Chel,* which separated the court of Israel from the court of the Gentiles. Farther he observes, that God hath broken down that wall; hath abolished the law of Moses with its rites which could be performed no where but in the temple of Jerusalem: And that by prescribing, under the gospel, a spiritual form of worship which may be performed every where, he hath joined Jews and Gentiles in one church, and made them all one people of God. Now this happy union could not have taken place, if the law of Moses had been continued. For the worship of God being

(see Rom. ix. 4.) *not having* hope, and without God in the world :[1]

unacquainted with the covenants, namely, that made with Abraham, and that made with the Israelites at Sinai, *which promised* and prefigured Christ's coming to bestow *these blessings :* So that *ye had no* sure *hope* of the pardon of sin, nor of a blessed immortality ; *and were without* the knowledge and worship of *God,* while *in the* heathen *world.*

13 But now in Christ Jesus, ye who *formerly* were far off, are *brought* nigh[1] (εν, 167.) *through* the blood of Christ.

13 *But now in the Christian church, ye who formerly,* after ye had attained the knowledge of the true God, *were* obliged to worship in the outward court of the temple, *far off* from the symbol of the divine presence, *are brought nigh* to God, and to the Israelites in your acts of worship, *through the death of Christ,* whereby ye are entitled to all the privileges of the people of God.

14 For he is our peace,[1] who hath made both one,[2] and hath broken down the middle wall of *separation ;*[3]

14 *For he is* the author of *our good agreement, who,* by dying for the Gentiles as well as for the Jews, *hath made both one* people of God, *and hath broken down* the law of Moses, by which, as by *the middle wall of separation* in the temple, the Jews were fenced in as the people of God, and all others were excluded from that honour.

15 *And hath* abolished (εν) *by* his flesh[1] the enmity,[2] EVEN the law of

15 *And hath abolished by his* death in the *flesh,* the cause of *the enmity* between the Jews and Gentiles, *even*

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being limited by Moses to the temple at Jerusalem, the greatest part of the Gentiles could not come to Jerusalem to worship with the Jews.

Ver. 15.—1. *And hath abolished,* (εν τη σαρκι αυτου), *by his flesh. His flesh* may signify either *his coming in the flesh,* or *his death in the flesh.* I understand it of the latter, because in other passages, we are told that an end was put to the law of Moses, by Christ's death. See ver. 16.

2. *The enmity,* or cause of the enmity. The enmity which subsisted between the Jews and Gentiles, did not lie wholly with the Jews : for the rites of Moses were as odious to the Gentiles, as the rites

contained in ordinances, for to make in himself, of twain, one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

λων εν δογμασι καταργησας· ἱνα τους δυο κτισῃ εν ἑαυτω εις ἑνα καινον ανθρωπον, ποιων ειρηνην,

16 Και αποκαταλλαξῃ τους αμφοτερους εν ἑνι σωματι τω Θεω δια του σταυρου, αποκτεινας την εχθραν εν αυτω.

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rites of heathenism were to the Jews. Esther iii. 8. *Their laws are diverse from all people, neither keep they the king's laws*, &c.—Tacitus Hist. Lib. v. c. 4. *Moses appointed them new rites, contrary to those of all other mortals; and they account as prophane, every thing held sacred by us.*—This enmity, between the Jews and Gentiles, was so great, that the Jews not only excluded the Gentiles from their temple, and from their houses, but they would not enter the house of any heathen, or converse with him familiarly. So Peter told Cornelius, Acts x. 28.

3. *Even the law of the commandments concerning ordinances.* Τον νομον των εντολων εν δογμασι. According to Estius, who is followed by Bengelius, this clause should be translated, *hath abolished the law of the commandments by precepts*, namely, the precepts of the gospel. See Estius's note on Coloss. ii. 14. But as δογμα comes from a word which signifies *to seem good, or to be agreeable to one's own inclination*, it properly denotes an injunction founded in the mere pleasure of the person who enjoins it. Accordingly, it is used to denote Augustus's decree concerning the taxing, Luke ii. 1. In like manner, men's obeying the arbitrary injunctions of the Pythagorean philosophy, is called *dogmatizing*, Col. ii. 20. Wherefore the ritual ordinances of Moses, being founded in the pleasure of God, are fitly called *ordinances*, δογματα. But this name cannot be applied with propriety to the precepts of the gospel, which are all founded in the nature and reason of things. In the Syriac version the preposition εν is translated *with*, so as to give the following sense: *Hath abolished the law of the commandments, together with the ordinances which it enjoined.*

4. *Concerning ordinances.* The ordinances of the law, being designed to keep the Jews separated from the rest of mankind, that they might preserve the oracles of God concerning Christ; designed also to prefigure the blessings which God was to bestow on all nations through Christ's death, they were wisely appointed to continue only till Christ came and died as a sacrifice for sin. After his death there was no longer any occasion to continue the ordinances and figures of the law, which were the cause of the enmity that had so long subsisted between the Jews and Gentiles. Wherefore they were all fitly abolished at Christ's death, agreeably to Daniel's prophecy, ix. 24. *Seventy weeks are*

the commandments (εν, 168.) *concerning* ordinances,[3] *that the two-he might create* (εν ἑαυτῳ, 175.) *under himself, into* one new man, *making* peace: (see ver. 16. note 2. and Col. ii. 14.)

the commandments of the law, concerning the *ordinances* of circumcision, sacrifices, meats, washings, and holy days; which being founded in the mere pleasure of God, might be abolished when he saw fit. These ordinances Jesus abolished, *that he might create* Jews and Gentiles *under himself* as head, (chap. i. 23.) *into one new man* or church animated by new principles; thus *making peace* between them:

16 And *might* reconcile both in one body[1] *to God,* (δια, 113.) *through* the cross, having slain the enmity[2] *by it.*

16 *And* that he *might reconcile both in one body,* or visible church, *to God through the cross, having slain the* cause of their *enmity* to God *by it;* that is, slain the sinful passions both of the Jews and Gentiles, which were the cause of their enmity to God; by his death on the cross.

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are determined upon thy people—to make reconciliation for iniquity, &c. Hence, in allusion to Daniel's prophecy, and to the other prophecies relating to himself, our Lord before he expired, cried with a loud voice, *It is finished.* And the apostle Paul, rightly understanding the influence of Christ's death in abolishing the Mosaic institutions, so far as they had a relation to religion, told the Colossians, chap. ii. 14. *Christ hath blotted out the hand-writing of ordinances* with his blood, and in its blotted out state, *nailed it to his cross,* that all might see that it was blotted out. See Colos. ii. 14. note 5. So that from the time of Christ's death, the law had no influence, either to make, or to continue, men the people of God.—But though the death of Christ abolished the law of Moses, as the law of God's temporal dominion over the Jews, it remained in its full force as the municipal law of Judea, the gospel making no alteration in the laws of any country, which were not contrary to piety or morality. The Jews therefore, after the death of Christ, were still bound as before, to observe the institutions of Moses, as the law of their state. Hence the apostle told the Corinthians, 1 Cor. vii. 18. *Hath any uncircumcised one been called, Let him not be uncircumcised.* See Pref. to the Galat. sect. 4. No. 5. penult paragraph.

Ver. 16.—1. *Reconcile both in one body.* The Latins also used the word *corpus, body,* to denote a number of men united together by a common interest, and governed by the same laws. Cicero de Officiis, lib. 1. *Totum corpus Reipublicæ, The whole body of the Commonwealth.*

2. *To God, having slain the enmity by it.* The reconciliation described in this verse, being the reconciliation of Jews and Gentiles to God,

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an acceſs by one Spirit unto the Father.

19 Now therefore ye are no more ſtrangers and foreigners, but fellow citizens with the ſaints, and of the houſhold of God;

17 Και ελθων, ευηγγελισατο ειρηνην ὑμιν τοις μακραν, και τοις εγγυς·

18 Ὁτι δι' αυτȣ εχομεν την προσαγωγην ὁι αμφοτεροι εν ἑνι πνευματι προς τον πατερα.

19 Αρα ȣν ȣκετι εϛε ξενοι και παροικοι, αλλα συμπολιται των ἁγιων και οικειοι τȣ Θεȣ·

God, *The enmity* which is ſaid to have been *ſlain* by the croſs of Chriſt, is that which ſubſiſted between God and them, through the corruption of their nature. But the creation of the two into one new man, mentioned ver. 15. being the uniting of Jews and Gentiles into one viſible church, *the enmity* ſpoken of in that verſe as aboliſhed, was the hatred which the Jews and Gentiles bare to one another, on account of the rites of worſhip peculiar to each. Hence the propriety of the expreſſions uſed by the apoſtle. In the one caſe it is, *having aboliſhed the enmity*, the law of Moſes the cauſe of the enmity; and in the other, *having ſlain the enmity*, namely, men's luſts and ſinful paſſions, the cauſe of their enmity to God. In other paſſages of ſcripture likewiſe, theſe great effects are aſcribed to the croſs of Chriſt; and particularly our ſinful paſſions, are with much propriety ſaid to be crucified with Chriſt, Rom. vi. 6. Gal. vi. 14. For of all the arguments that can be offered to perſuade ſinners to return to God, thoſe furniſhed by the death of Chriſt are the moſt powerful. It is the greateſt expreſſion of the love of God to ſinners: as a propitiation for ſin, it gives penitent believers the ſure hope of pardon: and as connected with Chriſt's reſurrection, it is a certain proof and pledge of our reſurrection to a never ending life, and of our being admitted into the heavenly country, which Chriſt has gone to prepare for his people. See Gal. vi. 14. notes 1, 2.

Ver. 17. *And coming, he brought good tidings of peace.* This is a pleonaſm, which ſignifies ſimply that Chriſt brought good tidings of peace. For although Chriſt came to the Jews, he did not come, or go to the Gentiles; being a miniſter of the circumciſion only, Rom. xv. 8. Nevertheleſs he may be ſaid to have done what he did by his apoſtles. In like manner, he is ſaid to have gone and preached to the antediluvians by his Spirit, becauſe he preached to them by his prophet Noah, whom he inſpired for that purpoſe, 1 Pet. iii. 19.

Ver. 18. *Through him we have introduction, both of us, by one Spirit to the Father;* that is, through the merit of Chriſt's death, both Jews and Gentiles have liberty to worſhip the Father, by the ſame ſpiritual form

17 And *coming he brought good tidings of* peace[1] to you *the far* off, and to *US the* nigh.

17 *And* to accomplish our reconciliation to God *coming* by his apostles, *he brought good tidings of peace* with God, *to you* Gentiles *who were far off* from God, *and to us* Jews *who were nigh* to him as his people by profession.

18 (Ὁτι, 255.) *Therefore*, through him, we *have introduction*,[1] *both of us*, (εν) by one Spirit *to* the Father.

18 *Therefore through him*, as our high priest, *we* Jews and Gentiles *have introduction*, (chap. iii. 12.) *both of us, by one Spirit, to the Father* of the universe, to worship with the hope of being accepted.

19 *Well then*, ye are (ουκετι, 193.) *not now* strangers and *sojourners*, *but joint* citizens[1] with the saints, (και οικειοι) and *belonging to the house* of God:[2]

19 *Well then*, being formed into one church with the Jews, *ye* Ephesians *are not now strangers* to the covenants of promise, *nor sojourners* (see ver. 12.) among the people of God; *but ye are joint citizens* in the city of God *with the Jews, and belonging to the temple of God*, as constituent parts thereof;

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form of worship, and by the assistance of the one Spirit of God.—Προσαγωγην, *Adductionem*, sive *introductionem; Introduction.* Perhaps this is an allusion to the manners of earthly courts, where none have access to the prince, unless introduced by some of his servants or friends.

Ver. 19.—1. *Not now strangers and sojourners, but joint citizens with the saints.* The church, as Chandler observes, is here compared to a city which hath its peculiar privileges, immunities, and laws; and where the inhabitants are all engaged in one common interest, and live under the protection of the same head, or governor. To shew these things, the church in its perfect state, is called *the city of the living God*, and *the heavenly Jerusalem*, Heb. xii. 22.—*and new Jerusalem*, Rev. xxi. 2. *and Jerusalem which is above*, Galat. iv. 26. Of this grand city or community, all who believe, are equally free, of whatever nation or country they may be. So that they are no more παροικοι, *dwellers* or *sojourners* in that city, who have no right to its immunities: but they are fellow citizens with the ancient people of God, and equally with them entitled to all its privileges.

2. *And belonging to the house of God.* The word οικειοι, signifies of, or *belonging to a house* or family, as members or servants, Gal. vi. 10. in which sense our translators seem to have understood the word here. But as the temple is called, Micah iv. 2. *The house of the God of Jacob;* and as, Matth. xxiii. 38. *your οικος house*, signifies *your temple*, (see 1 Tim. iii. 15. note 1.) the word οικειοι, in this passage, may signify *belonging*

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone*;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

20 Εποικοδομηθεντες επι τῳ θεμελιῳ των αποστολων και προφητων, οντος ακρογωνιαιου αυτου Ιησου Χριστου·

21 Εν ᾡ πασα ἡ οικοδομη συναρμολογουμενη αυξει εις ναον ἁγιον εν Κυριῳ·

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belonging to the temple or visible church of God, as constituent parts thereof; as is evident from the subsequent verse.

Ver. 20.—1. *Being built upon the foundation.* This being mentioned, to prove that the Ephesians *belonged to the temple of God,* the apostle's meaning in that expression is, that they belonged to it as constituent parts. For their being *built on the foundation of the apostles,* &c. was no proof that they belonged to the temple of God, either as servants or worshippers; but it was a clear proof that they were constitnent parts of it. And if they were constituent parts of that temple, it was certainly a greater honour to the Ephesians, than their being either priests or worshippers in the house or temple of Diana, because thereby they were become an habitation of God by the Spirit, ver. 22.—*Being built.* Some translate the original word εποικοδομηθεντες, *being built together.* But this is not the signification of the preposition επι here, as is plain from ver. 22. where a different preposition, namely συν, is compounded with the word οικοδομηθεντες, to express that idea.

2. *Upon the foundation of the apostles.* The apostles, and superior Christian prophets, are called *the foundation* of the church or temple of God, because they were inspired to declare the doctrines of the gospel, by the faith of which, Jews and Gentiles were made one great temple, in which God will be worshipped to all eternity.—In like manner, the city of the living God, *new Jerusalem,* which is the church of God in its perfect state in the world to come, is said, Rev. xxi. 14. to be *built on the foundation of the twelve apostles of the Lamb.*

3. *And prophets.* The Jewish prophets may be called the *foundation* of the church or temple of God, because they preached, in an obscure manner, most of the doctrines of the gospel. Nevertheless, as the prophets are here mentioned after the apostles, I rather think the superior *Christian prophets* are meant, to whom, by a peculiar inspiration, the true meaning of the writings of Moses and the prophets was made known.

4. *Jesus Christ himself being,* ακρογωνιαιου, *the bottom corner-stone. The stone placed in the outward angle,* by which the two sides of a building are united. This stone may be placed either at the top, or at the bottom of the building. But the latter, I think, is here meant; because in the following verse, the building is said to be fitly joined together by this stone, and to *grow* into an holy temple for the Lord. Accordingly, we are told, 1 Cor. iii. 11. *Other foundation no man can lay, than what is laid, which is Jesus the Christ.* See 1 Pet. ii. 6. note

20 *Being built*[1] upon the foundation[2] of the apoſtles and prophets,[3] Jeſus Chriſt himſelf being the *bottom* corner-STONE;[4]

20 *Being built* equally with the Jews, *upon the foundation* of the doctrine *of the apoſtles and prophets*, (ſee chap. iii. 5.) *Jeſus Chriſt himſelf being the bottom corner ſtone*, by which the two ſides of the building are united, and on which the whole corner reſts:

21 *By which* (πασα for ολη) *the whole building being aptly joined* together,[1] groweth (εις ναον ἁγιον) *into* an holy temple[2] *for* the Lord:

21 *By which* chief corner ſtone, *the whole building being fitly joined together*, as the walls of an houſe by the corner ſtone in the foundation, *groweth*, by the acceſſion of new converts, *into an holy temple for the Lord* Jeſus to officiate in as high prieſt.

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note 2. Jeſus Chriſt is alſo *the head of the corner;* the top corner ſtone; for ſo he hath called himſelf, Matth. xxi. 42.- Among the Hebrews, thoſe who poſſeſſed chief authority in the ſtate, and were its principal ſupports, were called *corners*, Iſa. xix. 13. margin.

Ver. 21.—1. *Being aptly joined together.* The enmity which ſubſiſted between the Jews and Gentiles, was ſo great, and of ſo long a ſtanding, and their principles and manners were ſo oppoſite, that their union into one harmonious religious ſociety, ſeemed altogether improbable before it happened. Nevertheleſs, this happy union Chriſt accompliſhed, through that change which he wrought in the diſpoſitions of both, by means of the goſpel.

2. *Groweth into an holy temple for the Lord.* The apoſtle's meaning is, that all believers being united into one church under Chriſt as their head or governor, make one living temple in which God is worſhipped; which temple is gradually increaſing by the addition of new members. Of this temple Chriſt is not only the head, but the high prieſt or mediator, who preſents to his Father the prayers and praiſes which are offered in it. It is therefore ſaid to *grow into an holy temple, for the Lord* Chriſt to officiate in as its high prieſt.

That St. Paul in this paſſage had the temple of Diana at Epheſus in his eye, and meant to contraſt the Chriſtian church, as the temple of God, therewith, Lord Shafteſbury ſeems to have underſtood. For Miſcell. ii. c. 2. ſpeaking of the temple of Diana at Epheſus, he thus writes in a note: "The magnificence and beauty of that temple, is "well known to all who have formed any idea of the ancient Grecian "arts, and workmanſhip. It ſeems to me to be remarkable in our "learned and elegant apoſtle, that though an enemy to this mecha-"nical ſpirit of religion in the *Epheſians*, yet according to his known "character, he accommodates himſelf to their humour, and the "natural turn of their *enthuſiaſm*, by writing to his converts in a kind "of architect ſtyle, and almoſt with a perpetual alluſion to *building*,

 "and

22 In whom you also are builded together, for an habitation of God through the Spirit.

22 Εν ῳ και ὑμεις συνοικοδομεισθε εις κατοικητηριον τȣ Θεȣ εν πνευματι.

"and to that *majesty*, *order*, and *beauty*, of which their temple was a "masterpiece." His Lordship however is mistaken in supposing, that St. Paul, in this noble figurative passage, accommodated himself to the peculiar enthusiasm of the Ephesians. For before this, in writing to the Corinthians, he affirmed that their body was a temple of the Holy Ghost, 1 Cor. vi. 19. and ch. iii. 11, 12. he represented the Christian church as a temple of God.—Ver. 16. *Know ye not that ye are the temple of God.*—Ver. 17. *Which temple ye are.*—Nor is this doctrine peculiar to Paul.—It was taught by Peter likewise. For he represents Christians *as living stones*, built upon Christ, so as to be *a spiritual temple*. Nay it was taught long before by Ezekiel, who hath given a prophetical description of the Christian church, under the figure of a great temple, chap. xl. 1.

Wherefore, although the apostle in this noble description, alluded to the temple of Diana, it was not for the purpose of accommodating himself to the peculiar enthusiasm of the Ephesians, but to destroy that enthusiasm. The whole inhabitants of Ephesus, gloried exceedingly in the honour which their city derived, from its being adorned with so magnificent a structure; and were intoxicated with the splendour

CHAP. III.

View and Illustration of the Discoveries contained in this Chapter.

THE apostle having formerly shewed, that the Gentiles, though uncircumcised, are predestinated to the adoption of sons unto God, chap. i. 5. and have redemption through Christ's blood, chap. i. 7. and as the sons of God, are heirs of heaven, chap. i. 11. and made into one church with the Jews, so as to grow together into an holy temple for the Lord to officiate in, ch. ii. 21; he, in this chapter, informed the Ephesians, that his doctrine concerning the Gentiles was so offensive to the Jews, that it had occasioned his imprisonment, first at Cæsarea, and then at Rome, ver. 1.—But he assured them, and all in the province of Asia, who were not acquainted with his apostolic commission, ver. 2.—That by revelation God had made that doctrine known to him, as he had before told them in few words,

22 (Εν ῳ) In *which* ye alſo are builded together *with THE GENTILES*, (εις κατοικητηριον) for an habitation of God (εν) *by* the Spirit.

22 *In which* temple, *ye* Jews *alſo are builded together with the Gentiles, to be an habitation for God,* not by any viſible ſymbol of his preſence, as anciently, but *by the* indwelling of the *Spirit*, who is beſtowed on you, in the plenitude of his gifts, both ordinary and extraordinary.

ſplendour of the worſhip which was performed therein. The apoſtle, therefore, to leſſen their admiration of that famous temple, and to wean them from the worſhip of the lifeleſs image of an idol, with great propriety ſhewed them, That the Chriſtian church is a temple much more magnificent and beautiful, being built, not upon the foundation of wooden piles driven deep into the earth, like the temple of Diana, ſee chap. iii. 17. note, but upon the more ſure foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the bottom corner ſtone: That this great temple is built not of ſtones, and other dead materials, but of living men, whoſe minds are purified by faith: And that it is dedicated, not to any idol, but to the living and true God, who fills every part of it with his preſence, ch. iii. 19. and is worſhipped in it, not by impure rites, like thoſe performed in the temple of Diana, but by holy affections and virtuous actions, produced in the worſhippers by the operation of the Spirit.

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words, chap. i. 8, 9. And to recommend it to the Epheſians, and the other brethren in Aſia, he termed it *The myſtery*, ver. 3.—and *The myſtery of Chriſt*, ver. 4.—and obſerved, that in other generations, it was not made known to the ſons of men, as it is now made known to his holy apoſtles, and prophets, by the Spirit, ver. 5.—The ſhort account of which myſtery is this, that the Gentiles are joint heirs with the Jews, and a joint body, and joint partakers of God's promiſe concerning Chriſt, that is, of all the bleſſings promiſed to the ſpiritual ſeed of Abraham through Chriſt, ver. 6.—which therefore he terms, *the unſearchable riches of Chriſt*, ver. 8.—Theſe riches the apoſtle was appointed, not to conceal, but to preach, that all men might know, what a grand, and honourable, and advantageous ſociety *the fellowſhip of the myſtery of God, and of Chriſt* is, which is now eſtabliſhed by the building of the Chriſtian church, ver. 9.—Nay, he aſſured the Epheſians, that the angelical hoſts themſelves, have acquired a more comprehenſive idea than formerly, of the multiform wiſ-

dom of God, through *the fellowship of the mystery*, or church, ver. 10.—as it is now constituted, according to the arrangement, which from the beginning God had made of the dispensations of religion, to prepare the world for the coming of Christ Jesus, ver. 11.—Next, as one of the chief privileges which all the members of the fellowship of the mystery of Christ enjoy in the present constitution of the church, the apostle mentioned liberty of praying to God through the mediation of Christ, and access to his presence at all times, with assurance of being heard, ver. 12.

But, as the apostle was now in bonds for maintaining the before mentioned doctrine concerning the Gentiles, he intreated the Ephesians not to be discouraged on account of his sufferings for them, which were their glory, ver. 13.—and told them, that his prayer to God was, that Christ, the head of the fellowship of the mystery, might dwell in the hearts of the Ephesians through faith; and that, as constituent parts of the temple of God, being rooted and founded in the love of Christ, they might be able to comprehend with all the saints, the different dimensions

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Old Translation.	Greek Text.
CHAP. III. 1 For this cause, I Paul the prisoner of Jesus Christ, for you Gentiles;	1 Τȣτȣ χαριν εγω Παυλος ὁ δεσμιος τȣ Χριςȣ Ιησȣ ὑπερ ὑμων των εθνων·
2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:	2 Ειγε ηκȣσατε την οικονομιαν της χαριτος τȣ Θεȣ της δοθεισης μοι εις ὑμας·
3 How that by revelation he made known unto me the mystery, (as I wrote afore in few words,	3 Ὁτι κατα αποκαλυψιν εγνωρισε μοι το μυςηριον, καθως προεγραψα εν ολιγω·

Ver. 1. *On account of you Gentiles.* The apostle mentions his imprisonment for preaching the privileges of the Gentiles, to convince the Ephesians that he firmly believed what he preached concerning the Gentiles.—From the account which Luke hath given, Acts xxi. 28. of Paul's imprisonment, it appears to have been occasioned by his doctrine concerning the freedom of the Gentiles from the law of Moses.

Ver. 2.—1. *Seeing ye have heard of the dispensation.* If the particle ειγε, in this passage is translated *siquidem, seeing*, as I have done, and as it will bear to be translated, (see chap. iv. 21.) what the apostle says, will apply to the Ephesians, who no doubt were well acquainted with Paul's apostolical commission. The same address he used in

ſions of that great fabric, the church, which is the temple of God, compoſed of believers of all nations, ver. 14.—18. And, as conſtituent parts of the temple of God, be themſelves filled with all the fulneſs of God, ver. 19.—To conclude, the honourableneſs of the fellowſhip of the myſtery, and the ineſtimable worth of the unſearchable riches of Chriſt, which belong to the members of that fellowſhip, together with the grandeur of the ſpiritual temple of which they are the conſtituent parts, making a ſtrong impreſſion on the apoſtle's mind, he ended his account of theſe ſubjects with a ſublime doxology to God, the original founder of that noble fellowſhip, who, by the po ver with which he now worketh in the members thereof, hath ſhewn himſelf able and willing, through Chriſt, to beſtow on them in the life to come, bleſſings, exceeding abundantly beyond all that they can aſk or conceive. For which reaſon, the apoſtle devoutly prayed, that glory might be aſcribed to him in the church, for Chriſt Jeſus the head of the church, and the diſpenſer of all the bleſſings belonging to the Chriſtian fellowſhip; and that during all the ſucceſſions of eternal ages, ver. 20, 21.

NEW TRANSLATION.

CHAP. III. 1. (Τȣτȣ χαριν) For *the ſake of this*, I Paul, *AM a* priſoner (τȣ Χριςȣ, 24.) *belonging to Chriſt Jeſus* (ὑπερ, 309.) *on account of* you Gentiles,[1]

2 (Ειγε, 144.) *ſeeing* ye have heard[1] of the diſpenſation of the grace of God,[2] which was given *me on your account:*

3 *That* by revelation, he made known *to* me the myſtery,[1] as I wrote *before* in few words.[2]

COMMENTARY.

CHAP. III. 1 *For the ſake of this* doctrine, that the Gentiles are predeſtinated to the adoption of ſons, (chap. i. 5,) and are made one church with the Jews, *I Paul am* now *a priſoner belonging to Chriſt Jeſus, on account of you Gentiles.*

2 Ye cannot doubt of my being impriſoned for you Gentiles, *ſeeing ye have heard of the grace of God, which was given me on your account,* to preach the goſpel to you, without requiring you to obey the law of Moſes:

3 *That by revelation, God made known to me the great ſecret* concerning the Gentiles, (ſee ver. 6.) *as I wrote before in few words.*

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writing to the Galatians, who were his converts, and well acquainted with his hiſtory, Gal. i. 13. *For ye have heard of my converſation in times paſt.*

2. *Of the diſpenſation of the grace of God.* For the meaning of the word οικονομια, ſee chap. i. 10. note 1. Becauſe in ſcripture, *grace* ſometimes

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit;

4 Προς ὁ δυνασθε αναγινωσκοντες νοησαι την συνεσιν μȣ εν τῳ μυςηριῳ τȣ Χριςȣ,

5 Ὁ εν ἑτεραις γενεαις ȣκ εγνωρισθη τοις ὑιοις των ανθρωπων, ὡς νυν απεκαλυφθη τοις ἁγιοις αποςολοις αυτȣ και προφηταις εν πνευματι·

ſometimes ſignifies *the apoſtolic office*, Rom. i. 5. note 1. ſome are of opinion that, *the diſpenſation of the grace of God* in this place, means, *the apoſtolic office* which was beſtowed on Paul for the purpoſe of converting the Gentiles. But, as in the ſubſequent verſe, he explains himſelf, by ſaying, that by revelation God made known to him the myſtery, I rather think, *the diſpenſation of the grace of God* which was given him on account of the Gentiles, denotes *the knowledge* of the gracious plan, which God was pleaſed to contrive for the ſalvation of the Gentiles.

Ver. 3.—1. *By revelation he made known to me the myſtery.* That the Gentiles were made joint heirs with the Jews, of the inheritance promiſed to Abraham and to his feed; and one body or church with the Jews, and partakers of his promiſe concerning Chriſt by faith without being circumciſed, is called *a myſtery* for the reaſons mentioned, chap. i. 9. note 2.—From what St. Paul ſays here and in other paſſages concerning the revelation which was made to him of this myſtery, Locke in his preface to the Epheſians infers, that although the other apoſtles knew the freedom of the Gentiles from the law of Moſes, all of them, except Paul, were ignorant that the Jews were freed from it; and that the law itſelf was abrogated. But in this certainly Locke was miſtaken. For Paul himſelf expreſsly affirms, chap. iii. 5. that the myſtery of which he ſpeaks *was revealed to the holy apoſtles and prophets by the Spirit*. Beſides what is ſaid, Acts xxi. 20. on which chiefly he builds his opinion, does not imply that James thought the obſervance of the law neceſſary to the Jews, as a condition of their ſalvation; but he thought it neceſſary to their enjoying the privileges of Jewiſh citizens; in which opinion Paul agreed with him. And therefore, to ſhew that he never taught the Jews, to forſake the law of Moſes, as the municipal law of Judea, he performed the rites which James adviſed him to perform. See Pref. to Galat. ſect. 4. No. 4. end. Whereas, if he had thought they were recommended to him, for the purpoſe of ſhewing their neceſſity to ſalvation, he would not have complied; as may be known from his behaviour in the caſe of Titus, whoſe circumciſion he would not conſent to, becauſe as he told the Galatians, chap. ii. 5. it would have been a renouncing of the truth of the goſpel, moſt injurious to the Gentiles.

2. *As*

4 (Προς ὁ) *By which*, when ye read,[1] ye may *perceive* my knowledge[2] (εν, 166.) *of* the myftery of Chrift,

4 *By which, when ye read* it, together with what I now write, *ye may perceive* more perfectly, than even by my former preaching, how well founded, and how complete, *my knowledge of the myftery of Chrift*, refpecting the Gentiles, is;

5 Which in other *generations*, was not made known[1] *to* the fons of men, as it is now revealed *to* his holy apoftles and prophets, by the Spirit;

5 *Which* myftery, *in former times was not made known to the fons of men, in the full, particular, and clear manner, in which it is now revealed to the holy apoftles, and prophets of* Chrift, *by* the infpiration of *the Spirit*. (See Col. i. 26. note 2.)

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2. *As I wrote before in few words.* Προεγραψα εν ολιγω. The apoftle does not mean, that he had written of the myftery in few words; for the greateft part of the preceding chapters is taken up in explaining that myftery; but his meaning is, that he had written before, namely chap, i. 9, 10. in few words concerning the difcovery of the myftery to him by revelation. See chap. i. 9. note.

Ver. 4.—1. *By which when ye read.* The apoftle's meaning is, that by reading what he had formerly written, and what he was now writing, concerning his having received the knowledge of the myftery of God's will by revelation, the Ephefians might perceive, that his knowledge thereof was well founded, and complete.—This paffage may have been defigned more efpecially for fome in the province of Afia, who were not perfonally acquainted with the apoftle. For during his long abode at Ephefus, *all who dwelt in Afia* by coming to Ephefus, *heard the word of God, both Jews and Greeks*, Acts xix. 10. Thefe, on their return home, no doubt preached the gofpel, and converted many. To thefe, as well as to the inhabitants of Ephefus, this epiftle was fent, chap. i. 1. And, as many of them may have been in a great meafure ignorant of Paul's hiftory, the reading of what he hath written here, concerning his vocation and infpiration as an apoftle, muft have been of great ufe to fuch, in making them underftand his authority and knowledge in the gofpel.—The commendation which the apoftle gives here of the difcoveries made in this epiftle, Goodwin, vol. i. page 7. thinks was intended to make the Ephefians fenfible, that it was a book of divine knowledge incomparably more valuable, than any of the curious books which they had burnt after their converfion.

2. *Knowledge of the myftery of Chrift.* Paul's knowledge of the myftery of Chrift is matter of perpetual joy to the whole Chriftian world, which has derived much of its knowledge and hopes from the revelations made to him.

Ver. 5. *Which in other generations, was not made known*, &c. That the Gentiles were to be bleffed in Abraham and his feed, was made known anciently in the covenant with him. But after what manner

 they

6 That the Gentiles ſhould be fellow-heirs of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel:

6 Ειναι τα εθνη συγκληρονομα, και συσσωμα, και συμμετοχα της επαγγελιας αυτȣ εν τω Χριϛω, δια τȣ ευαγγελιȣ·

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power.

7 Ὁυ εγενομην διακονος κατα την δωρεαν της χαριτος τȣ Θεȣ την δοθεισαν μοι κατα την ενεργειαν της δυναμεως αυτȣ·

8 Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt;

8 Εμοι τω ελαχιϛοτερω παντων των ἁγιων εδοθη ἡ χαρις ἁυτη, εν τοις εθνεσιν ευαγγελισασθαι τον ανεξιχνιαϛον πλȣτον τȣ Χριϛȣ,

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they were to be bleſſed in Abraham's ſeed, was not made known, either by Moſes, or by the prophets. The generality of Jews thought the nations were to be bleſſed in Abraham's ſeed, by their ſubjection to the law of Moſes; an idea they were led to entertain, by paſſages in the prophets, where the reception of the Gentiles into the church of God, is foretold under the images of their *coming to the light of the Jews*, and of their being *converted to them*, Iſ. lx. 3. 5. and of their joining the Iſraelites in worſhipping God, according to the rites of Moſes. But none of the Jews imagined that the Gentiles were to be made partakers of the unſearchable riches of the Chriſt, merely by faith, and that the middle wall of partition was to be broken down. The apoſtle, therefore, had good reaſon to affirm, that the myſtery of Chriſt, was not formerly made known, as it was now revealed to him and to the other holy apoſtles and prophets of Chriſt.

Ver. 8.—1. *Who am leſs than the leaſt.* Εμοι ελαχιϛοτερω. This is a comparative, formed from the ſuperlative ελαχιϛος, the force of which it is difficult to expreſs in the Engliſh language. Paul ſpeaks of himſelf in this humble manner, compared with the other apoſtles and miniſters of the word, called *the ſaints*, Eph. iv. 12. note 2. on account of his having been formerly a blaſphemer of Chriſt, a perſecutor of his diſciples, and exceedingly injurious in ſo acting, as he himſelf tells us, 1 Tim. i. 13.

2 *To preach to the Gentiles, the unſearchable riches of Chriſt:* Thoſe unſearchable perfections, Col. ii. 9. whereby Chriſt is qualified to be the Saviour of the world, and to beſtow on all who believe, the greateſt ſpiritual bleſſings, which are the only true riches, becauſe they render the poſſeſſors perfectly happy. See ver. 18, 19.—Here, as Chandler obſerves, St. Paul tacitly contraſts himſelf as an apoſtle, with

6 That the Gentiles ſhould be *joint* heirs, *and* (συσσωμα) *a joint body, and joint partakers* of his promiſe (εν, 168.) *concerning* Chriſt, (δια) *through* the goſpel;

6 Namely, *that the Gentiles*, without obedience to the law of Moſes, *ſhould*, by faith, *be joint heirs* with the Jews of the heavenly inheritance, *and a joint body* or church with them, *and joint partakers of God's promiſe, concerning* the bleſſing of the nations in *Chriſt, through the goſpel;*

7 *Of which* I was made a miniſter, according to the gift of the grace of God (1 Cor. xv. 10.) *which was* given *to* me, *AND according to the inworking* of his power:

7 *Of which* goſpel, *I was made a miniſter* by Chriſt himſelf who appeared to me for that purpoſe, and holding rank as an apoſtle, *according to the gifts of inſpiration, and miracles which were beſtowed on me; and* having ſucceſs in my miniſtry, *according to the inworking of God's power*, ſtrengthening and directing me in the uſe of theſe gifts, for converting the Gentiles:

8 Unto me, *I SAY*, who am leſs than the leaſt[1] of all *the* ſaints, *was* this grace (ver. 7.) given, *to preach to the* Gentiles the unſearchable riches of Chriſt;[2]

8 *Unto me I ſay, who* becauſe I was a blaſphemer, a perſecutor, and injurious, (1 Tim. i. 13.) *am leſs* worthy of ſuch an honour, *than the meaneſt believer, was this grace* of inſpiration and miracles *given*, to enable me *to preach to the Gentiles, the unſearchable riches of Chriſt;*

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with the prieſts of Diana. They, as all the inhabitants of Epheſus, were νεωκοροι, *Keepers of the temple of Diana*, Acts xix. 35. He was, διακονος, *A miniſter of the goſpel.* They had the cuſtody of the treaſures belonging to the goddeſs, which were depoſited in her temple. To him, who was the leaſt of all the ſaints employed in preaching the goſpel, the unſearchable riches of Chriſt were intruſted; a treaſure infinitely more precious than the riches amaſſed in Diana's temple. The prieſts of Diana were held in high eſteem, becauſe they had the knowledge of the myſteries of that goddeſs intruſted to them, by tradition from their predeceſſors, with ſtrict injunctions to conceal them from all but the initiated. Whereas to Paul, was committed the knowledge of *the myſtery of God's will;* the knowledge of the great bleſſings which God wills to beſtow on mankind through Chriſt, called with great propriety the unſearchable riches of Chriſt. And that knowledge was entruſted to him, as a myſtagogue, not to be concealed, but to be publiſhed; that all men, as is obſerved ver. 9. may become ſenſible of the advantages of the fellowſhip of the myſtery of God and of Chriſt, and be induced to enter into a fellowſhip wherein ſuch great bleſſings may be obtained.

Ver. 9.

9 And to make all men see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

9 Και φωτισαι παντας τις ἡ κοινωνια τȣ μυστηριȣ τȣ αποκεκρυμμενȣ απο των αιωνων εν τῳ Θεῳ τῳ τα παντα κτισαντι δια Ιησȣ Χριστȣ·

10 Ἱνα γνωρισθῃ νυν ταις αρχαις και ταις εξȣσιαις εν τοις επȣρανιοις, δια της εκκλησιας, ἡ πολυποικιλος σοφια τȣ Θεȣ,

11 Κατα προθεσιν των αιωνων, ἡν εποιησεν εν Χριστῳ Ιησȣ τῳ Κυριῳ ἡμων·

Ver. 9.—1. *And to make all men see.* Φωτισαι παντας, literally, *to show light to all*, so as to make them see.

2. *What the fellowship is of the mystery.* Τις ἡ κοινωνια. This word (translated by Scapula, *communitas*, *consortium*, *societas*,) was used by the Greeks, to denote their religious societies or fellowships. See chap. v. 11. note 1.—Many ancient MSS. and versions, read in this place οικονομια, *the dispensation*. It seems the transcribers of this epistle, not observing that the apostle was contrasting the discoveries made in the gospel, with the discoveries in the heathen mysteries, and the Christian church with the heathen fellowships, were at a loss to know what he meant by *the fellowship of the mystery;* and substituted the word *dispensation* in its place.

3. *Hid from the ages.* So the original phrase απο των αιωνων, ought to be translated, as is plain from Col. i. 26. where *generations* are also mentioned. *The mystery hid*, απο των αιωνων, και απο των γενεων, *from ages and generations*. See ver. 5. note.

4. *Created all things by Jesus Christ.* Here the context leads us, by *the creation of all things*, to understand the formation of all the dispensations of religion by Christ. Chandler, however, is of opinion, that the creation of the heavens and the earth is included in the general expression, *all things*, and that it adds a dignity to the sentiment, as it represents our Saviour as the author of the natural and moral creation, under the direction, and by the power of God his Father. The parallel passage, Col. i. 16. confirms this opinion.

Ver. 10.—1. *To the governments and to the powers in the heavenly regions.* These, according to Locke and others, were the Jewish chief priests, and scribes, and Pharisees, who being members of the Jewish church, might be said to be in heavenly places, with as much propriety as the members of the Christian church are said to be in heavenly places, Ephes. i. 3. But to shew that Locke's interpretation is not well founded, we need only observe, that it does not accord with what

9 And to make all *MEN* see[1] what *the fellowship*[2] is of the mystery, which *was hid from the ages*[3] *by* God, who created all things[4] by Jesus Christ;

9 *And to make all men see, what the* nature and advantage of the *fellowship is, of the mystery,* (see ver. 6.) *which was hid from the Jews* under the Mosaic dispensation, *by God who created all things by Jesus Christ,* and now offers to save all men through him.

10 *That* now, *to the governments* and *to the* powers in *the* heavenly *REGIONS,*[1] *the manifold*[2] *wisdom of God, may be made known through the church,*[3]

10 These things I am appointed to preach to the Gentiles, *that now to the different orders of angels in heaven,* whose greatest happiness consists in contemplating God's works, *the infinitely various wisdom of God may be made known through the* constitution and consummation of the *church,*

11 According to the *disposition of the ages*[1] (ἣν εποιησεν εν Χριστῳ) *which he made for Christ Jesus our Lord:*

11 Now gathered from among both Jews and Gentiles, *agreeably to the arrangement of the dispensations of religion, which he made* to prepare the world *for* the coming of *Christ Jesus our Lord.*

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what follows in the verse. For surely the manifold wisdom of God was not made known to the Jewish rulers by the Christian church, which they believed to be no church of God, and endeavoured to destroy. Wherefore, I have no doubt that the *governments* and *powers* to whom the manifold wisdom of God was made known by the Christian church, were the different orders of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves, consequently their knowledge of the manifold wisdom of God, must have been greatly increased by the constitution of the Christian church.

2. *Manifold wisdom of God.* The apostle calls the wisdom of God, πολυποικιλος, *manifold,* on account of the manifold varieties in which it displays itself. Estius translates this, *Multivaria, very various.* The Syriac, *Plena varietatibus, Full of varieties.*

3. *May be made known through the church.* Though the angels, who, as the apostle Peter observes, 1 Pet. i. 12. *desire to look into* the types and figures of the law, may have had a general idea of the divine purposes respecting mankind, from the ancient revelations, yet the actual execution of God's purposes, in the coming of his Son, in his death and resurrection, and in the constitution of the Christian church, by the union of the Jews and Gentiles therein through faith, must, as Paul here affirms, when explained in the preaching of the apostles, have increased the knowledge of the heavenly powers, by affording them new proofs of the wisdom of God, which is infinitely

12 In whom we have boldness and access with confidence by the faith of him.

12 Εν ὡ εχομεν την παρρησιαν και την προσαγωγην εν πεποιθησει, δια της πιςεως αυτε.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

13 Διο αιτεμαι μη εκκακειν εν ταις θλιψεσι με ὑπερ ὑμων, ἡτις εςι δοξα ὑμων.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

14 Τετε χαριν καμπτω τα γονατα με προς τον πατερα τε Κυριε ἡμων Ιησε Χριςε,

15 Of whom the whole family in heaven and earth is named,

15 Εξ ἑ πασα πατρια εν ερανοις και επι γης ονομαζεται,

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various, and which hath illustriously displayed itself, in bringing these great events to pass.

Ver. 11. *According to the disposition of the ages.* The words in the original, κατα προθεσιν των αιωνων, will not bear the translation given of them in the English Bible. For, as Chandler observes, the Greek word προθεσις, properly denotes the manner or order in which a person places any thing, either in his intention, or in his execution. In the latter sense it is used, Heb. ix. 2. to denote the placing of the shew-bread in due order in the tabernacle.—In the verse under consideration, it signifies both intention and execution.—Αιων, *Age*, is a word of various signification. Here, in the plural, it denotes the dispensations of religion under which mankind have been placed; namely, the *Patriarchal,* in which a Saviour was promised: the *Mosaical,* in which he was typified; and the *Christian,* in which he was manifested in the flesh, and preached to the world, as come. All these *ages* or dispensations, the apostle saith, God planned and brought to pass for the sake of Christ Jesus; that is, to prepare mankind for his reception.—Rom. xvi. 25. Tit. i 2. (see the note on that verse,) χρονοι αιωνιοι, signifies the ages of the law, or Mosaic dispensation. And Eph. iii. 9. Col. i. 26. αιωνες, signifies *the Jews* living under that dispensation.

Ver. 12. Εν πεποιθησει. *With confidence through the faith of him.* On this clause Estius remarks, that if *confidence*, or assurance of acceptance, is the effect of our faith, as the apostle here affirms, it cannot be the essence of faith, as some ignorantly and dangerously contend.

Ver. 13.—1. *That ye faint not.* The word εκκακειν, translated *faint,* comes, as Beza observes, from χαζειν, *cedere, to give way, to draw*

12 *By* whom we have *liberty of speech*, (see Eph. ii. 18. note) and *introduction* with confidence *through* the faith of him.[1]

12 *By whose mediation, we* Gentiles *have liberty to address God in prayer* as our Father, without any servile dread, *and introduction* into his presence, *with full assurance* of being heard *through believing on him.*

13 Wherefore, (αιτȣμαι) I *request* that ye faint not[1] at my *afflictions* (ὑπερ) for you, which[2] *are* your glory.

13 *Wherefore, I request that ye* Gentiles, *may not be discouraged at the afflictions which I am suffering for asserting your title to the riches of Christ; which* afflictions *are honourable for you,* as they prove my firm persuasion of what I assert concerning you.

14 For *the sake of this*, I bow my knees *to* the Father of our Lord Jesus Christ,[1]

14 *That ye may be kept from fainting, I often bow my knees to* God, who is greatly endeared to us, by his being *the Father of our Lord Jesus Christ.*

15 *From* whom the whole family[1] in heaven, and *upon* earth is named,[2]

15 *From whom,* as their Father likewise, *the whole family* of good angels *in heaven, and* of good men *upon earth, is denominated* the family of God.

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draw back; and signifies to behave as a coward in time of battle, by deserting one's place or post.

2. *My afflictions for you,* ἡτις, *which are your glory.* The relative, ἡτις, being placed between two nouns, θλιψεσι and δοξα, the one in the plnral, and the other in the singular number, it may, according to the idiom both of the Hebrew and Greek languages, be made to agree with either. Here, it agrees with δοξα, which is in the singular number.

Ver. 14. *Of our Lord Jesus Christ.* These words are wanting in the Alexr. MS. and in some of the ancient versions. And Jerome in his commentary tells us, that they were wanting in the Greek copies and were added by the Latins.—Mill acknowledges that they were wanting in some of the Greek copies before Jerome's time, but not in all: for they are in the most ancient Clermont MS. and in the Vulgate version; and that their meaning is agreeable to the apostle's doctrine, in this and in his other epistles, concerning the dominion of Christ.—I add that the doubted words are in the first Syriac version, and that they make no alteration in the sense of the following verse; which according to the propriety of the Greek language may be understood of *the Father*, because the relative ἐξ ὁυ, may refer to him and not to the nearest antecedent, *our Lord Jesus Christ.* See Ess. iv. 63.

Ver. 15.—1. *The whole family.* The word πατρια, *family*, signifies a number of people sprung from one father, and living together in one place.

16 That he would grant you according to the riches of his glory, to be ſtrengthened with might, by his Spirit in the inner man;

16 Ἱνα δῳη ὑμιν κατα τον πλȣτον της δοξης ἀυτȣ, δυναμει κραταιωθηναι δια τȣ πνευματος αυτȣ εις τον εσω ανθρωπον·

17 That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

17 Κατοικησαι τον Χριϛον δια της πιϛεως εν ταις καρδιαις ὑμων· Εν αγαπη ἐῤῥιζωμενοι και τεθεμελιωμενοι,

18 May be able to comprehend with all ſaints, what *is* the breadth, and length, and depth, and heighth;

18 Ἱνα εξισχυσητε καταλαβεσθαι συν πασι τοις ἁγιοις, τι τό πλατος και μηκος και βαθος και ὑψος,

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place. Here it ſignifies all rational creatures, called *the family of God*, becauſe they derive their being from him, and are ſupported by him.

2. *In heaven and upon earth is named.* The Father of our Lord Jeſus Chriſt being here declared the Father of all the intelligent beings in the univerſe, the heathen divinities are expreſsly excluded from having any hand in the creation, and preſervation either of angels, or of men. —Farther, the Father of our Lord Jeſus Chriſt, being the maker and governor of all rational beings, he is the object of their worſhip; and on that account, is infinitely greater than Diana, the idol of the Epheſians, whoſe higheſt praiſe was, *that all Aſia and the world worſhipped her*, Acts xix. 20. as their mother and protectreſs, Epheſ. i. 23. note 3.—Some think the apoſtle in this paſſage, condemns likewiſe the fables of the Simonians and Valentinians, concerning the origin of things.

Ver. 17.—1. *That Chriſt may dwell through faith in your hearts.* The apoſtle had called the church *the temple of God*, chap. ii. 21, Here he repreſents every individual believer as the habitation of Chriſt, who came from heaven that he might rule in the hearts of men. And ſurely, the indwelling of Chriſt in our hearts by the faith of his doctrines and promiſes, is a much greater honour, than that which the temple of Epheſus was ſaid to poſſeſs, through the reſidence of an image of Diana, falſely reported to have fallen down from Jupiter, Acts xix. 35. alſo a better preſervative from evil, than the votaries of that idol pretended to poſſeſs, by carrying about her ſhrine, mentioned Acts xix. 24

2. *Rooted and founded in love.* Τεθεμελιωμενοι, *founded*, is here uſed in its literal ſignification, agreeably to the apoſtle's repreſentation of the Chriſtian church as the temple of God, built not of ſtones, but of men who believe and obey the goſpel. See ver. 18. note.

Ver. 18.

16 *Praying*, That according to the riches of his glory, he would grant you to be *mightily* ſtrengthened *through* his Spirit (εις, 141.) in the *inward* man:

16 *Praying, that ſuitably to the greatneſs of his goodneſs, he would grant you, to be mightily ſtrengthened, through his Spirit in the inward man* (ſee Rom. vii. 17. note 1.) endowing you with the knowledge of your privileges as believers, (chap. i. 18.) and with courage to maintain them.

17 That Chriſt may dwell[1] (δια) *through* faith in your hearts; *AND being* rooted and *founded*[2] in love,

17 *That Chriſt*, who hath procured you theſe great privileges, *may dwell*, not perſonally, but *through faith in your hearts;* that is, may be ever in your thoughts, through the ſtrength of your faith and love, directing all your actions: *and* as parts of the temple of God, *being firmly rooted and founded in* the *love* of Chriſt, ver. 19.

18 *That ye may be thoroughly able* to comprehend, with all *the* ſaints, what is the breadth, and length, and depth, and height;[1]

18 *That ye may be thoroughly able to comprehend,*[3] *with all the ſaints, what is the breadth, and length* of that great temple the Chriſtian church which covers the whole earth, *and depth* of its foundation in the love of God and of Chriſt, *and height* of its ſtructure reaching to heaven, whereby it is capable of containing, not only believers of all nations, but the angelical hoſts alſo: and is ſo firmly built that it never will be deſtroyed.

Ver. 18. *What is the breadth, and length, and depth, and height.* Theſe are properties of a building, and are applied to the Chriſtian church as a temple, in alluſion, as Chandler obſerves, to the temple of Diana, which Pliny, Nat. Hiſt. lib. xxxvi. c. 14. tells us, being built on marſhy ground, uncommon pains were taken to ſecure a proper foundation for it. Its length was 425 feet, and its breadth 220: It was ſupported by 107 pillars, each of them 60 feet high: It was built at the expence of all Aſia: And 250 years were ſpent in finiſhing it. With this magnificent fabric, the apoſtle here, as in chap. ii. 20.—22. tacitly compared the vaſtly nobler fabric of the Chriſtian church, whoſe dimenſions are unſpeakably greater, being compoſed of believers of all nations; whoſe foundations are ſtronger, being built on the unchangeable foundation of the love of God; whoſe contrivance is more exquiſite, being the production, not of human art, but of the divine

19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

20 Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us.

21 Unto him *be* glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

19 Γνωναι τε την ὑπερβαλλȣσαν της γνωσεως αγαπην τȣ Χριςȣ· ἱνα πληρωθητε εις παν το πληρωμα τȣ Θεȣ.

20 Τῳ δε δυναμενῳ ὑπερ παντα ποιησαι ὑπερ εκ περισσȣ ὡν αιτȣμεθα η νοȣμεν, κατα την δυναμιν την ενεργȣμενην εν ἡμιν,

21 Αυτῳ ἡ δοξα εν τῃ εκκλησιᾳ εν Χριςῳ Ιησȣ, εις πασας τας γενεας τȣ αιωνος των αιωνων· Αμην.

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divine wiſdom: and which is rendered auguſt by the inhabitation of the fulneſs of God. – It deſerves to be remarked, that the apoſtle ſpeaking of this magnificent temple, mentions all the different dimenſions of a building, *breadth*, and *length*, and *height*, and *depth*, namely, of the foundations, to give us as grand an idea of the beauty, capaciouſneſs, and ſtrength of the catholic church, as poſſible.

Ver. 19.—1. *And to know the love of Chriſt which ſurpaſſeth knowledge.* This prayer doth not imply any contradiction. For though the love of Chriſt is ſo great that it cannot be comprehended by the underſtanding of men, the apoſtle, with great propriety, prayed that the Epheſians might be made to know as much of it, as the limitedneſs of their faculties permitted them to know, in order to their being ſenſible of the wiſdom and power of God in gathering the Chriſtian church, not only from among the Jews, but from among the idolatrous Gentiles alſo: and in beſtowing on the members of that church ſuch unſpeakable privileges.

2. *Alſo that ye may be filled with all the fulneſs of God.* Having told the Epheſians, chap. ii. 21, 22. That Jews and Gentiles are formed into *an holy temple, for an habitation of God, by the Spirit*, he prayed that this great temple, might be filled with all the fulneſs of the preſence of the true God, inhabiting every part of it by the gifts and graces of his Spirit, chap. iv. 6. For in that reſpect, the Chriſtian church far exceeded the temple at Epheſus, which had nothing in it pretending to divinity, but the lifeleſs image of an idol, placed in a corner of it. The apoſtle's idea, ſtript of the metaphor in which it is clothed, beſides the particulars mentioned in the view, ſignifies that in the firſt age, believers were fitted for the worſhip and ſervice of God, by the operations of the Spirit, both ordinary and extraordinary: And that in all ages, men are fitted for the ſociety of God by having the principles of religion, and the habits of virtue, wrought in them through the influence of the Spirit of God.

19 And to know the love of Chrift, which *furpaffeth* knowledge;[1] *ALSO*, that ye *may* be filled (εις, 143.) with all the fulnefs of God.[2]

19 *And* in particular, that ye may be able *to know the* greatnefs of the *love of Chrift*, on which (ver. 17.) this temple is founded; *which* love *furpaffeth knowledge; alfo* I pray, (from ver. 14.) *that ye may be filled with all the fulnefs* of the prefence *of God*, by means of thefe fpiritual gifts with which he fills his people, chap. i. 23.

20 (Δε) Now, *to* him *who* is able to do exceeding abundantly *beyond* all that we afk or *conceive*, according to the power *which ftrongly worketh* in us,[1]

20 *Now to him who is able* to make you Gentiles partakers at prefent, of all his promifes, and *to do* for you in the life to come, *far beyond all that we afk or conceive, agreeably to his power which ftrongly worketh in us*, (fee chap. i. 19.) by his gifts, both ordinary and extraordinary;

21 *To* him BE glory *by* the church (εν, 167.) *for* Chrift Jefus,[1] throughout all *the endlefs fucceffions of ages*. Amen.

21 I fay, *to him* who is able and willing to do all this for you, *be the higheft* praife afcribed by the church, for *Chrift Jefus* his unfpeakable gift, *throughout all the endlefs fucceffions of ages. Amen.*

Ver. 20. *The power which ftrongly worketh in us.* The change which the Ephefians had already experienced, not only in their views of things, but in their temper and difpofition, through the ftrong working of the power of God in them, was a fufficient foundation on which to build their hope of receiving all the bleffings promifed to them in the gofpel; and particularly, the bleffing of a glorious refurrection to an eternal life of happinefs with God in heaven.

Ver. 21.—1. *To him be glory in the church for Chrift Jefus.* The mediation of Chrift being to end when he delivers up the kingdom to the Father, the *glory* to be afcribed to God by the church through all eternity, is not to be given *through the mediation of Chrift*, but it is to be given *for Chrift*, that is, for his having faved the church by his death, his refurrection and his government as mediator. Wherefore the proper tranflation of this claufe, is not *by* or *through Chrift*, but *for Chrift*.

This fublime doxology is to be confidered, not only as a ftrong expreffion of the apoftle's admiration of God's goodnefs to men, but alfo as a means of ftrengthening the faith of the Ephefians. For left the great bleffings, which the apoftle had taught them to expect, might feem too much for finful creatures to receive, and more than God would be willing to beftow on them, he ends the doctrinal part of his epiftle in which thefe bleffings are defcribed, with a doxology to God

as both able and willing to beſtow on believers, bleſſings far more and greater than they are able to aſk, or even to conceive.

2. *Throughout all the endleſs ſucceſſions of ages.* Εις πασας τας γενεας τȣ αιωνος των αιωνων, literally *throughout all the generations of the age of ages.* Blackwell, in his Sacred Claſſics, vol. i. c. 2. ſaith, "The variety and "emphaſis of the elegant and ſublime repetitions in the 20th and 21ſt "verſes

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CHAP. IV.

View and Illuſtration of the Precepts delivered in this Chapter, as founded on the foregoing Diſcoveries.

THE great diſcoveries in the foregoing part of this epiſtle, to which the apoſtle hath given the appellation of *the myſtery of God*, and *of Chriſt*, were ſet forth by him, not merely for the purpoſe of weaning the Epheſians from the vain myſteries of their idol gods, and of fixing them in the belief and profeſſion of the goſpel; but alſo, for giving them an elevation of ſentiment and affection becoming thoſe whoſe minds were enlightened with the knowledge of the myſtery of God's will; and, at the ſame time, for leading them to a right behaviour, in all the relations of life wherein they were placed. Accordingly, as a proper introduction to the excellent ſummary of morality contained in the remaining chapters of this epiſtle, the apoſtle, from the conſideration of the great privileges which the Epheſians enjoyed in the Chriſtian fellowſhip, earneſtly beſought them to live in a manner worthy of the *calling* by which they were called, that is, of the honourable appellations beſtowed on them by God ſince their admiſſion into the Chriſtian fellowſhip, ver. 1.—And firſt of all, he commanded them to aſſiſt each other when in diſtreſs from a principle of love, ver. 2.—and to live together in peace, becauſe the diſciples of Chriſt, the initiated into the myſtery of God, make one body or ſociety, are animated by one Spirit, have one hope of their calling, one Lord, one faith, one baptiſm, and worſhip one God, the Supreme ruler of the univerſe, ver. 3.—6. Whereas, none of the heathen fellowſhips had any ſuch bonds of union, leading them to conſult each others intereſts.—Next, he informed them, that for the right inſtruction and government of this well united body, or fellowſhip, various ſupernatural gifts were diſtributed to the different members thereof, by Chriſt the head of the fellowſhip, ver.

"verſes of this chapter, cannot be reached in any tranſlation," and adds, "that it is equal to that celebrated paſſage in Thucydides, "where he deſcribes in a ſelect variety of ſynonimous words, the utter "overthrow of Nicias and all his forces in Sicily, in the following "manner: *In all reſpects they were entirely defeated, and they ſuffered no "ſmall miſchief in any particular, but they were cut off with an univerſal "deſtruction, both army and fleet; there was nothing but what periſhed.*"

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ver. 7.—And from Pſal. lxviii. proved, that the power of diſtributing theſe gifts to men, was conferred on Chriſt as the reward of his death, ver. 8.—and in confutation of the unbelieving Jews, who affirmed that the Chriſt was never to die, John xii. 34. he told them, that the expreſſion in the Pſalm, *He aſcended on high*, implies Meſſiah's deſcent from heaven and death on earth, ver. 9, 10.—Then obſerved, that by theſe gifts ſome were fitted to be Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Teachers, ver. 12.—in order that they might build the church of Chriſt, ver. 13.—Wherefore, the fellowſhip of the myſtery of God, was a much more excellent and better regulated ſociety than any of the heathen fellowſhips, on account of the extraordinary endowments poſſeſſed by its directors and teachers. But, leſt the Epheſians might think that the miraculous gifts, with which Chriſt had endowed the directors and teachers in his fellowſhip, were always to remain, the apoſtle told them, they were to continue only till the doctrines and precepts of the goſpel were ſo well underſtood, and the church had arrived at ſuch maturity, that it could ſubſiſt by its own vigour without any ſupernatural aid, ver. 13, 14.—In the mean time, he commanded the whole teachers of the Chriſtian fellowſhip, to ſpeak to the people the true doctrines of the goſpel from love, that they might adhere cloſely to Chriſt the head of the body or fellowſhip, by holding the doctrine delivered to them by thoſe teachers whom he had inſpired and authorized, ver. 15, 16.

Having thus explained the bonds by which the members of the fellowſhip of the myſtery of God are united, the principles by which they are actuated, the ſupernatural gifts with which many of them were endowed, eſpecially thoſe who were appointed to inſtruct and direct the whole body, and the duty of thoſe who were appointed by Chriſt inſtructors, St. Paul, as an inſpired apoſtle, or myſtagogue of the myſtery of God, in the name, and by the authority of Chriſt the head of the fellowſhip, commanded the Epheſians to relinquiſh the vices which prevailed

among the idolatrous Gentiles; and in particular, no longer to walk as the other Gentiles walked, in the foolishness of their minds. For although the Gentiles boasted that their mysteries were the only true wisdom, and the only effectual support of the soul, they were in reality foolishness, and led those who were guided by them into every kind of sensuality, ver. 17.—19.—contrary both to the doctrine and to the example of Christ, ver. 20, 21.—Likewise, he commanded them to lay aside all their former lusts, and to be renewed in their mind after the image

Old Translation.	Greek Text.
CHAP. IV. 1 I therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called,	1 Παρακαλω εν ὑμας εγω ὁ δεσμιος εν Κυριω, αξιως περιπατησαι της κλησεως ἡς εκληθητε.
2 With all lowliness and meekness, with long-suffering, forbearing one another in love;	2 Μετα πασης ταπεινοφροσυνης και πραοτητος, μετα μακροθυμιας, ανεχομενοι αλληλων εν αγαπῃ.
3 Endeavouring to keep the unity of the Spirit in the bond of peace.	3 Σπεδαζοντες τηρειν την ἑνοτητα τε πνευματος εν τῳ συνδεσμῳ της ειρηνης.
4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling:	4 Ἑν σωμα και ἑν πνευμα, καθως και εκληθητε εν μιᾳ ελπιδι της κλησεως ὑμων·

Ver. 1. *Walk worthy of the calling* (ἡς supply δια) *by which ye are called.* This *calling*, signifies those honourable appellations which God had bestowed on the Ephesians, by admitting them into his church. Of these the following were the chief: *Children of Abraham and of God; The true Israel of God; Heirs of heaven; Fellow citizens with the saints.* For these honourable appellations implying the greatest dignity of character, were strong incitements to the Ephesians, to walk in a manner becoming the dignity to which they were raised.—If the common translation of this clause is thought more agreeable to the use of the word *called*, in ver. 4. *The vocation wherewith the Ephesians were called* will mean, Their being called to the knowledge and belief of the gospel: a sense of the word *calling* which may be admitted; the apostle's exhortation being equally well supported by that signification, as by the other.

image of God, which he told them, consists in righteousness and true holiness; an idea of God, very different from the representations of the heathen gods given in the mysteries, ver. 22.—24.—And particularly, to abstain from lying, anger, theft, and obscene discourse, because these vices grieved the Spirit of God, who had sealed, or marked them as persons belonging to the fellowship of Christ, and who were to be saved, ver. 25.—30.—Then a second time prohibited anger in all its modes, and enjoined kindness, and forgiveness of injuries, after the example of Christ their head, ver. 31, 32.

New Translation.

CHAP. IV. 1 (Ουν) *Now*, I the prisoner (εν, 164.) *for* the Lord, beseech you, *to walk* worthy of the *calling by which* ye are called.[1]

2 With all *humbleness of mind*, and meekness, *AND* with long suffering, (ανεχομενοι, 15.) *support* one another in love.

3 *Carefully endeavour to preserve* the unity of the Spirit[1] (εν) *by* the bond of peace.

4 There is one body, and one Spirit, *as also ye have been* called (εν, 163.) *to* one hope of your calling;

Commentary.

CHAP. IV. 1 *Now I* who am *a prisoner for* preaching the doctrine of *the Lord* concerning you Gentiles, *beseech you*, by the authority I have acquired through suffering for you, *to walk suitably to the* honourable *appellations by which ye are called*, chap. ii. 19. 1 John iii. 1.

2 *With the greatest humility, and meekness, and with long suffering, support one another* under the miseries of life, by doing every good office in your power to each other, *from* a principle of unfeigned *love*.

3 *Carefully endeavour to preserve the unity* which should subsist among persons animated by the same *spirit:* and do this *by the bond of a peaceable disposition*.

4 To this unity ye are bound by many strong ties. For *there is one body* or church which comprehends you all, *and one Spirit* which animates that body by his gifts; *as also, ye have been called to one hope* of the same blessings, *by your calling*.

Ver. 3. *Unity of the Spirit.* This is not so much an unity of sentiment as of affection. For it appears from ver. 4. that this unity is founded on the relation which subsists among persons, who are members of one body, church, or society, of which Christ is the head; who worship one and the same God by the same religious rites; who enjoy the gifts and assistances of one and the same Spirit of God: and who

5 One Lord, one faith, one baptifm,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the meafure of the gift of Chrift.

8 Wherefore he faith, When he afcended up on high, he led captivity captive, and gave gifts unto men.

5 Ἑις Κυριος, μια πιςις, ἑν βαπτισμα·

6 Ἑις Θεος και πατηρ παντων, ὁ επι παντων, και δια παντων, και εν πασιν ὑμιν.

7 Ἑνι δε ἑκαςῳ ἡμων εδοθη ἡ χαρις κατα το μετρον της δωρεας τȣ Χριςȣ.

8 Διο λεγει. Αναβας εις ὑψος, ηχμαλωτευσεν αιχμαλωσιαν, και εδωκε δοματα τοις ανθρωποις.

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who have all an equal right to the fame fpiritual privileges. Thefe, as well as their common wants, ought to endear Chriftians to one another, and beget in them the fame temper of virtue. In this fenfe, they who are *joined to the Lord* by faith, are faid to be *one Spirit* with him, 1 Cor. vi. 17.

Ver. 6. *Who is over all*, &c. Malach. ufed the fame argument to perfuade the Jews to unanimity and love: Chap ii. 10. *Have we not all one Father? Hath not one God created us?* &c.—Waterland, Defence, page 10. tells us, the ancients underftood this verfe of the whole Trinity, in the following manner: *Over all*, as Father; *Through all*, by the Word; and *In all*, by the Holy Ghoft.

Ver. 7. *Is given grace.* Here *grace* fignifies a particular function; becaufe being given *according to the meafure of the gift of Chrift*, it muft be different from that gift; confequently muft be the function in the church, for which fuch a fpiritual gift was beftowed. Befides, in other paffages, *grace* is ufed for a particular function. Rom. i. 5.—The ftations, and offices of men, being thus appointed by Chrift, and all their talents being his gifts, every one ought to be content with his own ftation and gifts, without envying or obftructing thofe of others.

Ver. 8.—1. *For he faith, He afcended on high*, &c. This is a quotation from Pf. lxviii. 18. and is part of a prediction of Meffiah's afcenfion into heaven, which begins thus: *The chariots of God twenty thoufand thoufands of angels: The Lord among them*, as *in Sinai.* Meffiah's triumphal chariot, in which he was to enter heaven, was to be infinitely more magnificent, than thofe in which victorious generals ride in triumph. It was to be compofed *of angels, ten thoufands of angels.* Thus the angels who carried up Elijah, 2 Kings ii. 2. are, on account of their fhining appearance, metaphorically called, *a chariot of fire, and horfes of fire.*—The next verfe of the Pfalm informs us, that after Chrift's exaltation to the government of the world, evil angels fhall be taken captive: ver. 18. *Thou haft afcended on high, Thou haft taken captivity*

5 One Lord, (1 Cor. viii. 6) one faith, one baptiſm,

5 Ye all ſerve *one Lord;* have *one* and the ſame objects of *faith;* and have profeſſed that faith by *one* form of *baptiſm.*

6 One God and Father of all, who is (επι) *over* all, and (δια, 119.) *with* all, and (εν) in you all.[1]

6 Ye worſhip *one God and Father of all,* whether ye be Jews or Gentiles, *who is over all* as ſupreme ruler, *and* is *with all* taking care of them by his providence, *and in you all* who believe by his vital energy and graces.

7 But *to* every one of us is given grace,[1] according to the meaſure of the gift of Chriſt.

7 *But,* though we are all equal in theſe reſpects, *to every one of us are given functions ſuitable to the nature of the gifts beſtowed on us by Chriſt,* and each ſhould exerciſe his own function, without envying others.

8 (Διο, James iv. 6. 1 Pet. ii. 6.) *For* he ſaith, *He* aſcended *on* high,[1] he *took* captivity captive, and gave gifts[2] *to* men. (See Col. ii. 15.)

8 Theſe gifts are beſtowed by Chriſt: *For the Pſalmiſt ſaith, he aſcended into heaven, he took* thoſe wicked ſpirits, who had held mankind in *captivity, captive, and gave* ſpiritual *gifts,* not to the Jews only, but *to men* of all nations.

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tivity captive. This is explained, Col. ii. 15. *Having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them by it,* that is by the croſs. By dying on the croſs, Chriſt having ſpoiled all the different orders of evil angels of their uſurped dominion over mankind, he expoſed them after his aſcenſion, in that ſpoiled condition to the deriſion and contempt of the good angels. This however is not to be underſtood literally, but as a figure of ſpeech, importing the utter ſubjection of evil ſpirits to Chriſt, after his aſcenſion, according to 1 Peter iii. 23. *Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being ſubjected to him.* Pierce ſays, *the leading captivity captive,* is to be underſtood of the good angels, who he thinks were ſpoiled of their power in the government of the world, after Chriſt's aſcenſion. But why they ſhould be called *captivity;* and the depriving them of their office, ſhould be termed a *leading them captive,* I do not underſtand. – See the tranſlation and interpretation given above of this paſſage, ſupported Col. ii. 15. note 2. towards the end.

2. *And gave gifts to men* In our bibles it is, *Thou haſt received gifts for men:* and in the LXX. Ελαβες δοματα εν ανθρωποις. But in the Chaldee paraphraſe and in the Syriac and Arabic verſions, this clauſe of the Pſalm is tranſlated as the apoſtle hath done; and their tranſla-

 tion

9 (Now that he afcended, what is it but that he alfo defcended firft into the lower parts of the earth?

10 He that defcended, is the fame alfo that afcended up far above all heavens, that he might fill all things.)

11 And he gave fome, apoftles; and fome, prophets; and fome, evangelifts; and fome, paftors and teachers;

9 Το δε, ανεϐη, τι εϛιν ει μη ὁτι και καʃεϐη πρωτον εις τα κατωτερα μερη της γης;

10 Ὁ καταϐας, αυʃος εϛι και ὁ αναϐας ὑπερανω παντων των ȣρανων, ἱνα πληρωσῃ τα παντα.

11 Και αυτος εδωκε, τȣς μεν, αποϛολȣς, τȣς δε, προφητας, τȣς δε, ευαʃγελιϛας, τȣς δε, ποιμενας και διδασκαλȣς,

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tion is equally literal with the other. For the Hebrew word *lakachta*, fignifies both *to receive*, and *to give*. Thus Elijah faid to the widow of Zarephath: 1 Kings xvii. 10. *Fetch me a little water, that I may drink.* In the Hebrew text it is, *Receive me a little water*: that is, *give me a little water.* And, as the Hebrew prepofition in the Pfalm is often ufed as the fign of the dative cafe, the Hebrew text from which this quotation is made, will eafily bear the apoftle's tranflation, *And gave gifts to men.* Befides, that tranflation is very well confirmed by the 19th verfe of the Pfalm, where God is thanked for thefe gifts.—It is fuppofed, that there is an allufion here to the cuftom of kings, who after victories and on other great occafions, diftributed gifts among their fubjects. Thus, when David brought up the ark: 1 Chron. xvi. 3. *He dealt to every one of Ifrael, both man and woman, to every one a loaf of bread, and a good piece of flefh, and a flagon of wine.* In like manner, at the dedication of the temple, Solomon feafted all who came to that folemnity during feven days, 2 Kings viii. 65.—Meffiah, after his triumphal entry into heaven, diftributed to his fubjects the gifts of his Spirit, whereby, as is obferved, ver. 2. fome were made apoftles, fome prophets, fome evangelifts, &c.—Peter likewife agrees with Paul, in his interpretation and application of Pf. lxviii. 18. *Therefore, being by the right hand of God exalted, and having received of the Father, the promife of the Holy Ghoft, he hath fhed forth this, which ye now fee and hear*, Acts ii. 33.

Ver. 9. *Unlefs that he alfo defcended firft into the lower parts of the earth.* Becaufe the Pfalmift, Pf. cxxxix. 15. fpeaks of his own conception, as a thing *done in the loweft parts of the earth*, Beza conjectures, that the expreffion, *defcended firft into the lower parts of the earth*, fignifies Meffiah's conception in the womb of his mother. But it is more natural to underftand it of his coming down from heaven to the earth, his taking on him the human nature, his living in the loweft condition, and his dying an ignominious death; even as its oppofite, *he afcended on high*, denotes his refurrection and glorious afcenfion into heaven,

9 (To δε) Now, *this EXPRESSION*, *He* ascended, what is it, *unless* that *also he had descended* first into the lower parts of the earth? [1] (see John iii. 13)

9 *Now*, because the Jews deny that Jesus is the Christ, on account of his humiliation and death, (John xii. 34.) I observe that *this expression*, *he ascended* on high, *can have no meaning*, applied to the Christ, *unless that he also first descended into the lower parts of the earth*; that is, became man, and was put to death, and was buried.

10 He *who* descended is the same *who also* ascended *far* above all *the* heavens,[1] that he might fill (τα παντα, 20.) *all*.[2]

10 *He who descended, is the same who also ascended* into heaven, and is now exalted *far above all* the inhabitants of *the heavens*, *that he might fill all*, whether Jews or Gentiles, with the gifts, (ver. 8) necessary to the functions he has assigned them.

11 And he (εδωκε) *appointed* some, *indeed*, apostles;[1] and some, prophets;[2] and some evangelists;[3] and some pastors[4] and teachers;[5]

11 *And he appointed some indeed apostles, and some prophets, and some evangelists, and some pastors, and teachers*, and bestowed on them the supernatural gifts of inspiration, prophecy, miracles, languages, and interpretation of languages; and on some the power of communicating these gifts to others,

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heaven, his sitting at the right hand of God, and his having *angels and authorities and powers subjected to him*, 1 Pet. iii. 22. Some commentators suppose, that by Messiah's descending first into the lower parts of the earth, is meant his descending into the grave, before he ascended up on high, because *the lower parts of the earth* signifies *the grave*: Psal. lxiii. 9. *Those who seek my soul to destroy it, shall go into the lower parts of the earth.*

Ver. 10.—1. *Far above all the heavens.* This is an expression similar to that found Heb. vii. 26. *Made higher than the heavens*: consequently means Messiah's exaltation above all the angelical hosts inhabiting the heavens. See Philip. ii. 9, 10, 11.

2. *That he might fill all.* Ἱνα πληρωσῃ τα παντα. St. Bernard translates this, *that he might fulfil all things*, all the things foretold concerning himself. But as the apostle adds in the next verse, *And he appointed some apostles*, &c it is more natural, by τα παντα, to understand the apostles, prophets, evangelists, and pastors, whom Christ filled with supernatural gifts, to fit them for their several offices in the church.

Ver. 11.—1. *He appointed some, apostles.* The office of an *apostle*, was to declare in an infallible manner, the whole gospel doctrine. Now to qualify them for this high office, Christ gave them the inspiration,

12 For the perfecting of the faints, for the work of the miniftry, for the edifying of the body of Chrift.:

12 Προς τον καταρτισμον των ἁγιων, εις εργον διακονιας, εις οικοδομην τȣ σωματος τȣ Χριςȣ.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meafure of the ftature of the fulnefs of Chrift:

13 Μεχρι καταντησωμεν οἱ παντες εις την ἑνοτητα της πιςεως, και της επιγνωσεως τȣ ὑιȣ τȣ Θεȣ, εις ανδρα τελειον, εις μετρον ἡλικιας τȣ πληρωματος τȣ Χριςȣ·

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ration, called *The word of wifdom,* 1 Cor. xii. 8. fee the note on that verfe.

2. *And fome, prophets.* The office of the fuperior Chriftian *prophets,* was to explain infallibly, the true meaning of the oracles contained in the writings of Mofes and the prophets. To qualify the prophets for this office, Chrift gave them the infpiration, called *The word of knowledge,* 1 Cor. xii. 8. fee the note there.

3. *And fome, evangelifts.* Their office was to preach the gofpel to the different Gentile nations. To fit them for this, Chrift gave them the gift of *tongues,* whereby they were enabled to preach to every nation in its own language: alfo the gift of *miracles,* for the confirmation of their doctrine; and the gift of *faith,* to enable them to encounter dangers. See 1 Cor. xii. 9. notes.—In this verfe, the apoftle does not mention all the fpiritual men, but thofe only who were employed by Chrift as teachers.

4. *And fome paftors,* called *bifhops,* Acts xx. 28. Their office was, to difcharge the ordinary duties of the miniftry, in particular churches called *their flocks.* To fit them for this office, Chrift beftowed even on them the gifts of *miracles* and *tongues;* alfo the gift of *prudence,* to enable them to govern their particular churches in a proper manner.

5. *And teachers,* whofe office was to inftruct the young and ignorant in the firft principles of the Chriftian religion. And as they are mentioned both here and 1 Cor. xii. 28. among thofe who had fupernatural gifts beftowed on them by Chrift, they likewife muft have been fitted for their work, by fuch gifts as were neceffary to the right difcharging thereof.—The things which the paftors and teachers uttered by infpiration, for the edification of the church, are called Διδαχη, *Doctrine,* 1 Cor. xiv. 6. 26. and the delivering of thefe things in infpired difcourfes, is called Διδασκαλια, *Teaching,* Rom. xii. 7.

Ver. 12.—1. *For the fake of fitting.* Καταρτιζειν, from which καταρτισμον is derived, properly fignifies to place the parts of any machine or body in their proper order, and to unite them in fuch a manner as to render the machine or body complete. Hence it is ufed to denote the reducing of a disjointed member to its due place. See 2 Cor. xiii. 9. note.

12 (Προς, 289.) for the *sake of fitting*[1] the saints[2] (εις, 142, 2.) for the work of the ministry,[3] (εις, 147.) *in order to the building of* the body of Christ:

12 *To enable them to fit the saints*, even the believing Jews and Gentiles, *for the* ordinary *work of the ministry*, *in order to the building of the body of Christ*, which is the church, by converting unbelievers in every age.

13 Till we all come (εις την ἑνοτητα) *to* the unity of the faith, and of the knowledge of the Son of God, *to* a perfect man,[1] *EVEN to* the measure of the stature of the fullness of Christ: (See 1 Cor. xii. 12.)

13 These supernaturally endowed teachers are to continue in the church, *until*, being fully instructed by their discourses and writings, *we all* who compose the church, *come through one faith and knowledge of the Son of God, to perfect manhood* as a church, *even to the measure of the stature, which when full grown it ought to have:* so that the church, thus instructed and enlarged, is able to direct and defend itself, without supernatural aids.

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note.—In the metaphorical sense, καταρτισμος signifies the fitting of a person by proper instruction, for discharging any office or duty.

2. *The saints.* Before the introduction of the gospel dispensation, the Jews being the only nation of the world who knew and worshipped the true God, were called by God himself, *his saints*, to distinguish them from the worshippers of false Gods and of images. But after the Jewish œconomy was abolished, and the gospel was put in its place, the name of *saints*, by which the Jews formerly had been distinguished from the heathens, was transferred to all, whether Jews or Gentiles, who worshipped the true God in the Christian church. Wherefore, when Paul tells the Ephesians, that God appointed in the church, some apostles, some prophets, and some evangelists, for the sake of fitting the saints for the work of the ministry, and for the building of the body of Christ, his meaning is, that the different orders of inspired teachers which he mentions, were appointed, and supernaturally endowed by God, for the purpose of giving the believing Jews and Gentiles, such a complete knowledge of the gospel, as should qualify them for preaching it to unbelievers, and for building the body of Christ, by converting them. Accordingly, after the apostles and other inspired teachers were dead, their disciples spread the knowledge of the gospel every where. Yet they were not the only saints who have been fitted for the work of the ministry by the apostles. All, in every age and country, who have devoted themselves to that work, have been fitted for it by them, in as much as, from their writings alone, they derive their knowledge of the gospel, by the preaching of which they build the body of Christ.

3. *For*

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, *and* cunning craftiness, whereby they lie in wait to deceive:

15 But, speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ;

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

14 Ἱνα μηκετι ωμεν νηπιοι, κλυδωνιζομενοι και περιφερομενοι παντι ανεμω της διδασκαλιας, εν τη κυβεια των ανθρωπων, εν πανεργια προς την μεθοδειαν της πλανης·

15 Αληθευοντες δε εν αγαπη, αυξησωμεν εις αυτον τα παντα, ὁς εϛιν ἡ κεφαλη, ὁ Χριϛος·

16 Εξ ȣ̓ παν το σωμα συναρμολογȣμενον και συμβιβαζομενον δια πασης ἁφης της επιχορηγιας, κατ᾽ ενεργειαν εν μετρω ἑνος ἑκαϛȣ μερȣς την αυξησιν τȣ σωματος ποιειται, εις οικοδομην ἑαυτȣ εν αγαπη.

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3. *For the work of the ministry.* Commentators observe, that the word διακονια, translated *ministry*, is used to denote the ministry of an apostle, Acts i. 17.—and of a prophet, Acts xiii. 1, 2.—and of an evangelist, 2 Tim. iv. 5. 11.—and of an ordinary pastor or teacher, Acts vi. 4. Accordingly, we are told, 1 Cor. xii. 5. *There are diversities of ministries.*—Here διακονια signifies the ordinary ministry of the word.

Ver. 13. *To a perfect man.* The apostle having represented the Christian church, under the idea of Christ's body, ver. 4. he here speaks of it as in a state of childhood, whilst its members were few in number, and imperfect in knowledge; and told the Ephesians, that the supernaturally endowed teachers were to continue in the church, till it was so enlarged, and so well instructed in the doctrine of the gospel, as to be able to direct and defend itself without any supernatural aid. This advanced state of the church, the apostle termed *perfect manhood;* and *the measure of the stature of the fulness of Christ;* at which when the church arrived, the supernatural gifts of the Spirit were to be removed as no longer necessary.

Ver. 14.—1. *Tossed and whirled about with every wind of doctrine.* The apostle elegantly compares the efficacy of false doctrine upon minds not fully instructed, to the force of a storm upon ships without a helm, which are moved to and fro, as it happens to drive them.

2. *By*

14 That we *may no longer be* children, tossed *and whirled* about with every wind of doctrine,[1] by the sleight of men,[2] AND *by craftiness*,[3] *FORMED into a subtle method of deceit*:[4]

14 So *that* having recourse at all times to their writings, *we may no longer be children*, who having no sure guide, are *tossed* like a ship by waves, *and whirled about with every wind of doctrine, by the cunning arts of false teachers, and by craftiness formed into a subtle scheme of deceit:*

15 But *THAT*, speaking the truth in love,[1] *we may make all the MEMBERS grow*[2] *in him who* is the head, EVEN Christ.

15 *But that*, as faithful ministers, *teaching the truth* of the gospel *from love* to our people, we may make *all the members* of the body, *increase in him who is the head*, or chief teacher and director, *even Christ*.

16 (Ess. 4, 161.) *By* whom the whole body *being aptly* joined together, and compacted[1] *through the service of every joint, He maketh increase of the body in measure according to the inworking of each particular part, to the building of himself by love.*

16 *By whom the whole body* of his disciples, *being aptly joined together*, into one harmonious church, *and firmly knit, through the exercise of the gifts proper to each* individual, *he maketh his body to grow, in proportion to the inward operation of each particular part*, so as *to build himself, by* the *love* his members have for each other leading them to exercise their gifts for the good of the whole.

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2. *By the sleight of men.* Εν τη κυβεια των ανθρωπων. Beza translates this, *in aleatoria ludificatione hominum.* Chandler says it may be translated, *by the diceing of men.* The deceitful arts of false teachers, are here compared to the arts of gamesters, who by using false dice, cheat those with whom they play.—The men, whose base arts the apostle described in this passage, were the unbelieving Jews, and the heathen philosophers, who opposed the gospel by sophistry and calumny: also such false teachers as arose in the church itself, and corrupted the doctrines of the gospel for worldly purposes; whilst at the same time, they assumed the appearance of great disinterestedness and piety.

3. *And by craftiness.* Πανουργια, *craftiness*, signifies the doing of things by trick, and sleight of hand.

4. *A subtle method.* Μεθοδειαν. We find this word, Eph. vi. 11. where it denotes the wiles and subtle contrivances of the devil, in order to deceive and ruin men. Properly, the word signifies a regular plan of proceeding in any affair. Here it is used for a regular plan of deceit, formed for upholding the common people in their ignorance and opposition to the gospel.

Ver. 15.—1. *But that speaking the truth in love.* Αληθευοντες δε εν αγαπη. As speaking truth to one another in common conversation, is enjoined

ver. 25.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

17 Τȣτο ȣν λεγω, και μαρτυρομαι εν Κυριῳ, μηκετι ὑμας περιπατειν, καθως και τα λοιπα εθνη περιπατει εν ματαιοτητι τȣ νοος αυτων·

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart:

18 Εσκοτισμενοι τῃ διανοιᾳ οντες απηλλοτριωμενοι της ζωης τȣ Θεȣ, δια την αγνοιαν την ȣσαν εν αυτοις, δια την πωρωσιν της καρδιας αυτων·

19 Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

19 Οἱτινες απηλγηκοτες ἑαυτȣς παρεδωκαν τῃ ασελγειᾳ, εις εργασιαν ακαθαρσιας πασης εν πλεονεξιᾳ.

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ver. 25. this must be a direction to the ministers of the gospel, to teach their people true doctrine.

2. *We may make all the members grow.* Αυξησωμεν, from the obsolete verb αυξεω, hath a transitive signification in this passage, as its substitute αυξανω hath, 1 Cor. iii. 6, 7.

Ver. 16. *By whom the whole body being aptly joined together*, &c. See the parallel passage, Col. ii. 19. The apostle's meaning is, that as the human body is formed by the union of all the members to each other under the head, and by the fitness of each member for its own office and place in the body, so the church is formed by the union of its members under Christ the head.—Farther, as the human body increases, till it arrives at maturity, by the energy of every part in performing its proper function, and by the sympathy of every part with the whole; so the body, or church of Christ, grows to maturity, by the proper exercise of the gifts and graces of individuals for the benefit of the whole.—By comparing the church to the human body, the apostle teaches, That there ought to be no envy nor ill will among Christians, on account of the gifts which individuals possess, ver. 3. That every one should pay to others that respect and obedience which they owe to them on account of their station and office, ver. 11. That no teacher should pervert the doctrine of the gospel, ver. 15. And that each, by employing his gifts and graces properly, should extend the knowledge and influence of the Christian religion, to the utmost of his power, ver. 16. See 1 Cor. xii. Illustration, at the close.

Ver. 17. *As the other Gentiles walk in*, ματαιοτητι, *the foolishness of their mind.* This sense the adjective ματαιος hath, 1 Pet. i. 18. Ματαιας

αναςροφης,

17 *Wherefore, this* (λεγω, 55.) *I command* and testify *by* the Lord, that ye *no longer* walk, as *the* other Gentiles walk in the *foolishness*[1] of their mind.

17 *Wherefore,* the inspired teachers being appointed for the building of the church, *this I,* one of these teachers, *command and testify by* authority from *the Lord* to be your duty, *that ye no longer walk, as the other Gentiles walk, who* practise idolatry *agreeably to the foolish imaginations of their own minds* and reasonings, which they vainly call wisdom. See Rom. i. 22.

18 *Being darkened in* the understanding, *they are* alienated from the life of God, through the ignorance *which* is in them, *AND through the hardness* of their heart:

18 And *being darkened in the understanding,* and incapable of distinguishing truth from error, *they are alienated from the life enjoined by God:* And all this, *through the ignorance* of God *which is in them, and through the searedness of their conscience.* (See Rom. xi. 7. note 3.)

19 Who, being *without* feeling,[1] have given themselves *up by lasciviousness, to the working of all* uncleanness with greediness.[2]

19 *Who having no feeling,* of the pain which sinful actions ought to excite in the sinner himself, nor of the pain which they occasion to others, *have given themselves up by lasciviousness, to the working of all uncleanness with eagerness.*

αναστροφης, *Foolish behaviour.* The expression comprehends, not only idolatry, Acts xiv. 15. which the legislators and philosophers pretended to justify upon political principles, but all the vices flowing from, or connected with idolatry, and of which the apostle hath given a particular account, Rom. i. 24.—Now as idolatry was nowhere practised with greater splendor, or with more allurements than at Ephesus; and as it was nowhere more ingeniously defended: and its influence in corrupting the human mind was nowhere more conspicuous, it was highly proper to set before the Ephesians, a picture of their ancient manners, with an express injunction to relinquish them.

Ver. 19.—1. *Who being without feeling.* Απηλγηκοτες, literally, *being void of sorrow;* hardened against all impressions of grief on account of their wicked actions. Some MSS. read απηλπικοτες, *hoping for nothing.* These wicked men, disbelieving the resurrection of the body, and the immortality of the soul, have no hope of any happiness after this life: and therefore they have given themselves up to work uncleanness, &c. But though this reading gives a good sense, Mill rejects it as unsupported. The Syriac version renders it *Quæ absciderunt spem suam.* And the Vulgate, *Qui desperantes.*—Chandler says this word

denotes

20 But ye have not so learned Christ;

20 Ὑμεις δε ουχ ουτως εμαθετε τον Χριστον·

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

21 Ειγε αυτον ηκουσατε, και εν αυτῳ εδιδαχθητε, καθως εστιν αληθεια εν τῳ Ιησου.

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

22 Αποθεσθαι ὑμας κατα την προτεραν αναστροφην, τον παλαιον ανθρωπον τον φθειρομενον κατα τας επιθυμιας της απατης·

23 And be renewed in the spirit of your mind;

23 Ανανεουσθαι δε τῳ πνευματι του νοος ὑμων,

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

24 Και ενδυσασθαι τον καινον ανθρωπον, τον κατα Θεον κτισθεντα εν δικαιοσυνῃ και ὁσιοτητι της αληθειας.

25 Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another.

25 Διο αποθεμενοι το ψευδος, λαλειτε αληθειαν, ἑκαστος μετα του πλησιον αυτου· ὁτι εσμεν αλληλων μελη.

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denotes men who are in the last and worst state of wickedness; men so abandoned as to have no remorse of conscience for the iniquities they have committed: so that, as it is expressed in the subsequent clause, they have given themselves up to the working of all kinds of uncleanness with greediness.

2. *Work all uncleanness with greediness.* Εν πλεονεξιᾳ. This word is commonly used to denote *covetousness*, because the more the covetous man possesses, the more he desires. It is the case likewise with those who are under the power of other bad passions, especially *lust*, which the more it is gratified, the more craving it becomes. Hence this word is used, 2 Pet. ii. 14. to denote *inordinate desire* in general, but especially *lust*. See Eph. v. 3. note 1. 1 Cor. v. 11. note 2. 2 Cor. ii. 11. note 1.

Ver. 20. *So learned Christ.* As in other passages *Jesus* signifies *the gospel* or doctrine of Jesus, so here *Christ* has the same signification. From this passage it appears, that very early some preachers of the gospel

20 But ye have not so learned Christ;[1]

20 *But ye* Ephesians *have not so learned* the gospel of *Christ*, as to think these things allowable.

21 (Ει γε, 134.) *Since, indeed*, ye have heard him and have been taught (εν, 168.) *concerning* him, as the truth is in Jesus.

21 *Since indeed ye have heard* from us *his precepts, and have been taught concerning his manner of life*, exactly *as the truth* of these things *is in Jesus.*

22 *ALSO I COMMAND*, (from ver. 17.) *with respect to* the former conversation, that ye *put off* the old man, which is *corrupted* (κατα, 229.) *by* the deceitful[1] lusts;

22 *I also command with respect to* the whole of *your former conversation* in heathenism, *that ye put off* as an unclean garment, *your old nature*, (Rom. vii. 17. note 1.) *which is corrupted by the deceitful lusts* of the flesh, which ye habitually indulged while ignorant of God.

23 And *that YE* be renewed in the spirit (56.) of your mind;

23 *And that ye be renewed in all the faculties of your mind*, by acquiring an enlightened understanding, a rectified will, and holy affections.

24 And that ye put on the new man,[1] which (κατα) after God is created in righteousness and true holiness.

24 *And that ye put on* as a splendid robe, *the new nature, which after* the image of *God is created in righteousness, and true holiness*, in opposition to the holiness which is only ceremonial, and in appearance.

25 Wherefore, putting *off* lying, speak *the truth every one* (μετα, 243.) *to* his neighbour; for we are members one of another.

25 Being thus renewed, your actions should be the actions of renewed persons. *Wherefore, putting off lying*, which many of your philosophers think allowable in certain cases, (See Whitby's note) *speak every one the truth to his neighbour: for we are members one of another.*

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gospel neglected inculcating the duties of morality. Some commentators think this verse should be pointed and translated in the following manner: Ὑμεις δε ουχ ουτως· εμαθετε Χριστον. *But ye* are *not so* disposed: *ye have learned Christ.*—Of this abrupt, but emphatical manner of expression, we have a similar example, Luke xxii. 26. Ὑμεις δε ουχ ουτως, αλλα, &c. *But ye* shall *not* be *so: but he that is greatest among you, let him be as the younger.*

Ver. 22. *Deceitful lusts.* The lusts of the flesh are justly called *deceitful*, because they deceive men into the belief that they are harmless, notwithstanding they will be their destruction at last.

Ver. 24.

26 Be ye angry and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

26 Οργιζεσθε, και μη ἁμαρτανετε· ὁ ἡλιος μη επιδυετω επι τω παροργισμω ὑμων·

27 Μητε διδοτε τοπον τω διαβολω.

28 Ὁ κλεπτων μηκετι κλεπτετω, μαλλον δε κοπιατω, εργαζομενος το αγαθον ταις χερσιν, ἱνα εχη μεταδιδοναι τω χρειαν εχοντι.

29 Πας λογος σαπρος εκ του στοματος ὑμων μη εκπορευεσθω· αλλ' ει τις αγαθος προς οικοδομην της χρειας, ἱνα δω χαριν τοις ακουουσι.

Ver. 24. *And that ye put on the new man.* The dispositions of the mind are in scripture compared to clothes for two reasons: First, because they render persons beautiful or ugly, according to their nature: Secondly, because they may be put off or on at pleasure.—Chandler says, the apostle in the exhortation, *Put off the old man, and put on the new*, did not allude to the custom of exchanging clothes, practised in the first ages at baptism; see Gal. iii. 27. note: But that, the allusion is, either to the ancient theatrical representations, in which the actors assumed, and then laid aside, the characters and distinctive dresses of the persons introduced into the play: or, to the festivals of Bacchus, in which the Ephesians ran about the streets disguised in masks, singing songs in honour of Bacchus, and committing many disorders and violences.

Ver. 26.—1. *Be angry, but do not sin.* Anger, like all the other natural passions, is given for wise purposes; such as, 1. to make us exert ourselves vigorously in repelling the sudden assaults of enemies, robbers and thieves.—2. Being the strongest expression of displeasure, it is exercised with propriety towards children, servants, and other inferiors, to make them sensible of their faults, and to restrain them from committing the like faults in future. The anger of superiors in such cases, if it is not excessive or too long continued, is not only allowable but commendable, especially if more gentle methods have been used to reclaim the offenders without effect. But if anger is excited by trivial or slight provocations, or if it hurries the angry person to violent actions, or if it is long continued in, it is sinful, as the apostle hath insinuated in his precept concerning it.

2. *Let*

26 Be *angry, but do not ſin.*[1] Let not the ſun go down *on* your wrath;[2]

26 *Be angry,* when it is proper; *but do not ſin,* either in the degree or duration of your anger. *Let not your wrath outlive the day,* leſt it grow into confirmed malice.

27 Neither give (τοπον) *ſpace* to the devil.[1]

27 *Neither,* by immoderate anger long continued, *give time and opportunity to the devil,* to tempt you to commit ſin in your anger.

28 Let him *who* ſtole ſteal no more;[1] but rather let him labour, working with HIS hands[2] *that* which is good, that he may have to *diſtribute* to him *who hath need.*

28 *Let him who ſtole ſteal no more, but rather let him labour, working with his hands,* which he formerly employed in ſtealing, *ſomething uſeful to ſociety, that he may have* to maintain himſelf, and to *diſtribute to him who hath* really *need,* and ſo be under no temptation to ſteal.

29 Let no *rotten ſpeech*[1] *come* out of your mouth; but *if any*[2] *SPEECH be good for* the uſe of *edification,*[3] *SPEAK IT,* that it may miniſter *pleaſure to* the hearers. (See chap. v. 4.)

29 And with reſpect to the right ordering of your words, *let no rotten ſpeech come out of your mouth, but if any thing ye have to ſay be good for increaſing the knowledge, the good diſpoſition, or the joy of others, ſpeak it, that your diſcourſe may afford profit, or at leaſt innocent pleaſure, to them who hear it.*

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2. *Let not the ſun go down on your wrath.* As the Jewiſh day ended at ſun-ſetting, the meaning of the expreſſion is, that wrath muſt not be long continued in, for the reaſon mentioned in the commentary.

Ver. 27. *Neither give ſpace to the devil.* Διαβολος ſignifies any falſe accuſer. Thus, 1 Tim. iii. 11. *The women in like manner muſt be grave,* μη διαβολες, *not ſlanderers.* In this ſenſe the Syriac tranſlator took the word in the verſe under conſideration, *Ut ne detis locum calumniatori.* So likewiſe did Eraſmus. According to their tranſlation, the apoſtle's meaning is, Give no occaſion to infidels to ſpeak evil of the holy religion which ye profeſs.

Ver. 28.—1. *Let him who ſtole ſteal no more.* Stealing is a vice moſt pernicious to the thief himſelf. For the thief finding it more eaſy to ſupply his neceſſities by ſtealing, than by working, falls into an habit of idleneſs, which, among the lower claſſes of mankind, is an inlet to all manner of wickedneſs. Next, The eaſe with which the thief gets, diſpoſes him to ſquander thoughtleſsly, his unjuſt gain, in the gratification of his luſts. Hence ſuch perſons are commonly addicted to lewdneſs and drunkenneſs.—To ſociety ſtealing is abſolutely ruinous, as by rendering property precarious, it diſcourages

 honeſt

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's hath forgiven you.

30 Και μη λυπειτε το πνευμα το ἁγιον τȣ Θεȣ, εν ᾧ εσφραγισθητε εις ἡμεραν απολυτρωσεως.

31 Πασα πικρια, και θυμος, και οργη, και κραυγη, και βλασφημια, αρθητω αφ' ὑμων, συν παση κακια.

32 Γινεσθε δε εις αλληλȣς χρηστοι, ευσπλαγχνοι, χαριζομενοι ἑαυτοις, καθως και ὁ Θεος εν Χριστω εχαρισατο ὑμιν.

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honest industry. For which reason, in all civilized countries, it is punished with death.

2. *Working with his hands.* The same command the apostle gave to the Thessalonians, 2d epist. iii. 11. *We hear that there are some who still walk disorderly, not working at all.* 12. *Now them who are such, we command and beseech by our Lord Jesus Christ, that with quietness they work and eat their own bread.*

Ver. 29.—1. *Let no rotten speech come out of your mouth.* That is, speech offensive to the hearers, or which tends to corrupt their mind. This is the kind of speech called *obscenity and double meanings*, Eph. v. 4. Wherefore, obscene discourse of every kind, is chiefly intended in this prohibition. The character of *rotten speech*, however, is applicable likewise to flattery, calumny, railing, boasting, tattling, commendations of vice, and profane jestings on religion, and its ministers; because all such speech is not only offensive to virtuous ears, but tends to corrupt them to whom it is addressed, by lessening their abhorrence of vice. (See Tillotson, serm. 160.) In the parallel passage, Col. iv. 6. the apostle commands that our discourse be *seasoned with salt* to preserve it from putrefaction.

2. *But if any.* L'Enfant is of opinion, that ει τις here is put for ὁστις, *whatever.* But that supposition does not remove the ellipsis; for to complete the sentence, the words, *Let that go forth from your mouth*, must be supplied.

3. *Use of edification.* In the Greek it is, *the edification of use.* But it is an hypallage of the same kind with Is. i. 3. *The ox knoweth his owner, and the ass his master's crib*, for, knoweth the master of his crib.

Ver. 30. *And grieve not the Holy Spirit of God.* Some are of opinion, that the grief of the Holy Spirit here mentioned, is that which he feels, when the pious persons with whom he dwells, are hurt with the

30 And grieve [1] not the holy Spirit of God, (εν ῳ) *with whom ye* are sealed (εις) *until* the day of redemption. (See chap. i. 13, 14. notes.)

30 *And do not* by rotten speech, or wicked actions, *displease the holy Spirit of God*, so as to banish him from you, *with whose gifts and graces, ye are marked, as persons to be redeemed* from eternal death, *until the day of redemption.*

31 Let all bitterness, and *anger*, and *wrath*,[1] and clamour, and evil speaking, be *taken away from among you*, with all malice: (see Col. iii. 8.)

31 In particular, *let all peevishness of temper, and anger, and wrath, and* that *reviling and evil speaking*, which often takes place, even after anger hath subsided, *be taken away from among you, with every degree of ill will* towards others. For these things are displeasing to the Spirit.

32 *But* be ye *to one another kind*, tender-hearted[1] forgiving (εαυτοις, 65. 2.) *each other*, even as God for Christ's sake hath forgiven you. (See Col. iii. 12, 13.)

32 *But, be ye to one another kind, and tender hearted*, especially when any one of you is in distress; *forgiving one another* the injuries done you, *after the example of God, who, for Christ's sake, hath forgiven you* much greater offences committed against himself.

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the obscene speech and other vices of the wicked. But I understand the apostle as declaring, that the Holy Spirit is himself grieved or displeased with the behaviour of wicked men, without regard to the effect which it hath on the good.—Grief is ascribed to the Holy Spirit metaphorically; for he is incapable of pain or disquiet of any kind. But he acts on the occasion mentioned, as men do who are grieved. The expression conveys a strong idea of the love which the Spirit bears to men, and of his desire to promote their salvation. See Philip. ii. 13. note 1. for an account of his operation.

Ver. 31. *Anger and wrath*, (θυμος) *anger*, is the passion begun: but (οργη) *wrath*, is the passion carried to its heighth, accompanied with a desire of punishment, and leading the enraged person to revile, and even to curse his adversary.

Ver. 32. *Tender hearted* Ευσπλαγχνοι, literally, *having good bowels.* (See Ess. iv. 34.) This precept is very different from that of Epictetus, who speaks to this purpose, ' If one is in affliction, thou may say to him, Thou hast pity on him, but take care not to feel any pity."

CHAP. V.

View and Illuſtration of the Precepts in this Chapter.

BECAUSE the characters and actions of the heathen deities, according to the notions which were entertained of them were vitious in the extreme, and had a moſt pernicious influence in corrupting the manners of their worſhippers, the apoſtle, in different parts of this epiſtle, but in a more ſolemn manner in the beginning of this chapter, held up to the Epheſians the characters of *God* and of *Chriſt*, as truly venerable and worthy of imitation. For he commanded the Epheſians, now become the children of God through faith, chap. i. 5. to be imitators of God, as his beloved children, and to walk in love to one another, after the example of Chriſt the head of their fellowſhip, who had loved them ſo exceedingly, as to give himſelf a ſacrifice for their ſins, ver. 1, 2.—Next, he ordered them to avoid whoring; a vice which the heathens practiſed without reſtraint; and to abſtain from obſcene diſcourſe; becauſe the perſons guilty of theſe impurities, are ſo odious to God, that they ſhall have no inheritance in the kingdom of Chriſt and of God, ver. 3, 4, 5.—And becauſe the heathens pretended to juſtify theſe practices, by the example of their falſe deities, the apoſtle cautioned the Epheſians againſt being deceived with falſe ſpeeches; and told them, that God had declared his diſapprobation of ſuch enormities, by his judgments brought on the nations who were guilty of them, ver. 6.—The Epheſians therefore were not now to be partakers with the heathens in theſe vices, ver. 7. —Becauſe though formerly ſuch of them as were initiated in the myſteries, thought themſelves enlightened, they were really in darkneſs as to matters of religion and morality. Whereas, being truly enlightened by the goſpel, it became them to walk as perſons rightly inſtructed, ver. 8.—Withal to lead them to a proper behaviour, he pointed out to them the virtues, which are the natural fruits of minds well enlightened, ver. 9, 10.—And forbade

Old Translation.	Greek Text.
CHAP. V. 1 Be ye therefore followers of God, as dear children;	1 Γινεσθε ουν μιμηται του Θεου, ὡς τεκνα αγαπητα·
2 And walk in love, as Chriſt alſo hath loved us,	2 Και περιπατειτε εν αγαπῃ, καθως και ὁ Χριστος

forbade them to join in any of the fellowſhips of the heathen myſteries, which he juſtly termed, *the unfruitful works of darkneſs*, becauſe they produced no fruit to thoſe who continued in them, except eternal death, ver. 11. -He added, that the things done in the myſteries during the darkneſs of the night, were ſo abominable, that it was an offence againſt modeſty ſo much as to mention them, ver. 12.—Beſides, the goſpel expreſsly condemns theſe baſe actions; by which its excellent nature is clearly manifeſted, ver. 13, 14.—Next, He ordered the Epheſian brethren to walk correctly, that they might not by an unſeaſonable oſtentation of their religion, provoke their perſecutors to put them to death, ver. 15.—But rather, by their prudent conduct, to prolong their lives, ver. 16.—Yet they were not to conciliate the good will of their heathen neighbours, by becoming, like them, madmen, running about the ſtreets in the frantic manner of the Bacchanalians, ver. 17.—Nor like them, drinking to exceſs, which would lead them to all manner of diſſoluteneſs, ver. 18.—Nor ſinging lewd ſongs in their ſocial meetings, on pretence of their being inſpired. But when filled with the Spirit in theſe meetings, they were to ſing pſalms, and hymns, and ſpiritual odes, ver. 19.—Eſpecially hymns of thankſgiving, addreſſed, through Jeſus Chriſt, to the true God, the real author of all the good things mankind enjoy, ver. 20.

With reſpect to relative duties, the apoſtle in a general manner exhorted the Epheſians, to be ſubject to one another in the fear of God: that is, to perform to each other from a principle of piety, all the duties of ſocial life, according to their different ſtations, and according to the relations and ſubordinations in which they ſtood to each other, ver. 21.—Then proceeding to particulars, in the natural order of theſe relations, he began with the duties of wives and huſbands, which he illuſtrated by the example of Chriſt and the church; and on that occaſion explained a very deep myſtery relating to Chriſt and the church, couched in the formation of Eve, and in her marriage with Adam, ver. 22.—30.

New Translation.

CHAP. V. 1 Be ye, therefore, *imitators* of God, as *children beloved*;

Commentary.

CHAP. V. 1 *Be ye therefore*, in reſpect of this forgiving diſpoſition, *imitators*, not of the heathen deities, but *of* the true *God*, *as children beloved* of him on account of your conſtant care to imitate him in all his moral perfections.

and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

ηγαπησεν ἡμας, και παρεδωκεν ἑαυτον ὑπερ ἡμων προσφοραν και θυσιαν τῳ Θεῳ, εις οσμην ευωδιας.

3 But fornication, and all uncleanness or covetousness, let it not be once named among you, as becometh saints:

3 Πορνεια δε και πασα ακαθαρσια η πλεονεξια μηδε ονομαζεσθω εν ὑμιν, καθως πρεπει ἁγιοις.

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

4 Και αισχροτης, και μωρολογια, η ευτραπελια, τα ουκ ανηκοντα· αλλα μαλλον ευχαριστια.

Ver. 2.—1. *An offering and a sacrifice;* that is, both a peace offering and a sin-offering.—Christ's love in dying for us, is a strong reason for our loving one another; because, if we do not love one another, we are destitute of that disposition which rendered Christ so acceptable to his Father; and do not deserve to be called his disciples, nor to share in the inheritance of God's children.

2. *For a sweet smelling savour.* This epithet was given to the *sin-offering*, Levit. iv. 31 as well as to the *burnt-offering*, Gen. viii. 21. It denotes the acceptableness of these offerings to God. For in the warm eastern climes, nothing is more refreshing than fragrant odours. And as in the highly figurative language of the ancient Hebrews, *smelling* is used to denote one's perceiving a moral quality in another, God is said to *smell a sweet savour* from sacrifice, to signify that he perceived with pleasure, the good disposition which the offerer expressed by such an act of worship. Wherefore, when the apostle tells us, that *Christ gave himself for us, an offering and a sacrifice to God, for a sweet smelling savour*, he teacheth us, that Christ's sacrifice for us was highly acceptable to God, not only as a signal instance of obedience to his Father's will, and a great expression of his love to mankind, but also on account of its happy influence in establishing the moral government of God.

Ver 3.—1. *All uncleanness and covetousness.* Because πλεονεξια, *covetousness*, is placed between *uncleanness* in this verse, and *obscenity* in the next, some commentators think, that in this passage it denotes the lusts of the flesh carried to the greatest excess. And it must be acknowledged, that πλεονεξια is used in scripture for all those inordinate desires which are never satisfied with the enjoyment of their objects See Ephes. iv. 19. note 2.—However, as an unsatiable desire of money is sometimes the parent of whoredom and uncleanness, *covetousness* in this passage, may be understood in its ordinary acceptation. See ver. 5. of this chapter.—The influence of covetousness to lead men into all kinds of vice, was acknowledged even by the heathens.

2 And walk in love, *even as* Christ *loved* us, and *gave* himself for us, an offering and a sacrifice[1] to God, (*as*) for a sweet smelling savour.[2]

2 *And* that ye may be imitators of Christ also, *live in the exercise of love* towards all men, *even as Christ* our head *loved us, and gave himself* to die *for us, an offering and sacrifice to God highly acceptable,* to obtain for us the pardon of sin.

3 But *whoredom,* and all uncleanness, (*n*, 195.) *and* covetousness,[1] let *them not even be* named among you, as *it* becometh saints.

3 What I recommend, is not carnal love, but that benevolence which leads men to do good offices to others: *Therefore whoredom, and all uncleanness, and covetousness, let them not even be mentioned among you* with approbation, *as it becometh saints.*

4 *Also* (αισχροτης) *obscenity, and* foolish talking;[1] *and double meanings*[2] *ARE things not proper;*[3] but *thanksgiving rather IS PROPER.*[4]

4 *Also obscenity, and buffoonery, and speech which may be turned into an obscene meaning, are things most improper* for Christians. *But,* in your social meetings, *thanksgiving* to God, (ver. 19. 20) for the benefits he hath bestowed on you, *is more proper.*

Inde fere scelerum causæ,—Sæva cupido
Indomiti census,—Sed quæ reverentia legum?
Quis metus, aut pudor est unquam properantis avari?
Juven Sat. xiv. lin. 173.

2. *Let them not even be named among you.* If the simple naming of the vices here mentioned had been unlawful, certainly the apostle would not, contrary to his own precept, have introduced their names into this letter, to be read by Christians in all ages. We must therefore, by the word *naming,* understand a *naming with approbation and delight;* in which sense it is used likewise, 1 Cor. v. 1 note 2.

Ver. 4.—1. *And foolish talking.* Μωρολογια, is that kind of speech by which one's neighbour is rendered ridiculous and contemptible, called in our language *buffoonery,* and in Latin *scurrilitas, scurrilis jocus.*—In the preceding verse, the apostle prohibited impure action: in this verse, he cautioned the Ephesians against obscene language.

2 *And double meanings.* The word ευτραπελια, denotes *artfully turned discourse;* and is used either in a good or a bad sense. In the good sense, it denotes *urbanity* or *complaisance* in discourse. Here it is used in the bad sense, for such artfully turned discourse, as in chaste expressions, conveys lewd meanings.

3 *Are things not proper.* Τα ουκ ανηκοντα, *things not to be borne:* But the phrase *not proper,* is equally strong, as it signifies *things most improper* in Christians.

4. *But*

5 For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.

5 Τȣτο γαρ εςε γινωσκοντες, ὁτι πας πορνος, η ακαθαρτος, η πλεονεκτης; ὁς εςιν ειδωλολατρης, ȣκ εχει κληρονομιαν εν τῃ βασιλειᾳ τȣ Χριςȣ και Θεȣ.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

6 Μηδεις ὑμας απατατω κενοις λογοις· δια ταυτα γαρ ερχεται ἡ οργη τȣ Θεȣ επι τȣς ὑιȣς της απειθειας.

7 Be not ye therefore partakers with them.

7 Μη ȣν γινεσθε συμμετοχοι αυτων.

8 For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light,

8 Ητε γαρ ποτε σκοτος, νυν δε φως εν Κυριῳ· ὡς τεκνα φωτος περιπατειτε.

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4. *But thankſgiving rather is proper.* By *thankſgiving*, the apoſtle means diſcourſes concerning the order and harmony of God's work of creation, the deliverances wrought for us, and the benefits conferred on us by the providence of God; the great bleſſing of redemption from ſin and miſery, and the gift of eternal life conſequent thereon, with whatever is neceſſary to prepare us for theſe bleſſings. Diſcourſes on theſe ſubjects will naturally produce thankſgiving to God from the hearers, and give them unſpeakably more delight than can be derived from obſcene diſcourſe, however artfully turned. According to this interpretation, *thankſgiving*, the effect, ſtands for ſuch diſcourſes as are the cauſes of thankſgiving. See the parallel paſſage, Col. iii. 15. 17.—Some critics are of opinion, that ευχαριςια here, means *innocently pleaſant diſcourſe.* See chap. iv. 29.

Ver. 5.—1. *No fornicator, nor unclean perſon.* In this and his other epiſtles, the apoſtle in the moſt expreſs manner condemned fornication, and uncleanneſs of all ſorts, becauſe the heathens avowedly practiſed theſe things even in their temples, as acts of worſhip which rendered them acceptable to their gods. See Rom. i. 27. note 1. How different from heatheniſm is the goſpel, which teaches that they who continue in theſe vices, ſhall for ever be excluded from the preſence and kingdom of God!

2. *Nor covetous man, who is an idolater.* The covetous man is he whoſe chief care is to amaſs money, whether he ſpends it on his luſts, or hoards it. Such a perſon is juſtly reckoned *an idolater*, becauſe inſtead of truſting in God for the ſupport of his life, and for his enjoyments, his whole dependence is on his riches; they are the objects of his ſtrongeſt affection, and all his cares are employed about them. See the parallel paſſage, Col. iii. 5.

3. *Hath*

5 For this ye know, that no *fornicator*,[1] nor unclean person, nor covetous man,[2] who is an idolater, hath *inheritance* in the kingdom of Christ,[3] and of God. (1 Cor. vi. 9, 10 xv. 24.)

5 *For this ye know*, by the light of the gospel, (ver. 8.) *that no fornicator, nor unclean person*, nor *covetous man, who*, because he trusts in his riches, *is* really *an idolater, hath inheritance in the country which Christ hath gone to prepare for us, and* over which *God* will reign for ever.

6 Let no *one* deceive you (κενοις λογοις. 1 Thess. ii. 1. note 1.) with *false speeches*; for *on account* of these things *the wrath of God cometh*[1] upon the children of disobedience. (Col. iii. 6.)

6 *Let no one*, no legislator, philosopher, or teacher, *deceive you with false speeches*, importing that our prohibitions of fornication and uncleanness, are mere ceremonial precepts derived from the law of Moses. *For on account of these crimes, the wrath* (see chap. iv. 31. note) *of God* hath come, and *will come on the heathen nations.*

7 *Wherefore, be not joint partakers* with them.

7 *Wherefore be not joint partakers with them* in their crimes, lest ye share also with them in their punishment.

8 For ye were *formerly* darkness, (1 John i. 5. note 3.) but now *YE ARE* light in the Lord: (see ver. 13. note) Walk as children of light;[1]

8 *For ye were formerly*, when heathens, *darkness* itself, notwithstanding the light ye pretended to derive from your boasted mysteries. *But now ye are* truly *enlightened by Christ; behave as persons enlightened.*

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3. *Hath inheritance in the kingdom of Christ, and of God. The kingdom,* even after Christ hath delivered it up to the Father, 1 Cor. xv. 24. is called *his kingdom*, as well as *the kingdom of God*, because it was erected and established by him, and because, though he does not any longer govern it, he will possess the chief pre-eminence in it under God for ever.

Ver. 6. *The wrath of God cometh.* The word *cometh*, being the present of the indicative, which is sometimes put for the future, see Ess. iv. 12. the apostle's meaning may be, that severe punishment will come on the children of disobedience at the day of judgment. Or his meaning may be, that the wrath of God hath already come, and will come on the children of disobedience; consequently he had in his eye the punishment already inflicted on the Sodomites, the Canaanites, the Assyrians, and the Babylonians, who as nations have all been destroyed on account of their enormous sensualities, as well as that destruction which the apostle knew was in the course of providence, yet to come on such nations as disobeyed God by their idolatry and licentiousness.

9 (For the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

9 Ὁ γαρ καρπος τȣ πνευματος εν παση αγαθωσυνῃ και δικαιοσυνῃ και αληθειᾳ.

10 Δοκιμαζοντες τι εϛιν ευαρεϛον τῳ Κυριῳ.

11 Και μη συγκοινωνειτε τοις εργοις τοις ακαρποις τȣ σκοτȣς, μαλλον δε και ελεγχετε.

12 Τα γαρ κρυφη γινομενα ὑπ' αυτων, αισχρον εϛι και λεγειν.

13 Τα δε παντα ελεγχομενα, ὑπο τȣ φωτος φανερȣται· παν γαρ το φανερȣμενον, φως εϛι.

Ver. 8 *Children of light.—Children of diſobedience*, ver. 6. and *children of light* in this verſe, are Hebraiſms. For the Hebrews denominated perſons, *children* of the qualities which they were ſuppoſed to poſſeſs in an eminent degree; becauſe it is uſual for children to poſſeſs the diſpoſitions of their parents.

Ver. 9. *Now the fruit of the Spirit.* The goſpel is often called *the Spirit*, ſee Gal iii. 3. note. Some MSS. together with the Syriac and Vulgate verſions, read here, *But the fruit of the light*, which Eſtius, Grotius, and Mill, think the true reading, becauſe there is no mention made of the Spirit, either in what goes before, or in what follows. The common reading, they ſuppoſe hath been taken from Gal. v. 22. See the note there.

Ver. 11.—1. *Have no fellowſhip.* Μη συγκοινωνειτε. Chandler obſerves, that the Greeks uſed this word to denote "a participation in their religious rites and myſteries." Wherefore, by this precept the Epheſians were forbidden to enter into any of the heathen fellowſhips; a ſenſe of the precept which is confirmed by the following verſe.

2. *Unfruitful works*; that is, works which produced no good, either to thoſe who wrought them, or to ſociety.

3. *Works of darkneſs.* The apoſtle calls the heathen myſteries *works of darkneſs*, becauſe the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the ſecrecy in which they were acted, were acknowledged by the perpetrators to be evil.

4. *But rather even reprove them.* The word ελεγχω, ſignifies *to reprove*, 1 Tim. v. 20.—*to confute*, 2 Tim. iv. 2.—*to convict*, John viii. 46.—

9 (Γαρ, 97.) *Now*, the fruit of the Spirit[1] CONSISTS in all goodneſs, and righteouſneſs, and truth; (Gal. v. 22.)

9 *Now the fruit of the ſpirit*, by which ye are enlightened, *conſiſts in doing all good offices* to your neighbours, *and* in righteouſneſs in your dealings, *and truth* in your ſpeech.

10 (Δοκιμαζοντες, Eſſ. iv. 16.) *Approve* what is *well pleaſing to* the Lotd.

10 In the whole of your behaviour, ſhew that ye *approve what is acceptable to the Lord* Chriſt.

11 And have no fellowſhip[1] with the unfruitful works[2] of darkneſs,[3] but rather *even* reprove[4] THEM.

11 *And have no fellowſhip with* thoſe who celebrate the heathen myſteries, which being tranſacted in the darkneſs of night, are really *the unfruitful works of darkneſs*, as they bring no fruit to the initiated, except eternal death: *But rather even reprove them.*

12 For *the things which are ſecretly done by them*,[1] *it is baſe even to mention.*

12 *For the impure and wicked actions which are ſecretly done* in the myſteries *by the initiated*, are ſo abominable, that *it is baſe even to mention them.*

13 *Now* all things (ελεγχομενα) *to be reproved* are made manifeſt by the light; (γαρ, 97.) *and every thing* (το φανερȣμενον, mid. voice.) *which maketh* manifeſt is light.[1]

13 *Now all theſe reprovable actions*, which are practiſed in celebrating the myſteries, *are made manifeſt* as ſinful *by the goſpel: and* ſeeing *every thing which diſcovers the true nature of actions, is light*, the goſpel, which diſcovers the evil nature of the actions performed in the myſteries, is light.

46.—and *to convince*, becauſe the effect of reproof and confutation properly adminiſtered, is *to convince.*—The apoſtle wiſhed the Epheſians to uſe their ſuperior knowledge derived from the goſpel, in ſhewing the initiated the abſurdity of the myſteries, and the ſinfulneſs of the things done in them.

Ver. 12. *It is baſe even to mention.* The initiated were taken engaged not to divulge the myſteries. Here the apoſtle inſinuates, that the engagement was prudent, becauſe it was baſe even to mention the things that were done in theſe myſteries.

Ver. 13. *Every thing which maketh manifeſt is light.* By this obſervation the apoſtle hath ſhewed how abſurdly the heathens gave to their myſteries the appellation of *light*, and to the initiated the appellation of *enlightened perſons.* For if theſe myſteries had been really *light*, they would have made the evil actions of the initiated, eſpecially thoſe which were done in the myſteries themſelves, manifeſt in their true colours.

14 Wherefare he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

14 Διο λεγει· Εγειραι ὁ καθευδων, και αναστα εκ των νεκρων, και επιφαυσει σοι ὁ Χριστος.

15 See then that ye walk circumſpectly, not as fools, but as wiſe,

15 Βλεπετε ουν πως ακριβως περιπατειτε· μη ὡς ασοφοι, αλλ᾽ ὡς σοφοι.

16 Redeeming the time, becauſe the days are evil.

16 Εξαγοραζομενοι τον καιρον, ὁτι αἱ ἡμεραι πονηραι εισι.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*.

17 Δια τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι το θελημα του Κυριου,

18 And be not drunk with wine, wherein is exceſs; but be filled with the Spirit:

18 Και μη μεθυσκεσθε οινῳ, εν ᾡ εστιν ασωτια, αλλα πληρουσθε εν πνευματι.

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lours. The honourable appellation of *light* belonged only to the goſpel, the myſtery of Chriſt, and of *enlightened perſons* to the initiated into that excellent myſtery. See 1 John i. 5. note 3.

Ver. 14.—1. *Wherefore, it ſaith, Awake*, &c. The apoſtle doth not here quote any ſaying recorded in the Jewiſh ſcriptures; but by a rhetorical figure, he introduces the goſpel as addreſſing an exhortation to the Gentiles, to awake out of the lethargy of ſin.—A remarkable inſtance of this kind of perſonification, ſee Rom. x. 6. note 1.

2. *And Chriſt will ſhine upon thee.* In this ſpeech which the apoſtle attributes to the goſpel, there is an alluſion to Iſa. lx. i. *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.*—Επιφαυσει is the future of επιφωσκω.

Ver. 16.—1. *Gaining time.* Εξαγοραζομενοι, literally, *buying time*, as debtors do, who, by giving ſome valuable conſideration to their creditors, obtain farther time for paying their debts. That the ſenſe given in the commentary is the true meaning of the precept, appears from the parallel paſſage, Col. iv. 5. *Walk in wiſdom towards them that are without, buying*, that is, *gaining time*. The word is uſed in this ſenſe, Dan. ii. 8. Επ᾽ αληθειας οιδα εγω ὁτι καιρον ὑμεις εξαγοραζετε, *I know of certainty that ye would gain the time.*—Others underſtand this phraſe of recovering the time we have loſt through negligence, by a careful improvement of what remains.

Ver. 17.—*Madmen.* So the word αφρονες properly ſignifies; being compounded of *a privative*, and φρην, *mind* or *reaſon*; perſons deprived of their reaſon.

Ver. 18.

14 Wherefore, *it*[1] saith, Awake thou *who* sleepest, (Rom. xiii. 11.) and arise from the dead, (Eph. ii. 1.) and Christ *will shine*[2] *upon thee.*

14 *Because* the gospel sheweth the true nature of every human action, *it saith* to all the Gentiles, and even to the initiated in the mysteries, *Awake thou who sleepest in the darkness* of heathenish ignorance, *and arise from the dead* state in which thou liest through trespasses and sins; *and Christ will shine upon thee* with the light of truth, whereby all thy faculties shall be enlivened.

15 See then that ye walk *accurately*, not as (ασοφοι) *unwise* but as *wise MEN:* (See Col. iv. 5.)

15 *See then that ye*, upon whom Christ now shines, *walk accurately* according to his precepts: *not as unwise* men, provoking your heathen neighbours by imprudent rebukes, (ver. 11.) *but as wise men*, avoiding their vices, and endeavouring to reclaim them by the influence of your example.

16 *Gaining time*,[1] because the days are evil. (See Col. iv. 5.)

16 *Prolonging* your *time* in the world through this prudent conduct. *For the days* in which ye live, *are full of trouble*, Gen. xlvii. 9.

17 (Δια τουτο) *For this, do not become* (αφρονες) *mad men;*[1] *but understand ye* what the will of the Lord is.

17 Yet *for the sake of gaining time, do not become madmen*, by joining the votaries of Bacchus in their frantic rites; *but understand ye what the will of Christ is;* that he does not allow you to partake in these impurities.

18 And be not drunk with wine[1] (εν ῳ) *by which cometh dissoluteness;*[2] but be *ye filled* (εν, 162.) with the Spirit.[3]

18 *And be not drunk with wine*, as the heathens are when they celebrate the feasts of Bacchus their God of wine, *by which* drunkenness *cometh dissoluteness* of manners, (whoredoms, brawlings, riots.) *But* when ye propose to be joyful, *be ye filled with the Spirit:* with these grand discoveries which by the Spirit are made to you in the gospel.

Ver. 18.—1. *Be not drunk with wine.* Here the apostle condemns the Bacchanalian rites, of which the heathens were immoderately fond. In the worship of Bacchus, his votaries made themselves mad with wine,

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

19 Λαλȣντες εαυτοις ψαλμοις και ὑμνοις, και ωδαις πνευματικαις· αδοντες και ψαλλοντες εν τη καρδια ὑμων τω Κυριω.

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

20 Ευχαριςȣντες παντοτε ὑπερ παντων, εν ονοματι τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, τω Θεω και πατρι.

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wine, as Ovid informs us, Metam lib. iii. ver. 536. *Est mota insania vino:* And in their madness they ran about the streets and fields committing all sorts of extravagancies.

2. *By which cometh dissoluteness.* The word ασωτια signifies entire dissoluteness of mind and manners. Compare in the original, Luke xv. 13. with ver. 30. of that chapter. Literally this word denotes, such a course of life as is void of counsel and good intention, like the behaviour of persons who are continually drunk. See Prov. xxiii. 29. where the pernicious effects of drunkenness are admirably described.

3. *But be ye filled with the Spirit.* Chandler understands this, of the spiritual gifts bestowed on the first Christians, which, as appears from other passages of scripture, might be invited and strengthened by temperance and purity of behaviour, see 1 Thess. v. 19. note. But I prefer the sense given in the commentary, because the great discoveries made in the gospel through the inspiration of the Spirit, may very properly be called *the Spirit;* especially as in other passages the gospel itself is called *The Spirit.* Farther, the joy arising from these discoveries, is, to well disposed minds, unspeakably more delightful, exhilarating, and permanent, than that which is produced by the fumes of wine.—The antithesis found in this passage is beautiful. The lewd votaries of Bacchus fill themselves with wine: but be ye filled with the Spirit. In which precept there is this remarkable propriety, that our Lord had represented the discoveries that were to be made through the inspiration of the Spirit bestowed on his apostles, by *rivers of living waters* of which he commanded believers to drink plentifully, John vii. 37.—39.

Ver. 19.—1. *Speak to one another in psalms and hymns and spiritual songs.* Estius says, ψαλμοι, *psalms*, in prophane authors denote songs in general, especially those which were sung with the harp: and that ὑμνοι, *hymns*, are those which were sung in honour of the gods. Beza thinks, *psalms* in this passage, denote those poetical compositions in which David uttered his own complaints and prayers: also those metrical historical narrations by which he instructed the people: and that *hymns* are his other compositions in which he celebrated the praises of God.—By ωδαι πνευματικαι *spiritual odes*, Estius understands those songs which

19 (Λαλουντες ἑαυτοις, 65, 2.) *Speak to one another* in psalms, and hymns, and spiritual songs,[1] singing and making melody in your heart to the Lord.[2] (See Col. iii. 16.)

19 Instead of singing lewd songs, like the heathens in the festivals of their gods, *repeat to one another*, in the seasons of your joy, the *Psalms* of David, *and* those *hymns and spiritual songs* which are dictated to you by the Spirit, *singing* them, *and making melody in your heart*, by accompanying them with devout affection, a melody most pleasing *to the Lord*.

20 *Give* thanks *at all times* for all things, in the name of our Lord Jesus Christ, *to* God, *even* the Father.[1]

20 *Give thanks at all times for all things* in your lot, whether they be prosperous or adverse, *through the mediation of our Lord Jesus Christ*, *to God the* only real *Father* of all the happiness that is in the universe.

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which were dictated to the spiritual men, by the Holy Ghost, 1 Cor. xiv. 26. and which after being uttered in the church, were committed to memory, or perhaps to writing by others. Of this kind were the songs of Elizabeth, of Mary, and of Zacharias, recorded by Luke, chap. i. 42. 46. 67.—The same author is of opinion, that in this passage the Ephesians were directed to sing alternately; a custom which was early practised in the church; and that the apostle recommended it to them, to sing psalms and hymns and spiritual songs, not only in their assemblies for worship, but in their houses; mentioning as an example, Paul and Silas singing the praises of God in the prison of Philippi, so as to be heard by their fellow prisoners.

2. *To the Lord*, that is, *to the Father*, as is plain from the following verse.

Ver. 20. *Give thanks—for all things – to God even the Father*. In the festivals of Ceres and Bacchus, the heathens used to sing hymns in honour of these supposed divinities, in which they thanked and praised them for their benefits to mankind, as if all the blessings men enjoy, were derived from these idols, Hence, they dignified Bacchus with the appellation of *Liber Pater*. In opposition to this idolatrous practice, which was founded in error, the apostle, as Chandler observes, commanded the Ephesians to ascribe all the blessings which mankind enjoy, to the true God, who is the only real *Father* or original author of these blessings.—Barrow's translation of περι παντων, is, *for all men*. And without doubt it is the duty of the devout worshippers of God, to give him thanks for all the blessings he hath bestowed on their fellow creatures, it being a very proper expression of that benevolence which they owe to all men. Yet I think the common translation of the clause, more truly represents the apostle's meaning in this passage. See 1 Thess. v. 18. note.

21 Submitting yourſelves one to another in the fear of God.

22 Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord.

23 For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is ſubject unto Chriſt, ſo *let* the wives *be* to their own huſbands in every thing.

25 Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it:

21 Ὑποτασσομενοι αλληλοις εν φοβῳ Θεȣ.

22 Ἁι γυναικες τοις ιδιοις ανδρασιν ὑποτασσεσθε, ὡς τȣ Κυριῳ·

23 Ὁτι ὁ ανηρ εςι κεφαλη της γυναικος, ὡς και ὁ Χριςος κεφαλη της εκκλησιας· και αυτος εςι σωτηρ τȣ σωματος.

24 Αλλ' ὡσπερ ἡ εκκλησια ὑποτασσεται τῳ Χριςῳ, ȣτω και ἁι γυναικες τοις ιδιοις ανδρασιν εν παντι.

25 Ὁι ανδρες αγαπατε τας γυναικας ἑαυτων, καθως και ὁ Χριςος ηγαπησε την εκκλησιαν, και ἑαυτον παρεδωκεν ὑπερ αυτης·

Ver. 21. *Be ſubject to one another.* It is natural to ſuppoſe that ſome of the Epheſian believers had infidel wives, or children, or ſlaves, as on the other hand, ſome believing wives, or children, or ſlaves, may have had infidel huſbands, or parents, or maſters. Wherefore, as the apoſtle in treating of relative duties, hath enjoined them univerſally, he intimated to the Epheſians that theſe duties were to be performed from a regard to the will of God, with equal fidelity towards their heathen relations, as towards thoſe who were Chriſtians.

Ver. 22. *As to the Lord.* This expreſſion implies, that in all civil affairs, and more eſpecially in the management of the common family, the huſband ſtands in the ſame relation to his wife, as Chriſt does to his church. Firſt, as Chriſt is the head or governor of the church, ſo the huſband is the head or governor of the wife. And therefore in guiding the houſe, the wife ought to conduct herſelf according to the will of her huſband. Next, the huſband's authority over the wife, like Chriſt's authority over the church, is founded in the love which he bears to her, the protection which he affords her, and the proviſion which he makes for her of all the neceſſaries and conveniencies of life. This ſentiment the apoſtle expreſſes more fully in the following 23d and 24th verſes. —The apoſtle's reaſoning in this paſſage plainly implies, that if a huſband refuſes to his wife that love and friendſhip and protection,

21 *Be subject* to one another[1] in the fear of God.

21 With respect to relative duties, my exhortation in general is, *Be subject to one another*, in the various relations wherein ye stand to one another: and do it *from a regard to the authority of God* who hath appointed these relations.

22 Wives, *be subject to* your own husbands, as *to* the Lord.[1] (1 Cor. xiv. 34.)

22 In particular, *wives be subject to your own husbands, in the same manner that ye are subject to the Lord* Christ.

23 For the husband is the head of the wife, even as Christ is the head of the church (και, 207.) *because* he is the saviour of the body.

23 *For the husband is the head of the wife*, and is entitled to direct her, because he nourishes and cherishes her, (ver. 29.) *even as Christ is the head of the church*, and is entitled to govern it, *because he is the saviour of the body*. He bestows all blessings on the church.

24 (Αλλα' 79.) Therefore, as the church is subject *to* Christ, so *also* LET the wives BE to their own husbands in every thing.

24 *Therefore, as the church is subject to Christ* in every thing, because he is its head and saviour, *so also let wives be subject to their own husbands, in every thing* pertaining to the management of the family, because he supports it.

25 Husbands, Love your *own* wives,[1] even as Christ also loved the church, and gave himself for *her*;

25 On the other hand, *husbands love your own wives*, and not other women, cherishing and nourishing them, (ver. 29.) *even as Christ also loved* his spouse *the church, and gave himself* to die *for her*.

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tection, which her relation to him as his wife entitles her to, he thereby vacates the obligation on which her submission to him is founded.

Ver. 25. *Husbands love your own wives, even as Christ also loved the church.* In what follows, we are told that Christ gave himself for the church, that he might sanctify her. Wherefore, if husbands are to love their wives, as Christ loved the church, they must endeavour to promote their faith and piety, and not separate from them because they are of a different religion. On the contrary, by affectionately performing every duty towards the unbelieving or wicked party, they may hope to gain them to the ways of God. See 1 Cor. vii. 14. 16. where this argument is pressed.

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church:

26 Ἱνα αυτην ἁγιαση, καθαρισας τω λετρω τε ὑδατος εν ῥηματι·

27 Ἱνα παραςηση αυτην ἑαυτω ενδοξον, την εκκλησιαν μη εχεσαν σπιλον, η ῥυτιδα, η τι των τοιετων, αλλ᾽ ἱνα ᾐ ἁγια και αμωμος.

28 Ὁυτως οφειλεσιν ὁι ανδρες αγαπαν τας ἑαυτων γυναικας ὡς τα ἑαυτων σωματα· ὁ αγαπων την ἑαυτε γυναικα, ἑαυτον αγαπᾳ.

29 Ουδεις γαρ ποτε την ἑαυτε σαρκα εμισησεν, αλλ᾽ εκτρεφει και θαλπει αυτην, καθως και ὁ Κυριος την εκκλησιαν·

Ver. 26.—1. *Having cleansed her,* λετρω, *with a bath.* In this sense Josephus uses the word λετρον, Bell. viii. 6. § 3. where speaking of the hot and cold springs near the castle Machærus, he says, that *being mixed, they make* λετρον ἡδιςον, *a most pleasant bath.*

2. *With the word.* In other passages of scripture likewise, *the word,* that is, the truths contained in the word, are represented as the great means of cleansing men from sin. Tit. iii. 5. 1 Pet. i. 23.—In this sentiment our Lord led the way to his apostles, John xv. 3. xvii. 14. 17. 19.

Ver. 27.—1. *That he might present her to himself glorious,* &c. Other brides recommend themselves, by adorning their bodies with glorious or splendid apparel, Ps. xlv. 13. But Christ by his own blood, and by his word, having purified the mind of the church, hath thereby rendered her most beautiful, and a fit object of his affection. —This presentation of the church without spot or wrinkle, will happen at the general judgment. Hence the apostle tells the Corinthians: *I have fitted you for one husband, that I might present you as a chaste virgin to Christ,* 2 Cor. xi. 2.

2. *Not having spot or wrinkle,* &c. In this description, may not the perfection of the bodies of the saints be included, as well as the perfection of their minds. On this Doddridge observes, that the object of the gospel is to bring all the millions of which the church consists, to such a state of virtue and glory, that when Christ shall survey it,

26 That he might sanctify *her*, *having cleansed HER with a bath*[1] *of water, AND with* the word.[2]

26 *That he might sanctify her*, and fit her for becoming his spouse, *having cleansed her* emblematically by baptism, as brides are wont to be cleansed *with a bath of water, and with the word* from the superstitions of Judaism and heathenism.

27 That he might present *her* to himself, *glorious*,[1] *a church* not having spot, or wrinkle, or any such thing;[2] but that *she might* be holy, and without blemish.

27 Christ thus cleanses the church, *that* at the day of judgment, (Rev. xix. 7.) *he may present her to himself, glorious*, not with attire but with the beauty of holiness, *a church, not having spot, or wrinkle, or any imperfection, but that she may be* perfectly amiable, both in mind and body, being *holy, and without* any *blemish*.

28 So ought *husbands* to love their *own* wives, as their own bodies:[1] He *who* loveth his *own* wife loveth himself.[2]

28 Since Christ loves the church as his own body, *so ought husbands to love their own wives as their own bodies*, on account of their affectionate services. *He who loveth his wife, loveth himself:* He promotes his own happiness.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, *as even* the Lord the church;

29 The wife being a part of the husband's person, he ought to love her as himself. *For no man* in his right wits, *ever yet hated his own body, but nourisheth* it with food, *and cherisheth it* with clothing, *as even the Lord*, by his powerful government, nourishes and defends *the church*,

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it, there shall not be one having spot or wrinkle or any such thing, to impair its beauty or offend his sight. What a grand idea is this!

Ver. 28.—1. *As their own bodies.* This is an allusion to the formation of Eve from a part of Adam's body, and an explication of the instruction God intended to convey to mankind by forming Eve in that manner.

2. *He who loveth his own wife, loveth himself.* The husband whose love leads him, after Christ's example, not only to protect and cherish his wife, by giving her the necessaries and conveniencies of life, but also to *cleanse her;* that is, to form her mind and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner. For his wife being thus loved and cared for,

 will

30 For we are members of his body, of his fleſh, and of his bones.

30 Ὁτι μελη εσμεν τȣ σωματος αυτȣ, εκ της σαρκος αυτȣ, και εκ των οςεων αυτȣ.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

31 Αντι τȣτȣ καταλειψει ανθρωπος τον πατερα αυτȣ και την μητερα, και προσκολληθησεται προς την γυναικα αυτȣ, και εσονται οἱ δυο εις σαρκα μιαν.

32 This is a great myſtery; but I ſpeak concerning Chriſt and the church.

32 Το μυςηριον τȣτο μεγα εςιν· εγω δε λεγω εις Χριςον, και εις την εκκλησιαν.

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will be ſtrengthened for performing her duty: And her mind being improved, her converſation will give him the greater pleaſure. Withal, having an high eſteem of her huſband, ſhe will ſubmit to the hardſhips of her inferior ſtation, with cheerfulneſs.—The apoſtle urged the Epheſians to love their wives, becauſe the Aſiatic nations being extremely addicted to whoredom, many of them held their wives in little eſtimation.

Ver. 32. *This myſtery is great, but I ſpeak concerning Chriſt, and concerning the Church.* In the Vulgate verſion, the firſt clauſe is thus tranſlated: *Sacramentum hoc magnum eſt.* And it is the ſole foundation on which the Papiſts have ſet up marriage as a *ſacrament.*—The apoſtle calls the formation of Eve from Adam's body, and his marriage with her, and the intimate union eſtabliſhed between them by that marriage, *a great myſtery*, becauſe it contained an important emblematical meaning, concerning the regeneration of believers and their union with Chriſt, which hitherto had been kept ſecret, but which he had diſcovered in the 30th verſe. For there, in alluſion to what Adam ſaid concerning Eve, *This now is bone of my bones, and fleſh of my fleſh,* the apoſtle ſays concerning Chriſt and believers, *We are bone of his bones, and fleſh of his fleſh,* that is, we are parts of his body the church; and by this application of Adam's words concerning Eve, to Chriſt and to his church, he inſinuates, Firſt, That the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers by the breaking of Chriſt's body, mentioned ver. 25. Secondly, That Adam's love to Eve on account of her being formed of his body, was a figure of Chriſt's love to believers becauſe they are become his body, as is obſerved ver. 30. Thirdly, That Adam's marriage with Eve, was a figure of the eternal union of Chriſt with believers in heaven, mentioned ver. 27. For he left his Father to be united to his church.

30 (Ὅτι, 254.) *Because* we are members of his body, of his flesh, and of his bones. (See ver. 32. note.)

31 (Ἀντὶ τούτου) For this *reason*[1] shall a man leave his father and mother, and shall be *glued* to his wife, and *the* two shall *become* one flesh.

32 This *mystery*[1] *is great*, but I speak (εἰς, 142.) concerning Christ, and (εἰς) *concerning* the church.

30 This he does, *because* he can say of his church, what Adam said of Eve, that *we are members of his body*, being *of his flesh, and of his bones.*

31 *For this reason*, that the woman is of the man's flesh and of his bones, *shall a man leave his father and his mother, and shall be closely united to his wife, and* by this *union, the two shall become one person*, loving one another entirely, and having the same inclinations, and the same interests.

32 *This* close union of the first man with the first woman, on account of her being formed of his bones and flesh, *is a great secret. But* in so saying, *I speak* of these things as they are emblems *of Christ, and of the church.*

In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction being invented, it was necessary to make such striking actions and events as could not easily be forgotten, emblems of the instruction intended to be perpetuated. See Ess. v. page 5. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve, being fit emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event: and by prefiguring it, to shew that it was decreed of God from the very beginning.

The aptness, however, of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in paradise, were emblems of the regeneration of believers by the death of Christ,

33 Neverthelefs, let every one of you in particular, fo love his wife even as himfelf; and the wife *fee* that fhe reverence *her* hufband.

33 Πλην και ὑμεις οἱ καθ' ἑνα, ἑκαςος την ἑαυτȣ γυναικα ὑτως αγαπατω ὡς ἑαυτον· ἡ δε γυνη ἱνα φοβηται τον ανδρα.

Chrift, and of their eternal union with him in heaven. The fingular manner in which Eve was formed, and the declaration at her marriage with Adam, *Therefore fhall a man leave his father and his mother, and cleave to his wife, and they fhall be one flefh*, ftrongly lead to that conclufion. Eve was not formed of the duft of the earth, as all other living things were made, (not excepting Adam himfelf,) but of a rib taken from Adam's fide while he was in a deep fleep. Now for this diverfity, what reafon can be affigned, if that which the apoftle hath fuggefted is not admitted. Farther, unlefs fome deep inftruction were couched under the formation of Eve, what occafion was there for Adam, at his marriage with her, to declare, *This now is bone of my bones, and flefh of my flefh; fhe fhall be called woman, becaufe fhe was taken out of man, therefore fhall a man leave, &c.* For although the taking of Eve out of Adam, might be a reafon for Adam's affection towards her, it was no reafon for the affection of his pofterity towards their wives, who were not fo formed. The reafon of their love to their wives, is their being creatures of the fame fpecies with themfelves. This Eve might have been, though like Adam fhe had been formed of the duft of the earth. Wherefore, Adam's declaration concerning Eve's being taken out of his body, and concerning his love to her on that account, was intended for fome purpofe peculiar to himfelf; namely, as he was a type of him who was to reftore the human race by the breaking of his body on the crofs, and who on that account, loves them and will unite them to himfelf for ever.—Upon the whole, the formation of Eve, and her marriage with Adam, and his love to, and union with her, becaufe fhe was taken out of his fide, and the declaration, that on that account all his pofterity fhould love their wives, and continue united to them through life, an union which does not fubfift among other animals, are events fo fingular, that I do not fee what account can be given of them, unlefs with the apoftle Paul, we fuppofe, that agreeably to the moft ancient method of inftruction, God intended thefe things as figurative reprefentations of the regeneration of believers by the death of Chrift, and of his eternal union with them in heaven; and that Adam and Eve were taught by God himfelf to confider them as fuch.

It is no fmall confirmation of the apoftle's emblematical interpretation of the formation and marriage of Eve, that in fcripture we find a variety of images and expreffions founded on that interpretation. For example, Rom. v. 14. Adam is exprefsly called *a type of him who was to come*, on which account, 1 Cor. xv. 45. Chrift is called *the laft Adam*.—Next, the catholic church confifting of believers of all nations, is called *the body of Chrift*, and the members thereof are faid to be,

33 (Πλὴν, 286.) *Therefore, also*, let every one of you in particular, so love his *own* wife *as* himself; and the wife SEE that she reverence HER husband.

33 *Therefore also, let* the consideration of what God himself said at Adam's marriage with Eve, lead *every one of you in particular, so to love his wife as himself*, avoiding every thing in speech and behaviour towards her, which is tyrannical, harsh, and bitter; *and* on the other hand, let *the wife take care to reverence*, and obey *her husband*.

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be, *members of his body, of his flesh, and of his bones*, in allusion to the formation of Eve, the emblem of the church. For as Eve was formed of a rib taken out of Adam's body during his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as its head and governor, by the breaking of his body on the Cross. Thirdly, To this emblematical meaning of the formation of Eve, our Lord, I think, alluded when he instituted his supper. For instead of appointing one symbol only of his death, he appointed two. And in explaining the first of them, he expressed himself in such a manner as to shew that he had his eye on what happened to Adam when Eve was formed, *This is my body which is broken for you*, for your regeneration.—Fourthly, the eternal union of the regenerated with Christ after the resurrection, is called *a marriage*, Rev. xix. 7. And the *new Jerusalem*, that is, the *inhabitants* of the new Jerusalem, the society of the redeemed is termed *the bride, the Lamb's wife;* and the preparing of men for that happy union, by introducing them into the church on earth through faith, and by sanctifying them through the word, is called, 2 Cor. xi. 2. *a fitting them for one husband, that* at the resurrection, *they may be presented a chaste virgin to Christ;* in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him. And to shew that in this expression, the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, ver. 3. the subtlety of the devil in deceiving Eve.—Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerated of all nations, is by God himself termed, *a marriage*, Jer. iii. 14. Ezek. xvi. 8. 32. and God is called *the husband* of that people, Is. liv. 5. and their union to him by the law of Moses is termed, *The day of their espousals*, Jer. ii. 2.

CHAP. VI.

View and Illustration of the Precepts and Discoveries in this Chapter.

THE apostle having explained the duties of wives and husbands, proceeds to the duties of children and parents, ver. 1.—4. Then to those of slaves and masters, ver. 5.—9. and with this he finishes his account of relative duties; wherein it is observable, that here, and Col. iii. 18, &c. he begins all along with the duty of the inferior, as Peter likewise doth, 1 Pet. iii. 1.—7. perhaps to teach us, that the right behaviour of the inferior towards his superior, is not only a matter of greater difficulty, but is necessary to entitle the inferior to the regard of his superior.

Having delivered these precepts, the apostle added a general exhortation to the Ephesians, to be strong in the performance of all

Old Translation.	Greek Text.
CHAP. VI. 1 Children, obey your parents in the Lord: for this is right.	1 Τα τεκνα ὑπακουετε τοις γονευσιν ὑμων εν Κυριῳ· τουτο γαρ εστι δικαιον.
2 Honour thy father and mother, (which is the first commandment with promise)	2 Τιμα τον πατερα σου και την μητερα· ἡτις εστιν εντολη πρωτη εν επαγγελιᾳ,
3 That it may be well with thee, and thou mayst live long on the earth.	3 Ἱνα ευ σοι γενηται, και εσῃ μακροχρονιος επι της γης.
4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.	4 Και οἱ πατερες μη παροργιζετε τα τεκνα ὑμων· αλλ' εκτρεφετε αυτα εν παιδειᾳ και νουθεσιᾳ Κυριου.

Ver. 1. *This is just.* That children should obey their parents in every thing lawful is right in itself, even although the parents be unbelievers, as it is a proper return for the maintenance and education which they receive from their parents: And as it is enjoined by the laws of every well regulated state.

Ver. 2. *Which is the first commandment with a promise.* In the second commandment there is a promise of mercy to them who keep the command-

all their duties; which he enforced by the discovery of another deep article of the mystery of God; namely, that evil angels are leagued together against men, and continually occupied in tempting them to sin, with a view to ruin them, ver. 10.—12.—But that the Ephesians might not be too much terrified with this discovery, the apostle shewed them what an excellent defence against the attacks of the devil, God had furnished them with, in the complete armour which he had provided for them, ver. 13.—18. called therefore *the complete armour of God.*

Next, The apostle begged the Ephesians to pray for him, that he might be enabled to speak plainly and boldly in support of the gospel, when brought before the emperor and his ministers; which it seems he expected would happen soon, ver. 19, 20.—But to free them from their anxiety on account of the danger he was exposed to, he told them, that he had sent Tychicus, to give them information concerning his affairs, ver. 21, 22.——Then as a token of his love, he gave to them, and to all the brethren of Asia, who were sincere in their attachment to the Lord Jesus Christ, his apostolical benediction, ver. 23, 24.

NEW TRANSLATION.

CHAP. VI. 1 Children, obey your parents in the Lord, for this is *just.*[1]

2 Honour thy father and mother, which is the first commandment (εν, 162.) with *a promise,*[1]

3 That it may be well with thee, and *THAT* thou mayest *be long lived in the land.*

4 *Now, fathers, do not provoke* your children to wrath; but bring them up in the *correction* and *instruction* of the Lord.

COMMENTARY.

CHAP. VI. 1 *Children obey* even *your* unbelieving *parents in* every thing consistent with your duty to *the Lord: for this is just.*

2 In particular, the law of Moses saith, *honour* with obedience, and if need be, with maintenance, *thy father and mother, which,* I observe, *is the first commandment* in the decalogue, *with a promise.*

3 For to this commandment, these promises are annexed: *That it may be well with thee: and that thou mayest be long lived in the land* of Canaan.

4 *Now, fathers, do not provoke your children to wrath,* by cruel usage; (Col. iii. 21.) *but bring them up in that wholesome discipline and instruction, which the Lord hath prescribed;* consisting in moderate correction and affectionate persuasion.

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commandments in general; but the fifth is the first commandment which hath a promise annexed to it in particular. This observation, concerning

5 Servants, be obedient to them that are *your* maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt:

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

7 With good-will doing ſervice, as to the Lord, and not to men:

8 Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether *he be* bond or free.

9 And ye maſters, do the ſame things unto them, forbearing threatening: knowing that your Maſter alſo is in heaven: neither is there reſpect of perſons with him.

5 Ὁι δȣλοι ὑπακȣετε τοις κυριοις κατα σαρκα, μετα φοβȣ και τρομȣ, εν ἁπλοτητι της καρδιας ὑμων, ὡς τω Χριςω·

6 Μη κατ᾽ οφθαλμοδȣλειαν ὡς ανθρωπαρεσκοι, αλλ᾽ ὡς δȣλοι τȣ Χριςȣ, ποιȣντες το θελημα τȣ Θεȣ εκ ψυχης·

7 Μετ᾽ ευνοιας δȣλευοντες τω Κυριω, και ȣκ ανθρωποις·

8 Ειδοτες ὁτι ὁ εαν τι ἑκαςος ποιηση αγαθον, τȣτο κομιειται παρα τȣ Κυριȣ, ειτε δȣλος, ειτε ελευθερος.

9 Και ὁι κυριοι τα αυτα ποιειτε προς αυτȣς, ανιεντες την απειλην· ειδοτες ὁτι και ὑμων αυτων ὁ Κυριος εςιν εν ȣρανοις, και προσωποληψια ȣκ εςι παρ᾽ αυτω.

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concerning the promiſe in the law to thoſe who honoured their parents; the apoſtle made, to ſhew that the honouring of parents is a matter of the greateſt importance to the well-being of ſociety, and highly acceptable to God.

Ver. 5. *As to Chriſt.* By mentioning three different times in this and the following verſes the ſlave's ſubjection to Chriſt, the apoſtle hath mitigated the hardſhips of ſlavery. For he hath ſhewn that both the maſter's power of commanding, and the ſlave's obligation to obedience, are limited by the law of Chriſt. See 1 Cor. vii. 21. note.

Ver. 8. *Or a free man.* By this appellation, Guyſe underſtands a ſervant who is not a ſlave; *a hired ſervant.*

Ver. 9.—1. *Moderating threatening.* Ανιεντες την απειλην. Some tranſlate this, *forgiving the threatening*, the puniſhment ye threatened: The Syriac verſion hath here *Remittete illis delicta.*

2. *Reſpect of perſons is not with him.* See Rom. ii. 11. note. The apoſtle's meaning is, that in judging men, Chriſt will ſhew no favour to any one on account of his former condition or ſtation, but will puniſh

5 (Δουλοι) Servants, (see Col. iii. 22. note) *obey* YOUR *masters* according to the flesh, with fear and trembling, in *the integrity* of your heart, as *to* Christ.[1]

5 As the gospel does not cancel the civil rights of mankind, I say to *bond-servants, obey your masters, who have the property of your body, with fear and trembling*, as liable to be punished by them for disobedience: Obey also, *from the integrity of your own disposition, as obeying Christ.*

6 Not (κατ', 230.) with eye-service, as men pleasers, but, *as servants* of Christ, *do* the will of God from the *soul;* (Col. iii. 22.)

6 Do this, *not* merely *when their eye is on you,* or they are to examine your work, *as those do whose sole care is to please men: but as bond-men of Christ, doing the will of God* in this matter *from the soul;* that is diligently.

7 With good-will, *acting as servants to the Lord,* and not to men *ONLY.*

7 *With cheerfulness do your duty* to your earthly masters, *as servants to the Lord* Christ; for in serving them faithfully, ye serve him; *and* therefore do *not* consider yourselves as servants *to men only.*

8 Knowing, that *whatever* good *WORK any one* doth, *FOR that he shall receive* of the Lord, whether HE BE *a slave,* or *a freeman.*[1] (See Col. iii. 21.)

8 And that ye may be supported under the hardships of your lot, *recollect* what your religion teaches you *that whatever good action any man does, for that,* though he should receive no reward from men, *he shall receive* at the judgment a reward *from Christ, whether he be a slave or a freeman.*

9 And *masters,* do the same things (προς) *to* them, *moderating* threatening,[1] knowing that *the master even of you yourselves,* IS in heaven, *and respect of persons*[2] *is not with him.* (See Col. iii. 25. note.)

9 *And masters behave in the same benevolent conscientious manner towards your slaves;* give them all things necessary with good will, not aggravating the miseries of their condition by the terror of punishment, but *moderating threatning, knowing that the Lord even of you yourselves is in heaven* on the throne of God, *and* that in judging his servants, *respect of persons is not with him:* He will reward or punish every one according to his real character.

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punish every tyrannical unjust action by whomsoever committed, whether they lived in or out of his church.

10 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high *places.*

10 Το λοιπον, αδελφοι μου, ενδυναμουσθε εν Κυριῳ, και εν τῳ κρατει της ισχυος αυτου.

11 Ενδυσασθε την πανοπλιαν του Θεου, προς το δυνασθαι ὑμας ϛηναι προς τας μεθοδειας του διαβολου.

12 Ὁτι ουκ εϛιν ἡμιν ἡ παλη προς αἱμα και σαρκα, αλλα προς τας αρχας, προς τας εξουσιας, προς τους κοσμοκρατορας του σκοτους του αιωνος τουτου, προς τα πνευματικα της πονηριας εν τοις επουρανιοις.

Ver. 11.—1. *Put on the complete armour of God.* By calling the Chriſtian virtues, πανοπλιαν του Θεου, *the complete armour of God,* the apoſtle repreſents the diſciples of Chriſt, whoſe enemies and perſecutors were many, as engaged in a dangerous warfare; and I think, contraſts their virtues, with the complete armour fabled by the heathen poets, to have been fabricated by the gods, and beſtowed on their favourite heroes. That armour was vaſtly inferior to the complete armour of God. For in the firſt place, The Chriſtian's complete armour is really of divine workmanſhip, and is actually beſtowed on the Chriſtian ſoldier; whereas the other, is mere fiction. In the ſecond place, The armour ſaid to have been given by the heathen gods, conſiſting of braſs and ſteel, could only defend the body of the hero who was covered with it; but the complete armour given by the true God, conſiſting of the Chriſtian virtues, is uſeful for defending the mind of the faithful againſt all the temptations with which their enemies attack them. In the third place, The complete armour of God, gives ſtrength to the Chriſtian ſoldier in the battle; and therefore is far preferable to any armour made of metals, which may defend, but cannot ſtrengthen, the body of the warrior. See 1 Theſſ. v. 8. notes.

2. *Againſt the crafty ways of the devil.* Μεθοδειας. By *crafty ways of the devil,* the apoſtle means, not ſimply the temptations which ariſe from the motions of the fleſh, the love of pleaſure, the fear of perſecution, the contagion of evil example, the ſolicitations of the wicked, the ſophiſms of the philoſophers and of the unbelieving Jews, and the falſe gloſſes of heretical teachers in the church itſelf. But all theſe temptations, as prepared and pointed againſt men by ſuch ſkilful experienced

10 Finally, my brethren, be ſtrong (εν, 167.) *through* the Lord, and (εν) *through* the power of his might.

10 *Finally my brethren, be ſtrong* in the performance of your relative duties, *through* the aſſiſtance of *the Lord* Chriſt, *and through his mighty power* exerciſed in the government of the world, for the purpoſe of defending you from your enemies, and enabling you to overcome them.

11 Put on the *complete armour* of God,[1] that ye may be able to ſtand againſt the *crafty ways*[2] of the devil.

11 *Put on the complete armour, prepared by God for you, that* being covered therewith from head to foot, *ye may be able to ſtand* firm in the day of battle, *againſt the ſubtle methods of the devil,* contrived for your deſtruction.

12 For we wreſtle[1] not (προς) *with* fleſh and blood[2] *ONLY*, but *with governments*, with powers,[3] *with* the rulers of the darkneſs of this world,[4] *AND with* (literally, *ſpiritual things of wickedneſs*) *wicked ſpirits*[5] *in the heavenly REGIONS.*[6]

12 To be thus completely armed, is abſolutely neceſſary. *For we fight not with fleſh and blood only,* the idolatrous rulers and other wicked men of the preſent age, *but with the higheſt orders of evil angels; with ſuch of them* in particular, *as rule over the blind idolaters of this world, and with* ſuch inferior *wicked ſpirits,* as, by the permiſſion of God, have taken up their reſidence *in the aerial regions,* that they may the more conveniently aſſault us. See chap. ii. 2. note 2. and 2 Pet. iii. 5. note 1.

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perienced and malicious enemies, as the devil and his angels. Accordingly it is added in the following verſe, *We wreſtle not with fleſh and blood only, but with governments, with powers,* &c. of whom the devil is the head.

Ver. 12.—1. *We wreſtle.* As the apoſtle, by exhorting the Epheſians, ver. 11, 13. to put on the whole armour of God, repreſented them as about to engage in battle; The *wreſtlimg* mentioned in this verſe muſt mean, not *wreſtling* properly ſo called, but *fighting.* For inſtead of wreſtling clad in armour, the Greeks always wreſtled naked.

2. *Fleſh and blood,* is an Hebraiſm denoting mankind in general. Thus, Math. xvi. 17. *Fleſh and blood hath not revealed it to thee, but my Father which is in heaven:* That is, no man hath revealed it to thee. Wherefore, in the verſe under conſideration, *fleſh and blood,* as ſtanding in oppoſition to governments, and powers and wicked ſpirits, ſig-

 nifies

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand,

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

13 Δια τουτο αναλαβετε την πανοπλιαν του Θεου, ἱνα δυνηθητε αντιστηναι εν τῃ ἡμερᾳ τῃ πονηρᾳ, και απαντα κατεργασαμενοι, στηναι.

14 Στητε ουν περιζωσαμενοι την οσφυν ὑμων εν αληθειᾳ, και ενδυσαμενοι τον θωρακα της δικαιοσυνης·

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nifies *wicked men in general,* who every where opposed the gospel and persecuted its professors.

3. *But with governments, with powers.* These being distinguished from *flesh and blood* which is an Hebraism for *mankind,* see ver. 12. note 2. cannot be the governments and powers of the earth, but the evil angels, who have these appellations given them here, and Rom. viii. 38. either on account of the power which they exercise, as the rulers of the darkness of this world: Or, on account of the station and authority which they possessed before they were cast out of heaven.

4. *With the rulers of the darkness of this world.* See 1 John i. 6. note 3.—Syriac, *adversus possessores mundi hujus tenebrosi.* Κοσμοκρατορας, *mundipotentes.* God is called Παντοκρατωρ, *omnipotens, Ruler over all,* because of his uncontroulable power in governing the universe. But evil spirits are called Κοσμοκρατορας, *rulers of this world,* because the dominion which, by the permission of God, they exercise, is limited to the *darkness of this world,* that is, this world darkened by ignorance, wickedness, and misery, and which is the habitation or prison assigned them, until the judgment of the great day, Jude, ver. 6.—By the *rulers of the darkness of this world,* Doddridge understands *the heathen rulers*; *and by flesh and blood* the lower ranks of mankind.

5. *And with wicked spirits:* Syriac, *spiritus malos.* So the phrase πνευματικα της πονηριας, should be translated: for πνευματικα, *spiritual,* is here put for πνευματα, *spirits.* See Ess. iv. 20.—Πονηρια, *wickedness,* properly signifies *malice joined with cunning,* and is fitly mentioned as the characteristic of those wicked spirits with whom we fight: And is a quality so much the more dangerous that it exists in beings whose natural faculties are very great.—By *spiritual wickednesses in heavenly places,* Chandler understands, *false pretensions to inspiration in the church.* —The critics observe that the repetition of the preposition προς, *with,* five times in this verse, is very emphatical, as it shews the length and difficulty of the battle.

6. *In the heavenly regions.* Εν τοις επουρανιοις. This I think is the region of the air, because chap. ii. 2. evil spirits are represented as inhabiting the air, which the Hebrews called *heaven,* and *the first heaven.*—The account of the spiritual enemies of mankind given by the

13 *For this reaſon*, take *up the complete* armour of God, that ye may be able to *reſiſt* in the evil day, and, *THEY having fully wrought every thing*, to ſtand.

13 *For this reaſon*, that ye wreſtle with evil ſpirits, as well as with wicked men, *take up the complete armour of God*'s providing, *that ye may be able to reſiſt* theſe malicious adverſaries, *in the evil day* of temptation, chap. v. 16. *and they having fully practiſed every ſtratagem* to ruin you, that ye may be able *to ſtand* firm.

14 Stand, *then*, having your loins [1] girded about with truth, and having on the breaſt-plate of righteouſneſs.[2] (See Iſa. lix. 17.)

14 *Stand then, having your loins girded about with truth*, as ſoldiers are girded with the military belt, *and having on the breaſt-plate of righteouſneſs*, as a defence againſt the calumnies with which the wicked attack your reputation.

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apoſtle in this paſſage, is agreeable to the doctrine of the other inſpired writers; particularly John, who repreſents the heathen world, given up to idolatry and wickedneſs, as lying under the dominion of the devil, 1 John v. 19 And without doubt, it was by the ſuggeſtions and temptations of evil ſpirits, that mankind were ſo univerſally ſeduced to idolatry. Wherefore, ſince the profeſſed deſign of the goſpel was to deſtroy theſe evils, it is certain, that the devil and his angels would oppoſe its progreſs, by ſtirring up their adherents to perſecute both the preachers and the believers of the new revelation. – The combat which the firſt Chriſtians were maintaining, againſt the devil and his ſubjects, the abettors of idolatry, was with great propriety aſcribed to the Epheſians, as their city was the very throne of idolatry, by means of the worſhip of Diana there performed with the greateſt ſplendour and celebrity of rites, in the moſt magnificent temple in the world, and with a vaſt concourſe of prieſts, votaries, and retainers of all ſorts. Beſides, magical works, the peculiar contrivance of the devil, ſeem at the time the apoſtle wrote this epiſtle, to have been practiſed at Epheſus, more than in any other city, or country in the world, Acts xix. 18, 19.

Ver. 14.—1. *Loins girded about with truth.* Since *faith* is mentioned afterwards, as a diſtinct part of the Chriſtian armour, αλεθεια, *truth*, cannot mean in this place, thoſe truths which are the objects of the Chriſtian's faith; but a true or unfeigned profeſſion of the Chriſtian faith, in oppoſition to that which is hypocritical. For by ſincerity in the profeſſion of their faith, the whole faculties of their mind would be invigorated, and themſelves put in a conſtant readineſs for action: juſt as a ſoldier who is girded with the military belt, is fitted either for fighting or for retreating.

2. *Having on the breaſt-plate of righteouſneſs.* In the parallel paſſage, 1 Theſſ. v. 8. this is called *the breaſt-plate of faith and love.* See the note there. Perhaps the apoſtle in this paſſage alluded to Iſ. lix. 17. where

15 And your feet ſhod with the preparation of the goſpel of peace;

15 Και ὑποδησαμενοι τους ποδας εν ετοιμασιᾳ του ευαγγελιου της ειρηνης·

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

16 Επι πασιν αναλαβοντες τον θυρεον της πιστεως, εν ᾧ δυνησεσθε παντα τα βελη του πονηρου τα πεπυρωμενα σβεσαι·

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God:

17 Και την περικεφαλαιαν του σωτηριου δεξασθε, και την μαχαιραν του πνευματος, ὁ εστι ρημα Θεου·

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where Meſſiah is ſaid to have put on *righteouſneſs* as a *breaſt-plate;* that is, by the uprightneſs of his conduct, and his conſciouſneſs thereof, he defended himſelf from being moved by the calumnies and reproaches of the wicked.

Ver. 15. *The preparation of the goſpel of peace* means, the virtues which in the firſt age were neceſſary to thoſe who travelled through the world to preach the goſpel; namely fortitude, perſeverance, ſelf government, and peaceableneſs: For theſe qualities were a great preſervative againſt the evils to which they were expoſed.—Chandler thinks ετοιμασια ſhould be tranſlated, *activity.*

Ver. 16.—1. *Extinguiſh all the fiery darts.* Anciently, they uſed ſmall firebrands in the form of darts and arrows, which they kindled and ſhot among their enemies. Theſe were called τελη πεπυρωμενα, *tela ignita, fiery darts.* And in battle they were received by the ſoldiers on their ſhields, which were covered with braſs or iron, in order to extinguiſh them, or prevent their effect.

2. *Of the wicked one.* The devil is called ὁ πονηρος, *the wicked one,* by way of eminence, becauſe in him the moſt conſummate malice and cunning are joined. See ver. 12. note 5.

Ver. 17.—1. *And receive the helmet of ſalvation.* In the parallel paſſage, 1 Theſſ. v. 8. it is, *And for an helmet the hope of ſalvation.* Chandler's note on this is, "The helmet was for the defence of the "head to preſerve it from deadly blows. And in like manner *the hope of* "*ſalvation* built on the promiſes of God, and ariſing from the conſciouſ-"neſs of integrity, will ward off, or preſerve from the fatal effects of "all temptations, from worldly terrors, and evils: ſo that they ſhall "not diſorder the imagination, or pervert the judgment, or cauſe men "to deſert the path of duty to their final deſtruction." See 1 Theſſ. v. 8. note 2.

2. *And the ſword of the Spirit, which is the word of God.* Here the apoſtle calls the word of God, *the ſword of the Spirit,* becauſe it was given by inſpiration of the Spirit; and becauſe the doctrines, promiſes,

15 And *having* your feet shod (ετοιμασια) with the preparation[1] of the gospel of peace.

15 *And*, like soldiers who defend their legs and feet with greaves, *have your feet shod with the preparation* necessary for preaching *the gospel of peace*.

16 *Over* all, *take up* the shield of faith, *with which* ye *will* be able to *extinguish* all the fiery darts[1] of the *wicked one.*[2] (See 1 Pet. v. 9.)

16 As soldiers have their shields, which they turn every way, for the defence of their whole body, so, *over your whole body, take up the shield of faith:* the firm belief of the doctrines and promises of the gospel: *with which ye will be able to extinguish all the fiery darts*, that is, the most deadly temptations *of the devil.*

17 *And receive* the helmet of salvation,[1] (see 1 Thess. v. 8. note 2.) and the sword of the Spirit, which is the word of God.[2]

17 *And* as soldiers have helmets to secure their heads against strokes, and swords to annoy their enemies, *receive the helmet* of the hope *of salvation*, which will defend you against the fear of death. *And the spiritual sword, which is the word of God*, that therewith ye may put your enemies to flight.

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promises, and precepts of the word of God, are the most effectual means of putting our spiritual enemies to flight. Of this efficacy of the word of God, we have an illustrious example in our Lord's temptation in the wilderness, who put the devil to flight by quotations from the scriptures of the Old Testament.—Beza observes, that all the parts of the complete armour of the ancients, are elegantly introduced in the apostle's account of the Christian's complete armour. For there is first *the military belt*. called by the Greeks ζωστηρ, and by the Latins *balteus*. This covered the two parts of the breast-plate where they joined.—*The breast-plate* was the second article of the complete armour, and consisted of two pieces; the one reaching from the neck to the navel, and the other hanging from thence to the knees. The former was called θωραξ, the latter ζωμα. Accordingly, in the parallel passage, 1 Thess. v. 8. *the breast-plate* is said to consist of two parts; *faith* and *love*.—Next to the breast-plate were *the greaves*, which made the third article of the complete armour. They were called by the Greeks κνημιδες, and by the Latins *ocreæ*, and were made of gold, or silver, or brass, or iron, and were designed to defend the legs and feet against the strokes of stones and arrows. Thus Goliath had *greaves* of brass upon his legs, 1 Sam. xvii. 6.—The fourth article of the complete armour was *the helmet*, which likewise was made of metals of different sorts, and was used to defend the head against the strokes of

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints;

18 Δια πασης προσευχης και δεησεως, προσευχομενοι εν παντι καιρῳ εν πνευματι, και εις αυτο τουτο αγρυπνουντες εν παση προσκαρτερησει και δεησει περι παντων των ἁγιων,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel:

19 Και ὑπερ εμου, ἱνα μοι δοθειη λογος εν ανοιξει του στοματος μου εν παῤῥησια, γνωρισαι το μυστηριον του ευαγγελιου,

20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

20 Ὑπερ οὑ πρεσβευω εν ἁλυσει, ἱνα εν αυτῳ παῤῥησιασωμαι, ὡς δει με λαλησαι.

ſwords and miſſile weapons.—Add in the fifth place, *the ſhield*, and the whole body is completely covered. The ſhield was ſometimes round, and ſometimes ſquare, and was made of ſtrong thick leather. Thus the ſhield of Ajax conſiſted of ſeven folds of bulls hides. Sometimes the ſhield was made of wood, covered with plates of braſs or ſteel.

But beſides the defenſive armour juſt now deſcribed, offenſive weapons were likewiſe neceſſary to render the ſoldiers armour complete; particularly *the ſword*, which was uſed with the right hand, while the ſhield was held on the left arm. They had darts likewiſe, or javelins, mentioned ver. 16.

Ver. 18.—1. *With all ſupplication and deprecation.* The words προσευχης and δεησεως, which I have tranſlated *ſupplication and deprecation*, ſeem naturally, as Chandler remarks, "to denote *the aſking of* "*what is good*, and the *deprecating what is evil*, from their two roots; "the firſt of which ſignifies *wiſhing*, and the latter *fearing*. And "this they were to do *in the Spirit*, that is, either with their heart "and mind, ſincerely and fervently, (Eſſ. iv. 56.) Or, according as "the Spirit of God ſhould excite and move them."

2. *Pray at all ſeaſons in Spirit.* In confirmation of the interpretation in the commentary, I obſerve that our Lord himſelf directed Ananias to diſtinguiſh Saul as his diſciple, by the watch-word or token of his praying, Acts ix. 11. *Enquire in the houſe of Judas, for one called Saul of Tarſus, for behold he prayeth* in my name.

3. *For this very purpoſe watch, with all perſeverance and prayer, for all the ſaints.* The firſt Chriſtians conſtantly prayed for each other. Thus when Peter was caſt into priſon, *Prayer was made without ceaſing,*

of

18 (Δια, 119.) *With all supplication and deprecation,*[1] *pray at all seasons*[2] (εν πνευματι, 36.) *in spirit; and for this very purpose, watch* (παση προσκαρτερησει) with all perseverance and *prayer* for all *the* saints,[3] (See Col. iv. 2.)

18 And as soldiers distinguish each other by watch-words, let your token of distinction, as fellow-soldiers of Christ, be prayer in the name of Christ. Therefore, *with all supplication* for what is good, *and deprecation* of evil, *pray at all seasons with earnestness: and for this very purpose, watch,* like soldiers on guard, *with the greatest perseverance in prayer, for all the faithful,*

19 (Και, 220.) *Especially* for me, that (λογος) *eloquence* may be given *me in the opening of my mouth, with boldness,* to make known the mystery of the gospel;

16 *Especially for me, that when I open my mouth* in my own defence before my judges, *eloquence may be given me with boldness, to make known the mystery of the gospel,* (chap. i. 8. note,) the doctrine of the gospel hitherto a secret; namely, that men are to be saved through faith, without obeying the law of Moses as necessary to salvation.

20 For which I *execute the office of an ambassador,* (εν αλυσει) *in a chain,*[1] that *I may speak boldly* (εν, 168.) *concerning it, as it becometh me to speak.* (See Col. iii. 4.)

20 *For* publishing *which* mystery, *I execute the office of an ambassador* of Christ *chained:* I say *that I may speak boldly, concerning* the divine original of the gospel, and concerning the salvation of mankind through faith; *as it becometh me to speak,* who am the ambassador of so great a Prince.

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of the church unto God for him, Acts xii. 5. And their prayer was answered; for he was miraculously delivered by an angel. This, with other instances, led the disciples to expect great benefit from the prayers of the faithful. Hence Paul himself often begged the brethren to pray for him, as in ver. 19. See Col. iv. 2. note.

Ver. 20. *For which I execute the office of an ambassador in a chain.* The apostle being accused of no crime against society, but only of heresy in the Jewish religion, Acts xxiv. 5. xxvi. 31. he was allowed at Rome to live in his own hired house, with a soldier who kept him, Acts xxviii. 16. To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm; and the chain being of a convenient length, the two could walk together with ease, whithersoever the apostle's affairs called him. The soldiers who were thus employed, no doubt reaped great benefit from the apostle's conversation and preaching.

21 But that ye alſo may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

21 Ἱνα δε ειδητε και ὑμεις τα κατ' εμε, τι πρασσω, παντα ὑμιν γνωρισει Τυχικος ὁ αγαπητος αδελφος και πιστος διακονος εν Κυριῳ·

22 Ὁν επεμψα προς ὑμας εις αυτο τουτο, ἱνα γνωτε τα περι ἡμων, και παρακαλεσῃ τας καρδιας ὑμων.

23 Ειρηνη τοις αδελφοις, και αγαπη μετα πιστεως απο Θεου πατρος και Κυριου Ιησου Χριστου.

Ver. 21.—1. *That ye alſo may know the things relating to me, &c.* Τα κατ' εμε. We have this expreſſion likewiſe, Philip. i. 12. The apoſtle means, that he wiſhed the Epheſians as well as the Philippians and Coloſſians, to know what ſucceſs he had had in preaching at Rome, what oppoſition he had met with, what comfort he enjoyed under his ſufferings, what converts he had made to Chriſt, and in what manner the evidences of the goſpel affected the minds of the inhabitants of Rome.

2. *Tychicus—will make known to you all things, &c.* This paſſage is a clear confutation of thoſe who hold, that this epiſtle originally had a general inſcription, and was directed to no particular church. For how could Tychicus be ſent *to the ſaints which are, and to the believers in Chriſt Jeſus* in all countries, to make them know the apoſtle's affairs, and thereby to comfort their hearts? It is evident, therefore, that this epiſtle was ſent to the ſaints of ſome particular place. And who ſhould they be, but the ſaints at Epheſus, to whom, as Dr. Lardner has ſhewed, by the conſent of all the ancient MSS. and verſions, it was inſcribed?

Tychicus and Trophimus are mentioned Acts xx. 4. among thoſe who accompanied Paul to Jeruſalem. Wherefore, as he was then on his way thither with the collections, which he had received from the Gentile churches for the poor of the ſaints in Judea, we may ſuppoſe that Tychicus and Trophimus were of the number of the meſſengers, whom the churches had deputed to attend the apoſtle when he performed that miniſtry. In the above quoted paſſage theſe two are ſaid to be of Aſia. *And of Aſia Tychicus and Trophimus.*—Acts xxi. 19. Trophimus is called *an Epheſian.* Perhaps Tychicus was of the ſame city; which may have been the reaſon why the apoſtle ſent his letter to the Epheſians by him, *that he might comfort their hearts* by making known to them the things which had happened to him in Rome, and what he was doing there.—But whether he was an Epheſian, or not, the character given of Tychicus, That he was *a beloved brother*

21 *Now* that ye alſo may know *the things relating to me,*[1] AND *what I am doing,* Tychicus, a beloved brother, and faithful miniſter in the Lord, *will* make known to you all things:[2]

22 Whom I have ſent *to* you for *this very* purpoſe, that ye *may* know our affairs, and THAT he *may* comfort your hearts.

23 Peace *to* the brethren,[1] and love with faith, from God the Father, and the Lord Jeſus Chriſt.

21 *Now that ye* Epheſians *alſo may know the things which have happened to me, and what I am doing* at preſent, *Tychicus, a Chriſtian brother greatly beloved by me* for his many excellent qualities, *and* who beſides is *a faithful miniſter of Chriſt, will make known to you all things.*

22 *This perſon,* ſo eſtimable on account of his character, *I have ſent to you for this very purpoſe, that ye may know my affairs, and that he may comfort your hearts,* by the account he ſhall give you of every thing relating to me.

23 After the manner of the prieſts of old, I bleſs the church at Epheſus, *Peace be to the brethren* there, *and* mutual *love with* increaſing *faith from God the Father, and the Lord Jeſus Chriſt.*

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brother and faithful miniſter in the Lord, ſheweth that he was deſervedly honoured with this commiſſion. The ſame character Paul gave of Tychicus to the Coloſſians, chap. iv. 7. *All things concerning me, Tychicus, a beloved brother and faithful miniſter and fellow-ſervant in the Lord, will make known to you.*—When the apoſtle, after being releaſed from his firſt confinement in Rome, viſited the churches of Aſia, he deſired Titus to come to him from Crete when he ſhould ſend to him Artemas or Tychicus, to ſupply his place to the Cretian brethren, Tit. iii. 12. *When I ſhall ſend Artemas to thee or Tychicus, make haſte to come to me at Nicopolis, for there I have determined to winter.*—In like manner during the apoſtle's ſecond impriſonment at Rome, when he deſired Timothy to come to him from Epheſus, he wrote to him, 2 Tim. iv. 12. *Tychicus I have ſent to Epheſus,* probably to direct the church there during Timothy's abſence.—Theſe are all the particulars which the ſcriptures have mentioned concerning Tychicus. They are few in number, but they are ſufficient proofs of the great confidence which the apoſtle placed in him, on account of his ability, faithfulneſs, and zeal in the cauſe of Chriſt.

Ver. 23. *Peace to the brethren.* It hath been ſaid, that if this epiſtle was directed to the Epheſians, it is difficult to underſtand how the apoſtle contented himſelf with giving them a general ſalutation, without mentioning any of his numerous acquaintance and friends, with whom he had been intimate, during his long reſidence at Epheſus. But the anſwer is, there are no particular ſalutations in the apoſtle's firſt epiſtle to Timothy, notwithſtanding Timothy was in Epheſus

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

24 Ἡ χαρις μετα παντων των αγαπωντων τον Κυριον ἡμων Ιησυν Χριςον εν αφθαρσιᾳ. Αμην.

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when it was written. And in the second, there are only salutations to Prisca and Aquila, the apostle's fellow-labourers, who were in Ephesus occasionally, and to the household of Onesiphorus, on account of the great respect which the head of that family had shewed to the apostle during his second imprisonment in Rome, 2 Tim. i. 16.—In like manner, there are no particular salutations in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus; because to have sent salutations to individuals, in churches where the apostle was so generally and intimately acquainted, unless there had been some very special reasons for such salutations, it might have offended those who were neglected. On the other hand, to have mentioned every person of note in these churches, would have taken up too much room. In writing to the Romans, the case was different. The apostle was personally unknown to the most of them. And therefore, he could without

24 Grace BE with all them *who* love [1] our Lord Jesus Christ in sincerity. Amen.[2] (See Pref. sect. iv. at the beginning.)

24 I give my benediction also to the brethren in Asia, *The favour of God be with all them who love our Lord Jesus Christ in sincerity*. And in testimony that all I have written and prayed in this letter, is my real sentiments, I conclude with an *Amen*

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out offence to the rest, take particular notice of all his acquaintance. See Illust. prefixed to Rom. xvi.

Ver. 24.—1. *Who love our Lord Jesus Christ in sincerity:* Εν αφθαρσια, literally *in incorruption*. Our love of Christ, like our love of God, is founded in our knowledge of the excellencies of his character, and of the benefits he has conferred on us; and consists in esteem and gratitude. And shews itself by our imitating him, and our obeying his commandments. This is the import of loving our Lord Jesus Christ in incorruption, or in sincerity.

2. *Amen.* This is an Hebrew word, signifying *truth*. With this word, the Jews ended all their prayers, and most solemn speeches; in which they were followed by the first Christians, who thus signified, that the things which they had spoken, whether to God or men, were their real sentiments and desires. See 2 Peter iii. 18. note 2.

A NEW

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's EPISTLE

TO THE

PHILIPPIANS.

ESSAY VII.

On the Mediation of Chrift.

ONE cannot view the prefent ftate of the world without taking notice of the mifery and fin which prevail in it. The earth would be a wildernefs, were it not cultivated with great care and labour. It nourifheth a number of plants and animals noxious to man. The fruits forced from it by human labour, are oftentimes deftroyed by inclement feafons. Men, its chief inhabitants, are many of them exceffively wicked; and their wickednefs is productive of much mifery to themfelves in the prefent life, and to others who are affected by it. Befides, all of them are naturally liable to a variety of painful difeafes and to death.

This difordered ftate of the world, hath been the occafion of much anxious fpeculation to thofe, who fancying that things might have been fo ordered as to exclude all evil, both natural and moral, have confidered the admiffion of fin and mifery into any fyftem formed by an infinitely powerful, wife, and benevo-

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lent being, as abſolutely impoſſible. Hence the ancient Perſians, and after them the Manicheans, to account for the preſent diſordered conſtitution of things, affirmed, that the world was the work of two independent infinitely powerful principles, the one good and the other evil.—Others of the Eaſterns accounted for the evils which are in the world, by ſuppoſing that mankind had exiſted in ſome prior ſtate, and are puniſhed here for the ſins which they committed in their pre-exiſtent ſtate; and that their puniſhment is intended to purify and reform them. This was the doctrine of the Pythagoreans, and of ſome of the Jews, John ix. 1, 2.—But a third ſort of reaſoners, not ſatisfied with either of theſe ſolutions, maintained that the world hath exiſted from eternity by ſucceſſive generations and corruptions, in the manner we ſee it at preſent, without any firſt cauſe at all. This was the opinion of the Ariſtotelian atheiſts.—A fourth ſort affirmed, that the world owes its origin to what they termed the fortuitous concourſe of atoms; and that it is not governed by any intelligent principle whatever. This was the ſcheme of the Epicureans, who, to avoid the odium of the populace, pretended indeed to acknowledge the exiſtence of gods, but denied that they made the world, or took any concern whatever in its affairs.

In this uncertainty, or rather darkneſs concerning the origin of the world, revelation hath ſeaſonably interpoſed. For it aſſureth us that there is but one firſt cauſe of all things, who is not only infinitely powerful, but infinitely good: That all the beings in the univerſe derive their exiſtence from him, are abſolutely dependent on him, and ſubject to his government: That whatever evil exiſts in the world, is the natural conſequence of that freedom of will with which God originally endowed his rational creatures, in order to render them moral and accountable agents: And that the firſt parents of mankind, abuſing their liberty of action, ſubjected themſelves and their poſterity to ſin and death, by one ſingle act of diſobedience: But that for remeding theſe evils, God was graciouſly pleaſed, in his original plan, to appoint the mediation of his Son, whereby the penal conſequences of ſin are ſo far prevented, that they do not take place in all caſes. For, as many of mankind as are delivered by him from the power of ſin, ſhall at length be alſo delivered

delivered from its punishment, and be raised to a degree of perfection and happiness, greater than if they never had sinned. The mediation therefore of Christ, by which God remedies the evils which were introduced into the world through the disobedience of the parents of the human race, hath for its object to deliver mankind, *first*, from the power, and, *secondly*, from the punishment of sin.

Sect. 1. *Of the Mediation of Christ as a Priest, whereby the penal consequences of sin are so far prevented, that they do not take place among mankind universally.*

To prevent the penal consequences of sin from taking place among mankind universally, revelation assureth us, that the Son of God, by the appointment of his Father, made propitiation for the sins of mankind by his sufferings and death in the human nature; that is, by his sufferings and death he hath rendered it consistent with the character of God, as the moral governor of the world, in certain cases to pardon sinners. For we are told, Rom. v. 12. That *as by* the disobedience of *one man*, Adam, *sin entered into the world, and by sin death.—So by the obedience of one man*, Christ, *righteousness entered into the world, and by righteousness life;* that is, an opportunity of becoming righteous and of obtaining life, was granted to mankind on account of the obedience of Christ.

To this account of the ruin and recovery of the human species, various objections have been made. And *first*, It hath been loudly urged, That to involve all mankind in sin and misery, on account of a disobedience to which they were nowise accessary, and to bestow righteousness and life, or an opportunity of obtaining these blessings, through an obedience in which they had no concern, are both of them contrary to our natural ideas of the justice and goodness of God.

To this objection, however, it is a sufficient answer to observe, that the very same constitution taketh place in the present state of things. For we see evils brought on the innocent, and favours communicated to the guilty, through actions in which neither the one nor the other had any hand. Thus, the miscon-

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duct of kings and rulers bring miſery on their ſubjects, who are not acceſſary to their follies. The ſins of parents, in like manner, bring poverty, diſeaſes, and even death, on their innocent children.—On the other hand, the wiſdom and juſtice of princes, are productive of happineſs to their people: The virtues alſo and heroic deeds of parents bring honours and riches to their deſcendants, which remain with them often to the lateſt poſterity.

This conſtitution of God, whereby evils are brought on innocent perſons, for the faults of others in which they were nowiſe concerned; and bleſſings are conveyed to the unworthy, for the good deeds of others to which they contributed nothing, is not repugnant to the ideas which mankind entertain of juſtice and goodneſs. For, by univerſal conſent, in all well regulated human governments, without any imputation of injuſtice, a ſimilar conſtitution is eſtabliſhed by law, through which, on the one hand, children are involved in the puniſhment inflicted on their parents, for crimes of which the children are entirely innocent; and on the other, are made to ſhare in the honours and rewards conferred on their parents, for virtues, to which the children contributed nothing.

Since then, by the appointment of men, ſo many evils befal the innocent, and ſo many benefits come to the undeſerving, on account of actions performed by others, in which they had not the leaſt concern, why ſhould it be thought inconſiſtent with the juſtice and goodneſs of God, as moral governor of the world, to have ſubjected Adam's poſterity to ſin and death on account of his offence, notwithſtanding they were in no reſpect acceſſary thereto? And having ſubjected them to theſe evils, it certainly muſt appear both proper and juſt, that he ſhould have provided a remedy for them by the obedience of his Son, although the perſons benefited by it, contributed nothing to his obedience. Wherefore, the account which revelation hath given of the introduction of ſin and miſery into the world, and of the method in which theſe evils are remedied, cannot be found fault with, although in either caſe, no regard was had to the perſonal demerit of the individuals affected thereby: But in both, God acted agreeably to the ſovereignty of his own will.

To prevent any miſtake, however, on this head, let it be obſerved, that from what hath been advanced, it by no means follows, that mankind are not to be rewarded or puniſhed according to the nature of their own deeds. For, as B. Butler hath obſerved, Analogy, part ii. chap. 5. ſect. 7. "The world's "being under the righteous government of God, does indeed "imply, that finally and upon the whole, every one, ſhall receive according to his perſonal deſerts: And the general doctrine of the whole ſcripture is, That this ſhall be the completion of the divine government. But during the progreſs, "and, for ought we know, even in order to the completion of "this moral ſcheme, vicarious puniſhments may be fit and abſolutely neceſſary." And if ſo, vicarious rewards may alſo be neceſſary for the ſame end.

Secondly, To the foregoing vindication of the account given in revelation of the ruin and recovery of the human ſpecies, it may be objected, that the evils, which, according to the preſent conſtitution of things, are brought on the innocent by the vices of the guilty, and the benefits which the undeſerving receive through the good deeds of the virtuous, are things merely accidental, owing to the natural relations by which mankind are connected: Conſequently, that no argument can be drawn from ſuch a conſtitution, to prove that it was conſiſtent with the juſtice and goodneſs of God, to ſubject Chriſt, an innocent perſon, to ſufferings and death, for the ſake either of ſaving the guilty from the penal conſequences of their tranſgreſſions, or of beſtowing favours on the undeſerving. True. Such an argument does not follow from that part of the conſtitution of things juſt now explained: But it follows from another part of the ſame conſtitution, equally original and equally evident. For to uſe Butler's words immediately following thoſe already quoted: "Men by their follies run themſelves into extreme diſtreſs, into "difficulties which would be abſolutely fatal to them, were it "not for the interpoſition and aſſiſtance of others. God commands by the law of nature, that we afford them this aſſiſtance, in many caſes where we cannot do it without very great "pains and labour and ſufferings to ourſelves. And we ſee in "what variety of ways, one perſon's ſufferings contribute to "the relief of another; and how or by what particular means,

" this comes to paſs or follows from the conſtitution and laws " of nature which come under our notice: and being fami- " liarized to it, men are not ſhocked with it." For example, many, by their vices and follies, bring on themſelves diſeaſes, and a variety of accidents, which would often prove fatal to them, were it not for the timely aſſiſtance afforded to them by others, who, in lending them that aſſiſtance, ſometimes expoſe themſelves to great dangers, and ſometimes ſubject themſelves to long and painful ſufferings. Having, therefore, in the preſent conſtitution of things, inſtances of innocent perſons ſuffering voluntarily, by the expreſs appointment of God, extreme evils, for the ſake of alleviating or removing the temporal penal conſequences of the ſins of others, it cannot be thought inconſiſtent with the juſtice and goodneſs of God, in his original plan of the government of our world, to have provided that the eternal penal conſequences, which he hath connected with ſin, ſhall not in every caſe and to every perſon, inevitably follow their tranſgreſſion: and even that this deliverance ſhould be accompliſhed by a perſon, different from the ſinner himſelf, who, for a purpoſe ſo benevolent, voluntarily expoſed himſelf to the greateſt ſufferings for a time. To object againſt this appointment, is in reality to object againſt God's original conſtitution of nature, and againſt the daily courſe of his providence in the government of the world. For, as the before mentioned excellent author hath obſerved, Anal. part ii. ch. 5. ſect. 7. " The " world is a conſtitution or ſyſtem, whoſe parts have a mutual " reference to each other: And there is a ſcheme of things gra- " dually carrying on, called the courſe of nature, to the carry- " ing on of which, God has appointed us, in various ways, to " contribute. And when in the daily courſe of natural provi- " dence, it is appointed that innocent people ſhould ſuffer for " the faults of the guilty, this is liable to the very ſame objection " as the inſtance we are now conſidering. The infinitely greater " importance of that appointment of Chriſtianity which is " objected againſt, does not hinder but it may, as it plainly is, " an appointment of the very ſame kind, with what the world " affords us daily examples of. Nay, if there were any force " at all in the objection, it would be ſtronger, in one reſpect, " againſt natural providence, than againſt Chriſtianity. Be-

" cauſe

" cause, under the former, we are in many cases commanded, " and even necessitated, whether we will or no, to suffer for " the faults of others. Whereas the sufferings of Christ were " voluntary."

Thirdly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected, That we do not understand how they can have any such efficacy. True; we do not understand this, because revelation hath only discovered to us the fact, without explaining the manner in which it is brought to pass. Nevertheless from the silence of scripture, and from our ignorance of the manner in which Christ's sufferings and death operate, in preventing the future penal consequences of sin, it doth not follow, that his sufferings and death have that efficacy, by an arbitrary and tyrannical appointment. They may have it in the way of natural consequence. For, to use B. Butler's words, Anal. part ii. c. 5. sect. 7. " What has been often alleged in justification of this " doctrine, even from the apparent natural tendency of this " method of our redemption; its tendency to vindicate the au- " thority of God's laws, and deter his creatures from sin; this " has never yet been answered, and is, I think, plainly unan- " swerable: though I am far from thinking it an account of " the whole of the case. But without taking this into consi- " deration, it abundantly appears, from the observations above " made, that this objection, is not an objection against Chris- " tianity, but against the whole general constitution of nature. " And if it were to be considered as an objection against " Christianity, or considering it as it is, an objection against " the constitution of nature; it amounts to no more in conclu- " sion than this, That a divine appointment cannot be necessary " or expedient, because the Objector does not discern it to be " so: though he must own that the nature of the case is such, " as renders him incapable of judging whether it be so or not, " or of seeing it to be necessary, though it were so."—Farther, as the same excellent reasoner observes in the same page, " Though it is highly right, and the most pious exercise of our " understanding, to enquire with due reverence into the ends " and reasons of God's dispensations: Yet when those reasons

" are

" are concealed, to argue from our ignorance, That ſuch diſ-
" penſations cannot be from God, is infinitely abſurd. The
" preſumption of this kind of objections, ſeems almoſt loſt in
" the folly of them: And the folly of them is yet greater,
" when they are urged, as they uſually are, againſt things in
" Chriſtianity, analogous or like to thoſe natural diſpenſations
" of providence, which are matter of experience. Let reaſon
" be kept to, and if any part of the ſcripture-account of the
" redemption of the world by Chriſt, can be ſhewn to be really
" contrary to it, let the ſcripture, in the name of God, be
" given up. But let not ſuch poor creatures as we, go on
" in objecting againſt an infinite ſcheme, that we do not
" ſee the neceſſity or uſefulneſs of all its parts, and call this
" reaſoning."

Fourthly, To the efficacy of the ſufferings and death of Chriſt in preventing the future penal conſequences of ſin, it hath been objected, that it is unneceſſary; becauſe ſinners being rendered capable of pardon by repentance, God, whoſe goodneſs is infinite, will pardon them without any atonement: that is, he will in conſequence of the ſinner's repentance, prevent the future penal conſequences of his ſins from befalling him. But, before an objection of this kind is urged, the objector ought to know, whether there are any reaſons which make the puniſhment of ſin neceſſary, under the moral government of God. And if there are ſuch reaſons, whether they may be diſpenſed with in every caſe where repentance takes place. And what effect the diſpenſing with theſe reaſons, and the pardoning of the ſinner ſimply on his repentance, would have on the other ſubjects of God. To the determining of theſe queſtions, ſuch a knowledge of the whole plan of God's moral government, and of the relation of its various parts to each other, and of the purpoſes for which, and the means by which he carries on his government, is neceſſary, as doth not fall within the comprehenſion of human reaſon. In ſuch a ſtate of ignorance, for any one to determine, in oppoſition to the ſcheme of ſalvation made known in revelation, that God may, and will pardon ſinners ſimply on their repentance, ſeems not a little preſumptuous.

Were we to judge of this matter by what happens in the present life, we ſhould be led to believe, that repentance will not, by itſelf, prevent the penal conſequences of ſin in the life to come. For when men ruin their fortunes by extravagance, or their health by exceſs in ſenſual indulgencies, it is well known, that repentance alone doth not remove theſe evil conſequences of their follies and exceſſes. In like manner, when individuals incur the penalties of human laws, no wiſe governor finds it either reaſonable in itſelf, or expedient for the good of the community, to free the criminal from the puniſhment which the wholeſome laws of the ſtate have annexed to ſuch crimes, merely becauſe he hath repented of them. The puniſhment of criminals is neceſſary to deter others from committing the like offences. Wherefore, if in the preſent life, repentance is never found of itſelf to remove the temporal evil conſequences which God hath connected with vice; alſo if, men themſelves being judges, repentance ought not to prevent the puniſhment of crimes injurious to ſociety, what reaſon hath any perſon, from the preſent conſtitution of things, to expect that repentance of itſelf will prevent thoſe penal conſequences which God may have thought fit to annex to vice in the life to come? Much more, what reaſon hath any one, from the preſent conſtitution of things, to expect that repentance and reformation will put the ſinner into the condition he would have been in, if he had always preſerved his innocence? The prevalence of propitiatory ſacrifices in every age and country of the world, certainly ſheweth it to be the general ſenſe of mankind, that repentance is not of itſelf ſufficient to procure the pardon of ſin; but that ſomething beſides is neceſſary to induce the Deity to be propitious, even to the penitent ſinner.

I acknowledge, indeed, that the prevention of the bad conſequences of vice, and the removal of theſe conſequences when they happen, which in the preſent conſtitution of things, ſometimes takes place through the timely aſſiſtance of others, affords a preſumption, that the connection between ſin and puniſhment is not ſo rigid, but that in certain caſes it may be broken. This preſumption, however, goeth no farther than to afford a ſlight hope, that puniſhment, even in the life to come,

may poſſibly be avoided through ſome foreign aſſiſtance. But whether any ſuch aſſiſtance be actually provided, and what that aſſiſtance is, and by whom it is to be afforded, cannot be known from the preſent conſtitution of things. It is God alone who can diſcover theſe things to us. Wherefore, if revelation teacheth that God hath been pleaſed through the vicarious ſufferings of his ſon, to prevent thoſe penal conſequences from coming on ſinners in the future life, which in the original conſtitution of things he hath connected with ſin, theſe things ſhould not be objected againſt becauſe they are not diſcoverable by human reaſon. The only thing proper for us to do, is to enquire whether it be really a doctrine of revelation, that through the ſufferings of Chriſt the penal conſequences of ſin are, in the life to come, to be prevented from coming on the ſinner, who having repented of his ſins and reformed his conduct, is capable of being pardoned. And if, on enquiry, this is found to be a doctrine of revelation, "Our wiſdom is," as Butler obſerves, "thankfully to accept the benefit, by performing the conditions "upon which it is offered, without diſputing how it was pro"cured on the part of Chriſt."

Sect. II. *Shewing it to be a Doctrine of Revelation, that Chriſt hath made atonement for the Sin of the World, by his Death.*

That Chriſt hath made atonement for the ſins of men by his ſufferings and death, is revealed in all thoſe paſſages of ſcripture, where his death is repreſented as a propitiatory ſacrifice. For, ſince according to the ideas, which in every age and nation, mankind have entertained of propitiatory ſacrifices, they were believed to have a real efficacy in procuring the pardon of ſin, the ſcriptures, by calling Chriſt's death *a ſacrifice for ſin*, have declared it to have that efficacy; and have taught us to expect pardon, through the efficacy of that ſacrifice.

To recite all the paſſages of the Jewiſh and Chriſtian revelations, in which the ſufferings and death of Chriſt are ſpoken of as a propitiatory ſacrifice, and the pardon of ſin is repreſented as owing to the efficacy of that ſacrifice, would lengthen this eſſay beyond bounds. The following appear to be ſome of the

 principal

principal passages, and therefore they merit the reader's attention, Isa. liii. 6. *The Lord hath laid on him the iniquity of us all.* —10. *When thou shalt make his soul an offering for sin, he shall see his seed.*—John i. 29. *Behold the Lamb of God, which taketh away the sin of the world.*—Rom. iii. 25. *Whom God hath set forth as a propitiation through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed through the forbearance of God:* 26. *For a proof also of his righteousness in the present time, in order that he may be just, when justifying him who is of the faith of Jesus.*—Rom. iv. 25. *Who was delivered to death for our offences, and was raised again for our justification.*—Gal. iii. 13. *Christ hath bought us off from the curse of the law, having become a curse for us.*—Ephes. i. 7. *By whom we have redemption through his blood, even the forgiveness of sins.*—Heb. ii. 14. *Since then the children participate of flesh and blood, even he in like manner partook of these, that through death he might render ineffectual him who had the power of death, that is, the devil.*—Heb. ix. 25. *Not however, that he should offer himself often, as the high-priest entereth into the holy places every year with other blood.* 26. *For then he must often have suffered since the formation of the world: but now once at the conclusion of the ages, he hath been manifested to abolish sin offering, by the sacrifice of himself.* 27. *And for as much as it is appointed to men once to die, and after that the judgment;* 28. *So also Christ, being once offered in order to carry away the sins of many, will, to them who wait for him, appear a second time without sin-offering, in order to salvation.*—Heb. x. 10. *By which will we are sanctified, through the offering of the body of Christ once.*—1 Pet. iii. 18. *For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God.*

These passages, with many others which might be mentioned, taken according to their plain meaning, in conjunction with what Christ said to his disciples, when he instituted his supper, to prevent his death and the ends for which he died, from being forgotten in the world; namely, *This is my blood of the new covenant which is shed for many for the remission of sins*, Matth. xxvi. 28. I say, these passages teach us, That Christ's sufferings and death, *have*, as B. Butler expresses it, *an efficacy additional to, and beyond mere instruction, example, and government.*

To

To elude, however, the force of the argument, taken from the account given in the ſcriptures, of the end for which Chriſt ſuffered and died, ſome have affirmed,

Firſt, That Chriſt's death is called *a ſacrifice for ſin*, not becauſe it was really ſuch a ſacrifice, but merely in accommodation to the prejudices of mankind, who, from the beginning of the world, expected the pardon of their ſins through the efficacy of ſacrifice. To this the anſwer is, 1. We know, that Chriſt's death is not called a ſacrifice for ſin, in accommodation to the prejudices of the Jews, and in conformity to the Moſaic phraſeology; but that the Moſaic phraſeology was founded on the Levitical ſacrifices being types or prefigurations of the ſacrifice of Chriſt. So we are aſſured, Heb. viii. 5. *Theſe ſerve with a repreſentation and ſhadow of heavenly things, ſince Moſes, when about to conſtruct the tabernacle, was admoniſhed of God; ſee, now, ſaith he, that thou make all things according to the pattern which was ſhewed thee in the Mount.* For from this it appears, That as the tabernacle which Moſes finiſhed was a copy of the tabernacle ſhewed to him on the mount, ſo the Levitical prieſthood, which he appointed, was a type of the prieſthood of Chriſt: and the ſervice of the Levitical prieſts, which he appointed to be performed in the earthly tabernacle, agreeably to the pattern ſhewed to him in the mount, was a type of the ſervice of Chriſt, as an high prieſt, in the heavenly holy places. The ſame thing appears from many other paſſages in the Epiſtle to the Hebrews. Wherefore, the death of Chriſt was not called by the inſpired writers, *a ſacrifice for ſin*, in alluſion to the Levitical ſin-offerings; but theſe were called *ſacrifices for ſin*, becauſe they were types or prefigurations of the real ſacrifice of Chriſt. 2. If, in the account which the inſpired writers have given of Chriſt's death as a ſacrifice for ſin, they have not alluded to the Levitical ſacrifices, it will readily be allowed, that they have far leſs alluded to the heathen ſacrifices. For theſe not being of divine inſtitution, as the Levitical ſacrifices were, if the ſacred writers have called Chriſt's death a ſacrifice for ſin, in alluſion to the heathen ſacrifices, they have given to thoſe ſuperſtitions an importance to which they were by no means intitled. 3. If Chriſt, in ſpeaking of his blood as ſhed for the remiſſion of ſin, and his apoſtles, in aſcribing to his death all the efficacy which

the sacrifices for sin were supposed, both by the Jews and Gentiles, to possess, have not expressed what is true in fact, but only have accommodated their language to the ill-founded prejudices and hopes of mankind, they have deceived us in a matter of the greatest importance. And the Epistle to the Hebrews, which was written professedly to prove that Christ really offered himself a sacrifice for sin, is a pernicious writing; because, by establishing a false fact, it hath led mankind to trust for the pardon of their sins to a lie.

Secondly, To destroy the argument by which Christ's death is proved to be a real sacrifice for sin, taken from the account given of it in scripture, there are some who contend that it is called *a sacrifice for sin*, in a metaphorical sense only; because he died for the confirmation of his doctrine concerning the pardon of sin to be obtained through repentance, and as an example of patience and fortitude in suffering for righteousness sake, whereby his disciples are strongly excited to virtue. The persons of whom I speak, supposing, it seems, that to the pardon of a sinner nothing is requisite but his repentance and reformation, affirm, that Christ's death, by which the reformation and virtue of the world are so effectually promoted, may be called *a sacrifice for the sin of the world* in a metaphorical sense, with as much propriety as *prayer*, and *praise*, and *almsgiving*, are called *sacrifices with which God is well-pleased.* But not to insist on what is well known, that prayer, and praise, and almsgiving, are nowhere called *sacrifices for sin*, I reply, 1. That if Christ's death hath no other efficacy in procuring pardon for sinners, but by promoting their reformation and exciting them to virtue; the sufferings and death of any other prophet or martyr may with as much truth and propriety, as the sufferings and death of Christ, be called *a sacrifice for sin;* and the salvation of penitents may as truly be ascribed to their sufferings and death, as to Christ's; at least, in as far as their sufferings added weight to their doctrine; and in proportion to the influence which their doctrine, in conjunction with their example, hath had in exciting others to virtue. Yet, nowhere in scripture are the sufferings of any prophet or martyr, termed *a sacrifice for the sin of the world;* nor is the salvation of sinners ascribed to any of them; nor are any of them called *saviours.* In particular, the

apostle

apostle Paul, who, next to his master, suffered the greatest evils for the confirmation of the gospel, and who exhibited an illustrious example of all the virtues both active and passive, hath nowhere spoken of his own sufferings and death as a sacrifice for sin. He speaks, indeed, Philip. ii. 17. of his willingness to be *poured out upon the sacrifice and service of the faith* of the Philippians. But not to mention, that the *faith* of the Philippians is called *the sacrifice*, the allusion is not to *the sin-offering*, but to *the meat-offering*, on which oil was commonly poured, Levit. vi. 15. Consequently, the apostle's meaning, stript of the metaphor, is simply, that he was willing to die for the confirmation of the faith of the Philippians, that being made strong it might be rendered acceptable to God, as is evident from 2 Tim. iv. 6. where the same expression is introduced and applied to the apostle's dying: Ἤδη σπένδομαι, *I am already poured out, and the time of my departure hath come.* In short, so far was Paul from considering his own sufferings as a sacrifice for sin, that he rejected the idea with abhorrence, 1 Cor. i. 13. *Was Paul crucified for you?*—2. If the efficacy of the death of Christ in saving mankind, consisted only in its being a confirmation of his doctrine, and in its being an illustrious example of courageous suffering for truth, whereby mankind are powerfully excited to virtue, How can those be saved by his death who lived before he came into the world, most of whom never heard that he was to come and die, and could know nothing either of his doctrine or example? In like manner, How can those be saved by his doctrine and death, who, although they have lived since his coming, never have heard of either? And yet, in the scriptures, all who shall be saved from the beginning to the end of the world, are expressly declared to be saved through the efficacy of his death, 1 John ii. 2. *He is the propitiation for our sins; and not for ours only, but for the sins of the whole world.*—John xi. 51. *This he spake not of himself; but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God who were scattered abroad.*—3. Although it be true that Christ's death hath a powerful influence in promoting the practice of virtue among those to whom it is

 made

made known, that influence cannot be the only reason of its being called *a propitiation for the sins of the whole world.* To merit that appellation, it must, as was formerly observed, have some efficacy additional to, and beyond mere instruction, example, and government, of which many of mankind are to have the benefit, although they have never heard of Christ's death.—What that influence is, and how it operates in procuring pardon for penitent sinners, God hath nowhere told us; but its effects he hath clearly enough revealed from the beginning. For, in the sentence which he passed on the serpent after it seduced our first parents, Gen. iii. 15. by foretelling, that *the seed of the woman would bruise the serpent's head,* and in so doing have his *own heel bruised,* God declared, that the seed of the woman, by dying, would render the malicious contrivance of the devil for destroying the human species, abortive. Accordingly, in the sentences which God passed on Adam and Eve, by saying, that she was *to bring forth children in sorrow;* and that he was *to eat bread in the sweat of his face, till he returned to the ground,* God intimated, that he permitted them to live and beget children; and placed them and their posterity, from that time forward to the end of the world, under a law better suited to their weakened nature, than that which they had lately broken; and that he granted them this grace, or favour, on account of the seed of the woman's having his heel bruised when he should bruise the serpent's head. In this *first instance,* therefore, the death of Christ in prospect, had the efficacy to suspend the chief temporal penal consequence of Adam's sin. And by procuring for him, and all his posterity, a new trial under a more gracious law than the first, it will, in the *second instance,* prevent the eternal penal consequences of sin, with respect to all who, through faith and repentance, are capable of being pardoned. Such, then, according to revelation, is the efficacy of the sufferings and death of Christ as a sacrifice for sin, in preventing the penal consequences of men's transgressions, both in this life, and in that which is to come.

Sect. III. *Of the Mediation of Chriſt as a Prophet and King, whereby Mankind are delivered from the power of Sin.*

Having deſcribed and defended the mediation of Chriſt as a prieſt, whereby ſinners are freed from the puniſhment of ſin, it remains to treat of his mediation as a prophet and king, by which they are delivered from the power of ſin.

After mankind had remained under the guidance of their own reaſon, as long as was neceſſary for making them ſenſible by experience, of its inſufficiency to lead them to the knowledge and practice of their duty; and after the moſt learned heathen nations had actually loſt the knowledge of God, and were become exceſſively corrupted, it pleaſed God to ſend his Son into the world, as a prophet divinely commiſſioned and inſpired, to teach them the doctrines and precepts of religion, and to make known to them the rewards and puniſhments of a future ſtate.

Chriſt's mediation as *a prophet*, Butler hath deſcribed, Analog. p. ii. chap. v. ſect. 6. in the following terms: "He publiſhed anew the law of nature, which men had corrupted, and "the very knowledge of which, to ſome degree, was loſt among "them. He taught mankind; taught us authoritatively to "live ſoberly, righteouſly, and godly, in this preſent world, in "expectation of the future judgment of God. He confirmed "the truth of this moral ſyſtem of nature, and gave us additional evidence of it; the evidence of teſtimony. He "diſtinctly revealed the manner in which God would be worſhipped, the efficacy of repentance, and the rewards and puniſhments of a future life. Thus, he was a prophet in a "ſenſe in which no other ever was. To which is to be added, "that he ſet us a perfect example, that we ſhould follow his "ſteps."

To this mediation of Chriſt as a prophet, it may perhaps be objected, that it was not neceſſary, becauſe, by his own immediate operation, God might have communicated to mankind, at their birth, whatever knowledge of the doctrines, and precepts, and ſanctions of religion was requiſite. True, He could have done this; but the objector ſhould recollect, that to inſtruct mankind in the knowledge of religion by the mediation of his Son,

Son, is analogous to the method in which God instructs them in the knowledge of the things pertaining to the present life. For, notwithstanding he could easily have brought the whole human species into the world, with the knowledge and experience of full grown men, he hath not thought fit to adopt that constitution, but bringeth them all into the world infants, ignorant of every thing; and maketh use of the mediation of their parents and teachers, for conveying to them the knowledge necessary to their conducting the affairs of the present life properly. Just so, God hath not thought fit to bring the human species into the world, endowed with the complete knowledge of spiritual and divine things; but, for their instruction in these matters, maketh use of the mediation of Christ, that is, maketh use of the labours of the holy prophets, apostles, and ministers of Christ, seconded by the influences of his Spirit. And where the instruction of prophets and apostles, and of the ministers of the gospel is withheld, Christ, in the course of his providence, raiseth up in every nation teachers from time to time, whose labours, likewise, he rendereth successful to a certain degree, by the influences of his Spirit. Wherefore, this method of instructing mankind in matters of religion and morality, by the mediation of Christ, being similar to the method in which God instructs them in the matters which relate to the present life, by the mediation of parents and teachers, it cannot be objected against as unworthy of God.

Secondly, For delivering mankind from the power of sin, and leading them to the practice of virtue, God appointed his Son's mediation as *a King*; that is, he hath made him governor of the world, and appointed him to erect a kingdom in it which is not of this world, and authorized him to govern it not by force, but by methods suited to that rational nature, and that liberty of action, wherewith he hath endowed men; that becoming his subjects willingly, they may obey his laws from choice.—This spiritual kingdom Christ hath erected, by uniting into one *church* or religious community, all those, who through his mediation as a prophet, being enlightened with the knowledge of true religion, have received his laws as the rule of their conduct.—To this church Christ hath committed all those revelations which God hath been pleased to make to mankind, both

both in early and in later times, to be preſerved for the benefit of the world.—In this church alſo, Chriſt hath appointed the pure ſpiritual worſhip of God to be performed publicly, and a ſtanding invitation to religion to be given to ſinners to the end of the world, by miniſters ſpecially ſet apart to that office, *to open their eyes, to turn them from darkneſs to light, and from the power of Satan to God.*—This church or religious community, Chriſt governs not only by laws written on the hearts of individuals, but alſo by laws written explicitly in his word.—With this church Chriſt is ever preſent in an inviſible manner; and is gradually enlarging it, and thereby is extending his kingdom through the world; and hath promiſed to protect it by his providence againſt its enemies, ſo that the gates of hell ſhall never prevail againſt it in ſuch a manner as to deſtroy it.—Beſides this outward viſible church, conſiſting of all who are favoured with an external revelation, and who profeſs to believe that revelation, Chriſt hath another church or kingdom, which likewiſe is not of this world, called his *catholic inviſible church,* conſiſting of all perſons ſcattered over the face of the earth, who live in obedience to his laws written on their hearts, and who worſhip God by thoſe natural acts of piety which right reaſon dictates. This church alſo Chriſt protects by his providence, ſo that it ſhall never periſh. To the end of the world there ſhall ſtill be men in every age and nation, who make conſcience of knowing and doing the will of God according to the light afforded them by their own natural powers, and by ſuch inſtructors as from time to time Chriſt raiſeth up to teach them.—Laſtly, Though great numbers of mankind, both in his viſible church and out of it, do not obey the laws of Chriſt ſincerely, yet as all are bound to obey him, they ſhall all be judged by him at laſt: and in ſuch a manner, that his government will iſſue in infinite and endleſs happineſs to the obedient, but in unſpeakable miſery to the obſtinately rebellious. For Chriſt is gone *to prepare a place for his people, and will return to take them to himſelf, that where he is there they may be alſo.* At which time likewiſe he will *ſend everlaſting deſtruction on them who know not God,* as well as on them *who obey not the goſpel of his Son.*

To the mediation of Chriſt as a king, for the purpoſe of delivering mankind from the power of ſin, and of training them

to

to virtue, it hath been objected, that it is unnecessary, because, as God might have brought every individual of the human species into the world perfect in knowledge, so he might have brought them into the world perfect in virtue; and if, afterwards, any of them had fallen into vice, he might have restored them by an immediate exertion of his own power, without having recourse to such a complicated constitution as the mediation of his Son. True. But it should be considered, that in the natural world nothing is brought to pass by an immediate exertion of the power of God, excepting what are called *the laws of nature.* All other things are accomplished by the intervention of means. For instance, Whatever hath life, is brought into the world by the instrumentality of parents, although God could have brought them into life merely by willing it. In like manner, he might have supported the life of animals by his own power, without the intervention of means, if he had so pleased. Yet he hath chosen to do it by food, to the production whereof a great variety of means are employed; in each of which, his wisdom, and power, and goodness, are as much exerted and displayed, as they would have been, if the life of animals had been supported by an immediate exertion of his power, without any means.—This being the course which God follows in the administration of his natural kingdom, why should it be thought proper for him to follow a different course in the government of the moral world. As Taylor justly observes, in accomplishing his purposes, in the moral as well as in the natural world, by the instrumentality of means, God hath multiplied and beautifully diversified the displays of his perfections, in such a sensible manner, that the attention of his intelligent creatures is roused, their powers of contemplation are exercised, their admiration and gratitude are excited to a much higher degree, than if every thing in the natural and moral world had been produced without means. In this constitution, therefore, there is the greatest propriety, since it is impossible to turn our eyes to any part of either world, without beholding God in those multiplied and varied exertions of his perfections, by which he accomplisheth his purposes. So that in both worlds God employs means, not because he is deficient either in wisdom or in power, but to multiply the instances of both; and to set these before

before his rational creatures, as the moſt engaging ſubjects of contemplation, and the moſt powerful motives of action: A method of exerting his perfections more proper in the moral world than even in the natural; becauſe to render men accountable, it is neceſſary that they be induced by rational conſiderations, to become virtuous from choice.

Thus, as Butler obſerves, it appears, that againſt the mediation of Chriſt as a prophet and king, there lieth no objection, but what may be urged with equal force againſt the natural providence of God.

SECT. IV. *Of the Objection to the Mediation of Chriſt, taken from the Dignity of his Perſon.*

Notwithſtanding all that hath been ſaid in vindication of the mediation of Chriſt, there ſtill remaineth one objection, which I have not hitherto mentioned, but which I have reſerved laſt of all, to be treated of by itſelf, becauſe being levelled, not againſt any one part of the mediation of Chriſt, but againſt the whole thereof, it requires to be completely diſcuſſed. The objection of which I ſpeak, is that taken from the dignity of the Mediator, and the meanneſs of the creatures for whom his mediation was appointed.

In ſcriptures, the Mediator is ſaid to be the only begotten Son of God, the brightneſs of his Father's glory, and the expreſs image of his perſon; the maker of all things in heaven and on earth, viſible and inviſible; and who having made all things, upholdeth them by the word of his power, and governs the whole as its Lord or proprietor. This great perſonage is ſaid to have diveſted himſelf of the form of God, and to have appeared on earth in the likeneſs of man, and to have humbled himſelf ſtill farther, by ſuffering the painful and ignominious death of the croſs as a malefactor; and all for the purpoſe of ſaving the ſinful inhabitants of this earth, which in compariſon of the immenſity of the univerſe, is as nothing; and who being, as is ſuppoſed, the loweſt order of God's rational creatures, their ſalvation, it is affirmed, was an end too inconſiderable to merit that a perſon of ſuch dignity ſhould aſſume the

human

human nature, and therein die as a malefactor to accomplish it; and that, after his resurrection, he should continue united to the human nature for ever. These things, it is said, are so astonishing, that our understanding, dazzled and confounded by them, cannot conceive them to be possible.

This objection being considered by infidels as sufficient to overturn the gospel from the foundation, merits our attention; especially as it is plausible, and at times hath occasioned doubts in the minds even of enlightened believers.—To remove this embarrassing objection, let it be observed, that notwithstanding the mediation of so great a person as the only begotten Son of God for the salvation of the human species, may at first sight appear a transaction unworthy of him, on account of the low rank mankind hold in the creation, and on account of the small dimensions of the earth their present habitation, in comparison with the other orbs, which are supposed to be inhabited, and which compose the great system of the universe, the mediation of the Son of God for the salvation of such creatures, will not appear unworthy of him, if the importance of the human species, as rational creatures, is justly estimated, and the constitution of the earth their present dwelling place, is duly attended to.

And first, to begin with the earth the habitation of the human species, for whose salvation the mediation of Christ was appointed, it is acknowledged that, in respect of its magnitude, it holds but a middle rank even among the orbs of which our solar system consists. Nevertheless its importance, as the dwelling place of mankind, may depend, not so much on its relative magnitude, as on the exquisite contrivance of its parts, their nice arrangement, their apt union, and their suitableness to produce the ends for which they were designed. Judging of the earth according to this rule, although it now lieth under the curse of God, and bringeth forth to man nothing spontaneously but thorns and thistles, Gen. iii. 18. it was, in its primitive state, more excellent in many respects than it appears to be at present; as may be gathered from the excellence of its productions before it was cursed of God. Gen. ii. 9. *Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for fruit: the tree of life also in the midst of the garden,*

garden, whoſe fruit, by the operation of God, poſſeſſed the noble quality of rendering thoſe who ate of it immortal; juſt as the preſent fruits of the earth, by the ſame operation, keep men alive for a time: alſo it produced *the tree of knowledge of good and evil*, which may be called *the tree of death*, becauſe its fruit was of ſuch malignancy, that it not only introduced diſeaſes and death into the body of him who ate of it, but alſo corrupted his mind by inflaming his paſſions; as our firſt parents by fatal experience found. Farther, the importance of our globe in the mundane ſyſtem may be learned from this, that one of the purpoſes for which the mediation of the Son of God was appointed, is declared in ſcripture to be, to put the righteous in poſſeſſion of an habitation ſimilar to the earth in its primitive ſtate, that that illuſtrious diſplay of the perfections of God which was made in its original conſtitution, may not periſh from the univerſe. Hence the habitation of the righteous after the reſurrection, is called *a new heaven, and a new earth:* and the creation thereof, is termed by the apoſtle Peter, Acts iii. 21. *The reſtitution of all things, which God hath ſpoken*, or promiſed, *by the mouth of all his holy prophets ſince the world began*. In this new earth, wherein the righteous are to live for ever in an embodied ſtate, there will be no curſe to ſpoil its contexture, or to mar its productions, or to blaſt its beauty, as in this earth; but it will remain, without any change, an illuſtrious monument of the great Creator's wiſdom, power, and goodneſs, to all eternity; as was juſt now obſerved. And if ſo, are we not warranted to ſuppoſe that, in the view of God, our earth had a pre-eminence above many other parts of the univerſe.

2. With reſpect to the human ſpecies, for whoſe ſalvation the mediation of Chriſt was appointed, although their habitation be but of ſmall dimenſions, conſidered in relation to the immenſity of the univerſe, they may be of more account for their numbers, than the inhabitants of any other world in the ſyſtem, however great its dimenſions may be. For who can tell, whether rational beings any where elſe propagate their kind, as the human ſpecies doth: And, whether any where elſe, the conſtitution taketh place which ſubſiſts in our world, in which multitudes die, almoſt as ſoon as born, and multitudes live only a few years, then are removed, and their places are filled by new comers, who in like man-

ner die and are succeeded. And, for as much as all who die, whether in early infancy, or in advanced age, are to be brought a second time into life, namely by a general resurrection, and on that occasion are all to be finally disposed of, according to their different capacities and deserts; I say when *The mystery* or secret purpose *of God* in creating mankind, is in this manner completed, the human species may be found more considerable for their number, than the inhabitants of other orbs whose dimensions are greater, but who do not die. And on account of their immense number, this our species may have been judged by God worthy to be redeemed, or saved from perishing, by the mediation of so great a person as his only begotten Son.

The multiplication of the human kind by generation, which take place in our system, is a thing so wonderful, whether their bodies or their souls are considered, that were it not a matter of daily experience, it would be thought an absolute impossibility. Wherefore, if generation takes place in no other system of rational beings, the human species to which that faculty hath been imparted, may be of more importance in the sight of God, than any other species which doth not possess the same faculty; and on account of their number, the *new earth*, or material habitation, which is to be assigned to them who are saved after they are restored to life, will probably be of greater magnitude, than any earth or material habitation existing at present in the universe.

3. As the human species the inhabitants of this earth, may, in respect of their number, be more considerable than the inhabitants of any other habitable globe, they may be more considerable even in respect of their nature. For as Taylor hath observed, in his key to Romans, No. 133. The human body, though it is now contaminated with disease and subjected to death, having been created in its original state capable of immortality, it may have been the chief of all the organized material works of God; the work in which his wisdom and power shine most illustriously. For, as it is composed of a dense or gross fleshly substance, its structure must on that account be the more exquisite, in order to its being united to, and animated by a rational spirit, in such a manner that its organs of sensation should convey to that spirit ideas of things external; and its

members

members being acted upon by the volitions of that spirit, should become fit instruments of its operations during its union with the body. The superior excellence of the mechanism of the human body, may likewise be understood from God's declared resolution to raise the bodies of the righteous at the last day, incorruptible and immortal; which, it is supposed, is the state in which the human body would have been continued by the use of the tree of life, if our first parents had not violated the law of their creation. And, having raised them in this excellent form re-united to their spirits, he will continue them so united for ever, that this most admirable piece of material mechanism may remain an eternal monument of his divine skill in its formation.

Next, with respect to the human spirit, although its faculties are greatly weakened, and their operations are exceedingly obstructed, through the disorder introduced into the human frame by our first parents eating the forbidden fruit, its faculties are of such a nature, and its operations are so excellent, as plainly to demonstrate, not only that man was originally made after the image of God; but that, at the resurrection, when the human spirit is joined to a body fashioned like to the glorious body of Christ, its faculties will appear vastly superior to what they are now supposed to be. Wherefore, in respect of their spirits, the human species may be beings of an order eminently excellent. The sin which hath been, and still is in the world, is no proof of the meanness of the human nature; otherwise, as Taylor justly observes, No. 133, the angels who sinned, will be proved to be as mean and contemptible in their nature as men. As little will the weakness of infancy, the imperfections of our views in the first stages of life, and our being subject to pain, disease, and death, prove us to be an inconsiderable part of the creation; since, as the same author remarks, the Son of God experienced in our nature all these disadvantages, and yet lost nothing of his original excellence. In short, for any thing that appears, there may be in the human mind, powers and faculties equal to those of the highest angels, which, in the future state, when the soul is united to its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matth. xiii. 43. *Then shall the righteous shine forth as the*

sun in the kingdom of their Father.—The human species, both in respect of their body and spirit, being of a nature so excellent, their preservation must be acknowledged an end not unworthy of the infinite wisdom of God to accomplish, even by so great an interposition as the mediation of his own Son.

4. Although mankind, through the disobedience of their first parents, have been degraded below their natural rank, who, as Taylor suggests, can tell whether the trials which in this degraded state they are exposed to, may not be more severe than the trials allotted to any other species of the rational creatures of God? The corrupted diseased bodies, in which our spirits are lodged, and which have a great influence, not only on our passions, but on our powers of perception and reasoning; the state of infancy and childhood, in which we remain so long subject to animal appetites and passions, without the aids of experience and reason, and in which habits of sensuality are early formed; the pernicious influence of the evil examples which continually surround us; with many other disadvantages, all concurring to render a right conduct in our present state extremely difficult; I say, these things considered, the virtue of beings placed in such unfavourable circumstances, though it be not a perfect virtue, may in some respects excel the more perfect virtue of other beings who are not exposed to such a long and severe course of trial as that to which mankind are subjected. Wherefore, to produce a virtue thus tried, may have been an end not unworthy of the mediation of the Son of God. Especially if we add,

5. That the virtue of beings circumstanced as men are, and exercised under such embarrassing difficulties and temptations, being superior to the virtue of other intelligent creatures, who have not been so exercised and tried, it is far from being unreasonable to suppose with Taylor, that by their trials and acquirements, the redeemed of the human species may be fitted for nobler employments and higher charges than other beings, who, perhaps, were naturally superior to them, but who are their inferiors in this second stage of their existence, not having been exercised and improved as they have been. To use the before mentioned excellent author's words: "Who can tell how

 "widely,

" widely, ſuch as have honourably paſſed through the trials of " this ſtate, may be diſperſed through the univerſe; how much " their capacities ſhall be enlarged; what offices and truſts will " be put into their hands; how far their influence ſhall extend; " and how much their ſalvation may contribute to the good or- " der and happineſs of the univerſe?" Something of this kind ſeems to be intimated in thoſe expreſſions of ſcripture, in which the redeemed of the human ſpecies are repreſented as made *kings and prieſts* unto God, even the Father; and in thoſe paſſages, where it is promiſed *to him who overcometh*, that *he ſhall ſit with Chriſt on his throne, even as he overcame, and is ſet down with his Father on his throne.* And ſince we know by revelation, that ſome of the angels are at preſent employed as miniſtring ſpirits to ſuch of the human race as ſhall be heirs of ſalvation, May not the redeemed of the human ſpecies, now raiſed to an high degree of perfection, be themſelves employed according to their different capacities, in the like offices to beings of an inferior nature? And notwithſtanding the number of mankind, who, from the beginning to the end of the world, are to be thus exalted and rewarded, though great, may be but ſmall in compariſon of thoſe who ſhall periſh, this, inſtead of being an objection to the foregoing conjecture, is rather a confirmation thereof; becauſe, being a proof of the ſeverity of the trial to which mankind are expoſed, it enhances the virtue of thoſe who paſs through that trial with honour, and ſheweth, that notwithſtanding their number ſhould be comparatively ſmall, it was not below the dignity of the Son of God for the ſake of ſaving them, to aſſume the human nature, and to continue united to it for ever, as an eternal monument of what he did and ſuffered for their ſalvation.

6. We may even aſk, with Taylor, " Who can determine " how far the ſcheme of redemption may exceed any ſcheme of " the divine wiſdom in other parts of the univerſe? Or how far " it may affect the improvement and happineſs of other intelli- " gent creatures, even in the remoteſt regions?" The divine diſpenſations towards men, may be made known in other ſyſtems by revelation, even as the ſin and puniſhment of the angels, have been made known to us. Beſides, we are told expreſsly, Epheſ. iii. 10. *That now to the governments, and to the powers in*

the heavenly regions, the manifold wisdom of God is made known through the church. And Saint Peter assures us, 1 Epistle i. 12. That *these things the angels desire to look into.* It is therefore the sense of revelation that the heavenly hosts study the wisdom and grace manifested in our redemption; and that they increase their stock of knowledge, by contemplating those displays which God hath made of his love in his dealings with mankind. If so, is it unreasonable to suppose, that the mediation of the Son of God for the salvation of men, will be made known to other systems of God's reasonable creatures; to whom also, if they stand in need of it, the benefit of Christ's death may be extended? And although they should not need any atonement, because they have not sinned, the knowledge that such an atonement was required and made for others, may have an influence in supporting God's government, even among them, and in confirming them in their obedience for ever.

7. Lastly, as there is but one God who made and ruleth the universe, however different the methods may be by which he governs his rational creatures dispersed through the immense regions of space, it is reasonable to conclude that these methods are all connected by some general principle, which hath such influence in them all, as to form one great and effectual plan for promoting the virtue and happiness of the whole. Now, who can tell whether the mediation of Christ for the salvation of the human species, may not be a principle of the kind just now described? And whether it may not contribute to promote the virtue and happiness of all the rational creatures of God to whom it shall be made known, as well as to promote the virtue and happiness of the human species, for whom it was more immediately intended? It is true, we are ignorant at present of the manner in which Christ's mediation will operate among the various systems of God's rational creatures. But when a communication is opened among the different orders of intelligent beings dispersed through the universe, it is reasonable to think that the manner in which the mediation of Christ operateth, in promoting the virtue and happiness of the rational creatures which compose these different systems, will be discovered. And when that period arriveth, the mediation of Christ for the salvation of

the human ſpecies, will doubtleſs appear a tranſaction highly worthy of God to have appointed, and of the Son of God to have accompliſhed, even by a method ſo unexpected as his ſufferings and death in the human nature.

Upon the whole, from the foregoing views of the human ſpecies, which are by no means irrational, this our ſyſtem, in which the purpoſes of God reſpecting us, are brought to paſs by trials and by a ſcheme of providence, which, for ought we know, have no place any where elſe in the univerſe, may exceed all the other ſyſtems, ſo far as to render the ſcheme of our redemption, and the mediation of ſo great a perſon as the only begotten Son of God for accompliſhing it, highly worthy of the divine wiſdom, notwithſtanding the dimenſions of the earth, our preſent dwelling-place, be inconſiderable compared with the immenſity of the creation; and notwithſtanding our ſpecies may, at firſt ſight, appear inferior to the other rational creatures of God. For, as hath been already ſhewed, the effects of the mediation of Chriſt for our ſalvation, may in many reſpects be highly beneficial to all God's rational creatures to whom it is made known; to thoſe who inhabit the remoteſt regions of the univerſe, and even to ſuch of them as hold the higheſt ranks in the ſcale of the creation.

PREFACE

TO THE

PHILIPPIANS.

SECT. I. *Of the Founding of the Church at Philippi.*

PAUL, with his aſſiſtants Silas and Timothy, after having preached in moſt of the countries of the Leſſer Aſia, were directed by the Holy Ghoſt to paſs over into Europe, in the ſpring of the year 51, for the purpoſe of offering ſalvation to the Greeks, at that time the moſt celebrated people in the world for their genius and learning. Theſe meſſengers of God, therefore, looſing from Troas, landed at Neapolis, a city of Macedonia; but making no ſtay there, they went directly to Philippi, at that time a Roman colony. At Philippi, as the writer of the Acts of the Apoſtles informs us, chap. xvi. 18. they abode a conſiderable time and converted many; among whom was Lydia, a native of the city of Thyatira, who now reſided in Philippi for the ſake of commerce; and the jailor of the priſon into which Paul and Silas were caſt. Theſe, with the reſt of the converted, afterwards rendered themſelves remarkable, by their love to the apoſtle, and their zeal to advance the progreſs of the goſpel. Feeling themſelves unſpeakably happy in being brought out of the darkneſs of heatheniſm, they conceived, it ſeems, a ſtrong deſire that their countrymen ſhould ſhare in the ſame felicity. For while the apoſtle preached in Theſſalonica, the metropolis of Macedonia, the brethren at Philippi ſent him money twice, that the ſucceſs of the goſpel might not be hindered by its preachers becoming burdenſome to the Theſſalonians. The ſame attention they ſhewed to the apoſtle, and for the ſame reaſon, while he preached the goſpel in Corinth, 2 Cor. xi. 9.—Theſe, however, were not the only proofs which the Philippians

gave

gave of their good diſpoſition. Their behaviour in other reſpects was every way worthy of their profeſſion. They maintained the doctrine of the goſpel in purity, and walked in the holy manner required by its precepts. The Chriſtians at Philippi, therefore, were deſervedly much beloved of the apoſtle. He viſited them often as he paſſed to and from Greece, and in theſe viſits confirmed them in the faith, and gave them much ſpiritual conſolation.

Sect. II. *Of the Occaſion of writing the Epiſtle to the Philippians.*

The brethren at Philippi, having heard of their ſpiritual father's impriſonment at Rome, ſent Epaphroditus, one of their moſt eſteemed paſtors, to that city, to comfort him by making known to him their love, and by ſupplying him with money, that he might want nothing neceſſary to render his confinement eaſy, chap. iv. 18. In making this preſent to the apoſtle, all the brethren of that church, no doubt, contributed according to their ability; but none more liberally, we may believe, than Lydia, who was the apoſtle's firſt convert there, and who ſhewed ſuch attachment to Chriſt, and ſuch regard to his ſervants, that ſhe conſtrained them to lodge in her houſe all the time of their firſt abode at Philippi.—The biſhops, likewiſe, and deacons, (of whom it ſeems there were ſeveral now in that church,) ſhewed equal forwardneſs with the other brethren in expreſſing their reſpect for the apoſtle by ſo ſeaſonable a gift; as may be gathered from his mentioning them particularly in the addreſs of his letter.

This new inſtance of the Philippians love to their ſpiritual father, and of their zeal for the goſpel, making a deep impreſſion on his mind, he wrote to them the letter in the canon bearing their name, in which he firſt of all praiſed them for their faith, and for their earneſt deſire to contribute to the ſpreading of the goſpel. Next, as news which he knew would be moſt acceptable to the Philippians, he informed them, that he had preached with great ſucceſs in Rome, and that his impriſonment, inſtead of hindering, had furthered the goſpel, by making it

known even in the palace itself. Then expressed his hopes of being soon released; in which case he promised to visit them; but in the mean time he would send Timothy to comfort them. Also he thanked them in the most handsome manner for their kind remembrance of him, and for their care in supplying his wants. And to make them easy, he told them, that through their liberal gift, he had every thing which his present situation rendered necessary.

From the manner in which the apostle expressed himself on this occasion, it appears that before he received the Philippians present, he was in great want even of necessaries; which may seem strange, considering how numerous and rich the brethren in Rome must have been. But we should remember, that as Paul had not converted the Romans, he did not think himself entitled to maintenance from them: That being a prisoner, he could not work, as in other places, for his own support: That from the churches where enemies and opposers had raised a faction against him, he never would take any thing: And that the Philippians were the only church with which he communicated, as concerning giving and receiving. This honour he did them, because they loved him exceedingly, had preserved his doctrine in purity, and always had behaved as sincere Christians.

The excellent character of the Philippians, may be understood from the manner in which this epistle is written. For while most of his other letters contain reprehensions of some for their errors, and of others for their bad conduct, throughout the whole of the Epistle to the Philippians, no fault is found with any of them; unless the caution, chap. ii. 3, 4. to avoid strife and vain glory in the exercise of their spiritual gifts, can be called a reprehension. But his letter is employed entirely in commending them, or in giving them exhortations and encouragements, which as Chrysostom long ago observed, "is a "strong proof of the virtue of the Philippians, who gave their "teacher no subject of complaint whatever." However, though the apostle entertained a good opinion of the Philippians, he by no means wished them to rest satisfied with their present attainments. For he told them that he himself constantly endeavoured to make farther progress in virtue, and ordered them all to walk by the same rule.

The

The affectionate and encouraging ftrain in which the letter to the Philippians is written, was owing in part to the good account which Epaphroditus their paftor had given of their behaviour. But, having brought word alfo, that the Judaizing teachers were endeavouring to introduce themfelves among the Philippians, the apoftle judged it neceffary to put them on their guard againft perfons, whofe whole bufinefs was to deftroy the purity and peace of the churches. And therefore, in chap. iii. it is obfervable that the apoftle's zeal for the truth, and his great love to the Philippians, led him to fpeak of thefe corrupters of the gofpel with more bitternefs, than in any of his other letters. Pehaps alfo, he was directed to do fo by a particular impulfe of the Spirit, who judged it proper that this fharpnefs fhould be ufed for opening the eyes of the faithful, and making them fenfible of the malignancy of the falfe teachers, and of the pernicious tendency of their doctrine.

Sect. III. *Of the Perfon by whom the Epiftle to the Philippians was fent, and of the Time when it was written.*

After Epaphroditus came to Rome, he employed himfelf with fuch affiduity in preaching the gofpel, and in miniftring to the apoftle, that through mere fatigue he fell into a dangerous difeafe, which had well nigh coft him his life. He recovered indeed: But his ficknefs was of fuch continuance, and his recovery was fo flow, that before his health was eftablifhed, the diftrefs his friends at Philippi were in on his account, was reported to him in Rome, and had made him extremely defirous of returning to them. As foon therefore as it was fafe for him to undertake the journey, the apoftle difmiffed him with this letter, in which he informed the Philippians of Epaphroditus's ficknefs, and of his longing to return to them. At the fame time, bearing teftimony to the worthinefs of his character, and to his faithful fervices in the gofpel, he not only made apology to the Philippians for their paftor's long abfence, but recommended him more than ever to their efteem, and fecured him an affectionate reception when he fhould return. See chap. ii. 25. —30. Thefe circumftances would have proved Epaphroditus

the bearer of this letter, although the apoſtle had not ſaid expreſsly, ver. 25. *that he judged it neceſſary to ſend unto them Epaphroditus.*

As to the time when the epiſtle to the Philippians was written, it is generally believed to have been towards the end of the apoſtle's confinement. For when he wrote it, he had good hope of being releaſed, chap. i. 25. ii. 24. but did not expect to be ſet at liberty immediately. For ſaid he, chap. ii. 19. *I hope in the Lord Jeſus to ſend Timothy to you ſoon, that I alſo may have good courage when I know your affairs.* Wherefore, ſince Timothy was to bring him an account of the affairs of the Philippians, the apoſtle certainly expected his return before he himſelf was releaſed; or at leaſt before he left Italy. From Heb. xiii. 23. we learn that Timothy was actually ſent to Philippi, conſequently we may ſuppoſe that the apoſtle, who was releaſed according to his expectation, waited for Timothy's return at ſome place in Italy, that they might ſet out together for Judea. And the apoſtle's releaſe happening as is generally believed in the ſpring of A. D. 62. the epiſtle to the Philippians may have been written in the ſummer or autumn of A. D. 61.

PHILIPPIANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Philippians, with their biſhops and deacons, his apoſtolical benediction, St. Paul thanked God for their converſion; declared his perſuaſion that God would preſerve them in the faith to the end of their lives, through the confirmation which the goſpel would derive from his ſufferings; expreſſed the moſt tender affection for them; and prayed God to beſtow upon them ſpiritual bleſſings, that they might be filled with the fruits of righteouſneſs, ver. 1.—11.—In the next place, leſt they might have been afraid that his long impriſonment had been hurtful to the goſpel of Chriſt, he aſſured them that it had contributed to advance that good cauſe, ver. 12.—inſomuch that the goſpel was now known in the palace itſelf, ver. 13.—That the indulgence ſhewn to him, had made many of the brethren more bold in preaching than formerly, ver. 14.—Yet they were not all actuated by laudable motives, ver. 15.—For ſome preached publicly, merely to enrage the prieſts and magiſtrates againſt him, as the ringleader of the Chriſtians, ver. 16.—But he told the Philippians, he knew that this, through the direction of the Spirit of Chriſt, would rather contribute to his enlargement, ver. 19.—At the ſame time he declared his reſolution boldly to defend the goſpel when brought before the emperor, even although it were to bring death upon himſelf, ver. 20.—To be continued in life, he told them, would promote the cauſe of Chriſt, but to die would be more for his own advantage, ver. 21.—Therefore he was in a ſtrait, whether to chooſe life or death, ver. 23.—Only knowing that his continuing in life would be more for their intereſt, ver. 24.—he was perſuaded he ſhould ſtill live, ver. 25.—In which caſe he promiſed to viſit them, ver. 26.—In the mean time he exhorted them all to behave ſuitably to the goſpel. And in particular, ſtrenuouſly to maintain the

the true doctrine of the gospel, both against the unbelieving Jews and against the heathens, ver. 27.—And to be in no respect

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons:	1 Παυλος και Τιμοθεος δουλοι Ιησου Χριστου, πασι τοις ἁγιοις εν Χριστῳ Ιησου τοις ουσιν εν Φιλιπποις, συν επισκοποις και διακονοις·
2 Grace *be* unto you and peace from God our Father, and *from* the Lord Jesus Christ.	2 Χαρις ὑμιν και ειρηνη απο Θεου πατρος ἡμων και Κυριου Ιησου Χριστου.
3 I thank my God upon every remembrance of you.	3 Ευχαριστω τῳ Θεῳ μου επι πασῃ τῃ μνειᾳ ὑμων,
4 (Always in every prayer of mine for you all, making request with joy)	4 (Παντοτε εν πασῃ δεησει μου ὑπερ παντων ὑμων, μετα χαρας την δεησιν ποιουμενος)

Ver. 1.—1. *Paul and Timothy.* See preface to 1 Thessalonians, sect. 3. where the reason of Paul's inserting Timothy's name in the inscription of several of his epistles, although he was no apostle, is explained.—For Timothy's history and character, see pref. to 1 Tim.

2. *Servants of Jesus Christ.* Δουλοι, literally *bondmen, slaves.*—This appellation was given to the chief ministers of the Eastern princes.—Wherefore, it may be considered as an honourable title, as was observed Rom. i. 1. note 1. Or, this appellation Paul and Timothy took perhaps to express the labours and hardships which they were undergoing in the service of Christ.—In writing to the Philippians, Paul had no occasion to assert his apostolical authority. There were no dissentions among them, and all of them loved and obeyed him sincerely as an apostle of Christ.

3. *With the bishops and deacons.* The Syriac translator hath rendered this: *Senioribus et ministris.* That the apostle ordained bishops and deacons in all the churches which he planted I think evident from Acts xiv. 23. where they are called by the general name of *elders.* That there were such at Ephesus, appears from Acts xx. 17. 28. where the *elders* of that church are expresly called *bishops.* Farther, Galat. vi. 6. *The instructor* is mentioned as a stated office in the church: And 1 Thess. v. 12, 13. *The presidents* are spoken of: And Col. iv. 17. Archippus is said to have received *a ministry in the Lord* among the Colossians.—The apostle did not mention the bishops and deacons in the

ſpect terrified by their threatenings, ver. 28.—But to ſuffer chearfully for their faith in Chriſt, ver. 29.—After the apoſtle's example, ver. 30.

New Translation.

CHAP. I. 1 Paul and *Timothy*,[1] *ſervants*[2] of Jeſus Chriſt, to all the ſaints (48.) in Chriſt Jeſus *who* are *in* Philippi, with the biſhops and deacons:[3]

2 Grace *to* you, and peace (Rom. i. 7. notes 3, 4.) from God our Father, and FROM the Lord Jeſus Chriſt.

3 I thank my God upon every remembrance of you,[1]

4 (Always in every prayer of mine for you all, with joy, making *prayer.*)

Commentary.

CHAP. I. 1 *Paul and Timothy ſervants of Jeſus Chriſt* in the goſpel, *to all the believers in Chriſt Jeſus who are in Philippi, with the biſhops and deacons:*

2 *May grace be to you and peace from God, our* common *Father* whether we be Jews or Gentiles, *and from the Lord Jeſus Chriſt*, by whom the Father diſpenſes theſe bleſſings.

3 *I thank* the true *God, who is the object of my worſhip, as often as I think of you*, (Rom. i. 8. note 1.)

4 *Always in every prayer of mine for you all, with joy making prayer* to God that he would beſtow on you every bleſſing.

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the inſcription of his other epiſtles. But there were reaſons for mentioning them in this epiſtle, and for omitting them in the reſt. It was a letter of thanks to the church at Philippi for the preſent of money they had ſent him; and in making the collections for that purpoſe, the biſhops and deacons may have ſhewn ſuch forwardneſs as merited this mark of reſpect and gratitude. His letters to the other churches were all concerning points of faith and practice; and therefore they were not addreſſed, to the biſhops and deacons, leſt they might have imagined theſe writings were their property, and that it belonged to them to communicate what part of them to the people they thought fit; or at leaſt to interpret them according to their own fancy: a claim which the biſhops in aftertimes ſet up. To prevent that abuſe, and to give the people the property of his inſpired epiſtles, and to teach them to read them and to judge for themſelves concerning their true meaning, they were all inſcribed to the churches, or to the ſaints in general. Beſides, though they were firſt delivered to the biſhops, or preſidents of the particular churches for whoſe uſe they were deſigned, it was not left to them to communicate the contents of theſe letters to the people by word of mouth; but they were ordered to read them in the apoſtle's own words to all the holy brethren, 1 Theſſ. v. 27. and ſuch as choſe it, might, no doubt, take copies of them for their own uſe.

Ver. 3. *Upon every remembrance of you.* Επι πασῃ τῃ μνειᾳ ὑμων. This Pierce thinks ſhould be tranſlated, *For all your kind remembrance*, namely *of me*. And in his note he ſaith, " Paul ſeems to me to thank

" God,

5 For your fellowſhip in the goſpel, from the firſt day until now;

5 Επι τη κοινωνια ὑμων εις το ευαγγελιον, απο πρωτης ἡμερας αχρι τȣ νυν.

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jeſus Chriſt:

6 Πεποιθως αυτο τȣτο, ὁτι ὁ εναρξαμενος εν ὑμιν εργον αγαθον, επιτελεσει αχρις ἡμερας Ιησȣ Χριςȣ.

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace.

7 Καθως εςι δικαιον εμοι τȣτο φρονειν ὑπερ παντων ὑμων, δια το εχειν με εν τη καρδια ὑμας, εν τε τοις δεσμοις μȣ, και τη απολογια, και βεβαιωσει τȣ ευαγγελιȣ, συγκοινωνȣς μȣ της χαριτος παντας ὑμας οντας.

8 For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt.

8 Μαρτυς γαρ μȣ εςιν ὁ Θεος ὡς επιποθω παντας ὑμας εν σπλαγχνοις Ιησȣ Χριςȣ.

"God, not for his own remembrance of them, or the mention made "of them to him, but for their remembrance of him, and the kind "ſupplies they had ſent him."

Ver. 5. *For your fellowſhip in the goſpel.* The apoſtle thanked God for the attention with which the Philippians heard the goſpel; and for the readineſs of mind with which they embraced it; and for their perſeverance in the profeſſion of it, in oppoſition both to the heathens and to the Jews: for I think all this is included in the phraſe, *fellowſhip in the goſpel.*—The Greek commentators by κοινωνια εις τὸ ευαγγελιον, *fellowſhip in the goſpel,* underſtand the preſents of money ſent by the Philippians to the apoſtle, whereby he was enabled to preach the goſpel to the Theſſalonians without expence. This ſenſe of the phraſe Pierce hath adopted. And it muſt be acknowledged that good works of this ſort are called by Paul κοινωνια, 2 Cor. viii. 4. Yet as the readineſs of mind with which the Philippians received the goſpel, and their ſtedfaſtneſs in the profeſſion of it, were ſubjects of thankſgiving which better deſerved to be often mentioned by the apoſtle in his prayers, than their preſent of money to him, though very liberally beſtowed, I have no doubt that it is what he meant by their *fellowſhip in the goſpel.* Beſides this interpretation agrees better with the context than the other. See ver. 6. note.

Ver. 6.

5 (Επι, 190.) For your fellowship[1] in the gospel from the first day *till* now:

5 In particular, I thank God *for your perseverance in the gospel from the first day till now,* ye having neither through fear of persecution relapsed unto heathenism, nor through the hearts of false teachers gone over to Judaism.

6 Being *persuaded* of this very thing, that he *who* hath begun in you a good work, will *be completing* IT until the day of Jesus Christ:[1]

6 And that ye will persevere I have no doubt; *being persuaded of this very thing, that God who hath begun in you a good work* of faith and love, *will be completing it till the day of death;* when Christ will release you from your trial, (Pref. 2 Thess. sect. iv.)

7 *As* it is *just* for me to think this (ὑπερ, 307) *concerning* you all, because I have you in my heart, *both in* my bonds *and* MY *defence,* and confirmation of the gospel;[1] *ye all being joint* partakers of my grace.

7 I express my charitable persuasion of your perseverance with the more boldness, *as it is reasonable for me to entertain this hope concerning you all, because I have your perseverance sincerely in view, both in my sufferings, and in my defence* before the emperor, *and in the confirmation of the gospel* by miracles: *Ye all being* thus *joint partakers* of the benefits *of my grace* of apostleship faithfully executed.

8 For God is my *witness that I vehemently* long after you all, *with* the bowels of Jesus Christ. (See Ess. iv. 34.)

8 Ye cannot doubt that in the whole of my conduct I have your perseverance in view: *For I call God to witness that I vehemently love you all, with an affection like that wherewith Jesus Christ loved mankind.*

Ver. 6. *Who hath begun in you a good work, will be completing it until the day of Jesus Christ.* According to Pierce, the *good work* of which the apostle speaks, is that which the Philippians performed, by sending him money once and again while he preached in Thessalonica, Philip. iv. 16. But the hope and wish which he here expressed, that God who had begun that good work in the Philippians, would continue completing it until the day of Jesus Christ, forbids this interpretation. For so far was the apostle from wishing to have more money from the Philippians, that he wrote to them, chap. iv. 18. *Now I have all things and abound. I am filled, having received from Epaphroditus the things sent by you.*

Ver. 7. *Because I have you in my heart, both in my bonds, and my defence and confirmation of the gospel.* Here the apostle declared that his sincere

9 And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgment;

9 Και τουτο προσευχομαι ἱνα ἡ αγαπη ὑμων ετι μαλλον και μαλλον περισσευη εν επιγνωσει και παση αισθησει·

10 That ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt;

10 Εις το δοκιμαζειν ὑμας τα διαφεροντα, ἱνα ητε ειλικρινεις και απροσκοποι εις ἡμεραν Χριστου.

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

11 Πεπληρωμενοι καρπων δικαιοσυνης, των δια Ιησου Χριστου, εις δοξαν και επαινον Θεου.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the goſpel:

12 Γινωσκειν δε ὑμας βουλομαι, αδελφοι, ὁτι τα κατ' εμε μαλλον εις προκοπην του ευαγγελιου εληλυθεν.

ſincere deſire of the perſeverance of the Philippians, and of all his other converts, in the true faith of the goſpel, animated him both to ſuffer impriſonment, and to defend his own character, and to confirm the doctrine of the goſpel with boldneſs, before the emperor to whom he had appealed, becauſe he knew they all would reap great benefit from his executing his apoſtolical office with faithfulneſs: and in particular, that it would contribute to the perſeverance of the Philippians in the faith of the goſpel, through the aſſiſtance of Chriſt, of which he had expreſſed the ſtrongeſt perſuaſion.

Ver. 9. *Your love ſtill more and more may abound.* The Philippians had ſhewed great love to mankind in ſo earneſtly deſiring the converſion of the Theſſalonians. Here the apoſtle prayed that their love to mankind might ſtill more and more abound.

Ver. 10.—1. *That ye may approve the things which are excellent.* Εις το δοκιμαζειν ὑμας τα διαφεροντα. This Pierce thinks ſhould be tranſlated, *That ye may try the things which differ;* the apoſtle's meaning being "that the Philippians ſhould compare his doctrine and courſe of "life and the Judaizers together, that they might judge to which of "them to adhere."

2. *And that ye may be ſincere.* Ειλικρινεις, from ειλη or ελη, the ſhining or ſplendour of the ſun, and κρινειν, Parkhurſt's Dict. Properly it denotes ſuch things as on being examined by the brighteſt light, are found pure and without fault. In the New Teſtament it is applied both

9 And this I pray, that your love *still more and more* may abound [1] *through* knowledge, (και παση αισθησει) and *all* MORAL *feeling;*

9 *Moreover this I pray, that your* good work of *love* to Christ and to all mankind, *still more and more may increase through* your increasing *knowledge* of the doctrines of the gospel, *and* through your increasing *sense* of the excellency of its precepts;

10 *In order that* ye may approve *the* things *which* are excellent; [1] AND that ye may be sincere,[2] and without *occasioning stumbling,*[3] *until* the day of Christ;

10 *In order that ye may approve the things which are excellent; and that ye may continue sincere* in the profession and practice of the gospel, *and without occasioning others to stumble* by your apostacy, *until the day of Christ;* the day of your death.

11 *Filled* with the fruits of righteousness, which ARE *through* Jesus Christ, *to* the glory and praise of God.

11 And then like trees of righteousness planted of the Lord, Is. lxi. 3. be *laden with the fruits of righteousness, which are* produced *through* faith in *Jesus Christ to the glory and praise of God,* who by that faith makes men fruitful in righteous works.

12 *Now I wish you to know*, brethren, that the things *which have befallen me* [1] have *turned* out rather *to* the *advancement* of the gospel.

12 *Now* lest ye should be grieved at my confinement, thinking the cause of Christ will suffer thereby, *I wish you to know, brethren, that the things which have befallen me, have turned out rather to the advancement of the gospel* than to its hinderance.

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both to men's temper of mind and to their conduct: Elsner hath shewed that it is used in that sense also by heathen writers.—Having said ver. 9. *This I pray,* ινα, *that your love may yet more and more abound,* &c. he adds a new petition in this verse, ινα, *that ye may be sincere:* for the word προσευχομαι, *I pray,* must be understood as repeated. This is shewed by adding the word *and* in the translation.

3. *Without occasioning stumbling.* This transitive sense, απροσκοποι, hath 1 Cor. x. 32. Απροσκοποι γινεσθε, *Be ye no occasion of stumbling, neither to the Jews, nor to the Greeks nor to the church of God.* See 2 Cor. vi. 3.

Ver. 12. *The things which have befallen me.* Τα κατ' εμε, literally *the things relating to me:* The apostle means his being sent a prisoner to Rome, and his being kept in bonds there, together with all the evils which had befallen him during his confinement.

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

13 Ὡςε τυς δεσμυς μυ φανερυς εν Χριςῳ γενεσθαι εν ὁλῳ τῳ πραιτωριῳ, και τοις λοιποις πασι·

14 Και τυς πλειονας των αδελφων εν Κυριῳ πεποιθοτας τοις δεσμοις μυ, περισσοτερως τολμαν αφοϐως τον λογον λαλειν.

15 Τινες μεν και δια φθονον και εριν· Τινες δε και δι' ευδοκιαν, τον Χριςον κηρυσσυσιν.

Ver. 13.—1. *Are well known in the whole palace.* Πραιτορiῳ. In Rome *the prætorium* was the place where the prætor determined causes. More commonly, however, it signified a place without the city, where the prætorian cohorts or regiments of guards were lodged. In the provinces, the governor's palace was called *the prætorium*, Mark xv. 16. both because the governors administered justice in their own palaces, and because they had their guards stationed there. Of this use of the word, we have an example, Mark xv. 16. See also Acts xxiii. 35. Wherefore though the apostle was himself at Rome when he wrote this, and though the matters of which he wrote, were done in Rome, he uses the word *prætorium* in the provincial sense to denote *the emperor's palace*, because he wrote to persons in the provinces.—The knowledge of the true cause of the apostle's confinement, may have been spread through the palace by some Jewish slaves in the emperor's family, who happening to hear Paul in his own hired house, were converted by him. At this time Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, *De vita sua*, who tells us he was introduced to the empress Poppæa by means of a Jewish comedian.—Such of the slaves in the palace who had embraced the gospel, whether heathens or Jews, would not fail to shew the officers of the court whom they served, the true nature of the Christian faith, and the real cause of the apostle's imprisonment: that it was for no crime, but only for preaching a new scheme of doctrine. And as it was now fashionable among the Romans to indulge a passion for philosophy: and many of them had a strong curiosity to be informed of every new doctrine which was broached, and every strange occurrence which had happened in the provinces, it is not unreasonable to suppose that the brethren in the palace would explain the Christian religion to the emperor's domestics, and relate to them the resurrection of its author from the dead: and that

13 (Ὥστε, 330.) *For* my bonds, (εν, 164.) *on account* of Christ, are *become* manifest in the *whole* palace,[1] and IN all other PLACES.[2]

13 *For my bonds on account of* preaching *Christ*, and not on account of any crime, *are well known in the* whole palace, and in all other places of the city, by means of the persons I have converted in the palace and elsewhere.

14 And many of the brethren in the Lord, *being assured* by my bonds, *have become* much more bold to speak the word[1] without fear.

14 *And many of the brethren in the Lord*, (πεποιθοτας,) *being assured* of the truth of the gospel *by my* courage in suffering *imprisonment for it*, *have* themselves *become much more bold* than before, *to preach the gospel without fear*.

15 Some, indeed, even *from* envy and strife, and some also *from* good will, preach Christ.[1]

15 But they are not all equally sincere: For *some indeed even from envy* of my success, and from *a contentious disposition*, *and some also from good will* to the cause itself, *preach* Jesus *Christ* as the king expected by the Jews.

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that some of them who were of high rank, strongly impressed with their relation, embraced the gospel. These, with the persons who converted them, are *the saints of Cæsar's household*, mentioned chap. iv. 22. as saluting the Philippians.

2. *And in all other places.* The Christians at Rome were numerous before the apostle's arrival: But their number was greatly increased by his preaching, and by the preaching of his assistants. It is no wonder then, that in all places of the city, the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known.

Ver. 14. *The word.* The Alexandrian, Clermont, and other MSS. together with the Syriac and Vulgate versions, read λογον τȣ Θεȣ, *the word of God.*

Ver. 15. *Some indeed even from envy and strife—preach Christ.* By *Christ* here, we are not to understand that corrupt gospel which the Judaizers preached, who made circumcision necessary to salvation. For of that gospel the apostle would not say, as he does ver. 18. *I rejoice that Christ is preached.* Neither would he call it *the word*, as in ver. 14. Wherefore, by *preaching Christ* I think he meant, their preaching Jesus as the Christ, that is, as the long expected Messiah, or King of the Jews. Of all the doctrines of the gospel this was the most offensive to the Romans; for which reason the unbelieving Jews commonly made use of it, to enrage the heathen rulers against the Christian preachers; Acts xvii. 7. *These all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus.* 8. *And they troubled the people and the rulers of the city when they heard these things.* According

16 The one preach Chriſt of contention not ſincerely, ſuppoſing to add affliction to my bonds;

16 Οἱ μεν εξ εριθειας τον Χριςον καταγγελλȣσιν ȣχ ἁγνως, οιομενοι θλιψιν επιφερειν τοις δεσμοις μȣ·

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

17 Οἱ δε, εξ αγαπης, ειδοτες ὁτι εις απολογιαν τȣ ευαγγελιȣ κειμαι.

18 What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice.

18 Τι γαρ; πλην παντι τροπῳ, ειτε προφασει, ειτε αληθειᾳ, Χριςος καταγγελλεται, και εν τȣτῳ χαιρω, αλλα και χαρησομαι.

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ing to this ſenſe of preaching Chriſt, what the apoſtle ſaith, ver. 16. is eaſily underſtood: *They who from ſtrife preach Chriſt, do it not purely, thinking to add affliction to my bonds.* The Judaizing teachers preached Jeſus truly, ſaying as Paul himſelf ſaid in the ſynagogue of Theſſalonica, Acts xvii. 3. *This Jeſus whom I preach to you is the Chriſt.* But they did this not purely, but with an intention to enrage the Roman magiſtrates againſt Paul their priſoner, as the ringleader of the Chriſtians, that being put to death they might without oppoſition inculcate the neceſſity of circumciſion.

It ſeems, the liberty, which the apoſtle at this time enjoyed in Rome, of preaching in his own hired houſe, and the indulgence granted to him in other reſpects, emboldened many to preach the goſpel in Rome more publicly than they had hitherto done. But the motives which animated ſome of theſe preachers were not holy. They envied the apoſtle's ſucceſs, and wiſhed to rival him in recommending their own corrupt form of the goſpel. Beſides, being enraged againſt him as an enemy to the law, they hoped, by preaching Jeſus as Chriſt the king of the Jews, to provoke the Roman magiſtrates to put Paul to death. Thus they preached Chriſt both from envy and from ſtrife.

Ver. 17.—1. *Knowing.* The Judaizers thought to add affliction to the apoſtle's bonds, ver. 16. but were diſappointed. Whereas, they who preached purely, knew certainly that the apoſtle was ſent to Rome to defend the goſpel by ſuffering for it.

2. *For the defence of the goſpel.* As the apoſtle's impriſonment was occaſioned by the hatred which the unbelieving Jews bare to him, on account of his preaching ſalvation to the Gentiles through faith, without requiring them to obey the law of Moſes, ſome are of opinion that *the goſpel*, in this paſſage, means the doctrine of ſalvation through faith without obedience to the law. But although that doctrine is in other paſſages called *the goſpel*, I rather think *the goſpel*, in this verſe,

16 *Now they who from strife preach Christ*, DO IT not sincerely, *thinking* to add affliction to my bonds.

16 *Now they who from contention preach Christ, do it not with the holy design* of advancing the cause of Christ, *but thinking to increase the miseries of my imprisonment*, by enraging the magistrates against me as drawing the people from their allegiance to Cæsar.

17 But *they who* PREACH *from* love DO IT SINCERELY, (See ver. 16.) knowing[1] that I am *placed* for the defence of the gospel.[2]

17 *But they who preach from love do it with the holy design* of spreading the gospel, not regarding the evils which may befal me, well *knowing that I am placed* here *to defend the gospel* by suffering, as well as by preaching.

18 What then? AM I SORRY? *No. But in whatever manner*, whether in pretence or in truth,[1] Christ is preached, *even in this I rejoice*, yea, and will rejoice.[2]

18 *What then?* (See Essay iv. No. 98.) *am I grieved* because the Judaizing brethren preach the gospel with an intention to increase my sufferings? No. *For in whatever manner, whether hypocritically or sincerely Christ is preached, even in this* that Christ is preached *I rejoice, yea and will rejoice.*

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means what the apostle had expressed, ver. 15. *by preaching Christ*, preaching him as the king expected by the Jews. For the preaching of Christ in this sense, might, as the apostle supposed, be done by some *from strife* with a view to render him obnoxious to the Roman magistrates; an end which they could not accomplish by preaching salvation through faith: And others might preach Christ from love, although they foresaw it would increase the apostle's affliction, because they knew he was appointed to defend the gospel by his sufferings, as well as by his preaching. He therefore added, ver. 18. That from whatever motive Christ was preached as Messiah the prince, it was matter of rejoicing to him.

Ver. 18.—1. *Whether in pretence or in truth.* Because *truth* is here opposed to *pretence*, it doth not follow, that *preaching Christ in pretence*, means preaching false doctrine concerning Christ. For the apostle could not rejoice that Christ was preached in that manner. *Truth* and *pretence* here, relate not to the matters preached, but to the views of the preachers. The Judaizers preached the truth concerning Christ, when they affirmed him to be the Jewish Messiah. But they did this, not sincerely to bring the Jews to believe on him, but to provoke the magistrates to put Paul, the chief preacher of that doctrine, to death. Others, however, preached Christ as the Jewish Messiah, sincerely intending to bring both Jews and Gentiles to believe on him. But from

 whatever

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.

19 Οιδα γαρ ὁτι τȣτο μοι αποϐησεται εις σωτηριαν δια της ὑμων δεησεως, και επιχορηγιας τȣ πνευματΘ Ιησȣ Χριςȣ,

20 According to my earneſt expectation, and *my* hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

20 Κατα την αποκαραδοκιαν και ελπιδα μȣ, ὁτι εν ȣδενι αισχυνθησομαι, αλλ' εν πασῃ παῤῥησια, ὡς παντοτε, και νυν μεγαλυνθησεται Χριςος εν τῳ σωματι μȣ, ειτε δια ζωης, ειτε δια θανατȣ.

21 For to me to live *is* Chriſt, and to die *is* gain.

21 Εμοι γαρ το ζην, Χριςος, και το αποθανειν, κερδΘ.

22 But if I live in the fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe, I wot not.

22 Ει δε το ζην εν σαρκι, τȣτο μοι καρπος εργȣ, και τι αιρησομαι ȣ γνωριζω.

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whatever motive Chriſt was preached according to his true character, it was matter of joy to the apoſtle.

2. *Even in this I rejoice, yea and will rejoice.* The love which the apoſtle bare to Chriſt, had extinguiſhed in his mind reſentment, pride, ſelf-love, and all other evil paſſions; in ſo much that his greateſt joy reſulted from the advancement of the goſpel, even though it was promoted by his enemies.

Ver. 19. *Will turn out to me,* εις σωτηριαν, *for ſalvation.* This is one of the inſtances in which the word σωτηρια, *ſalvation*, is uſed by the inſpired writers, for deliverance from temporal evils. See Acts vii. 25. xxvii. 34.—In this verſe, the apoſtle expreſſed an hope that when the preaching of Chriſt as the king of the Jews came to be reported in the palace, the emperor's domeſtics, who were Chriſtians, would take occaſion to explain the ſpiritual nature of Chriſt's kingdom, and make all in the palace ſenſible, that Paul was no enemy to Cæſar, nor a mover of ſedition; and ſo contribute to his releaſe.

Ver. 20. *Chriſt will be magnified in my body,* &c. The apoſtle's meaning is, that the power of Chriſt would be magnified in his body, either by delivering him from ſo great a danger of death, or by enabling him to ſuffer martyrdom with fortitude.

Ver. 22.—1. *Now if I live in the fleſh.* In the ſcripture ſtyle, *fleſh* includes the idea of weakneſs and affliction. Eſſ. iv. 43. Wherefore,

to

19 For I know that this *will* turn *out* to *me for salvation*[1] through your prayer, and (επιχορηγιας, the leading) *the direction* of the Spirit of Jesus Christ,

19 *For I know that this* preaching of Christ, instead of increasing my afflictions, *will turn out to me for deliverance through your prayer, and the direction of the Spirit of Jesus Christ*, who will stir up some who are converted by these preachers, to use means for my release.

20 *Agreeably* to my earnest expectation and *hope*, that in nothing I shall be ashamed, but THAT with all boldness, as *at all times*, so now also, Christ *will* be magnified in my body, whether *by* life, or by death.[1]

20 I say so, *agreeably to my earnest expectation and hope that in no part of my conduct I shall be ashamed; But that with all boldness* preaching the kingship of Christ *as at all* former *times, so now also* in presence of the emperor, *Christ will be magnified in my body, whether by* preserving my *life*, that I may publish still more extensively his authority as king; *or by* allowing me to be put to *death* for the confirmation of that doctrine.

21 For to me to live IS Christ, (και, 205.) *but* to die IS gain.

21 *For to me to live is* for the honour of *Christ* who preserves me, and for the advancement of his cause, *but to die will be gain* to myself.

22 *Now* if I live in the flesh,[1] this IS the fruit of my *work*. (Και, 211.) Yet what I *should* choose I *do not know*.[2]

22 *Now if I live in the flesh* afflicted and persecuted, *this* which I have mentioned concerning the honour of Christ, and the advancement of his cause, *is the fruit of my work* in the flesh. *Yet what I should choose* whether life or death, *I do not know*.

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to live in the flesh, is to live burdened with those afflictions to which men are subject by means of the body.

2. *Yet what I should choose, I do not know*. The original word γνωριζω, commonly signifies *to make known*. But here, as in Job xxxiv. 25. LXX. it signifies simply *to know;* as it doth likewise in a passage of Isocrates, Ad Nicoclem, which Pierce hath quoted in his note on this verse. The apostle knew that it was far better for him, in respect of immediate happiness, to be with Christ, than to remain in the flesh. Yet he was in a strait what he ought to choose, because his life, though burdensome to himself, was very necessary to the Philippians, and to all the Gentile churches, of whose privileges he was the strenuous defender.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better:

23 Συνεχομαι γαρ εκ των δυο, την επιθυμιαν εχων εις το αναλυσαι, και συν Χριςω ειναι· πολλω γαρ μαλλον κρεισσον·

24 Nevertheleſs, to abide in the fleſh *is* more needful for you.

24 Το δε επιμενειν εν τη σαρκι, αναγκαιοτερον δι' ὑμας.

25 And, having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith:

25 Και τουτο πεποιθως οιδα ὁτι μενω και συμπαραμενω πασιν ὑμιν, εις την ὑμων προκοπην και χαραν της πιςεως,

26 That your rejoicing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

26 Ἱνα το καυχημα ὑμων περισσευη εν Χριςω Ιησου εν εμοι, δια της εμης παρουσιας παλιν προς ὑμας.

Ver. 23.—1. *Having a ſtrong deſire*, εις το αναλυσαι, *to depart.* The ſimple word λυειν, ſignifies *to looſe from a port*, and the compound word αναλυειν, *to return to port.* Hence it is uſed to expreſs one's *returning from a feaſt*, Luke xii. 36. And becauſe on ſuch occaſions people were commonly joyful, the ſtoics, whoſe philoſophy taught them to die chearfully, made uſe of the word αναλυειν, to ſignify *to die*, in which ſenſe it is uſed likewiſe, 2 Tim. iv. 6. Or it may be tranſlated, *to return;* namely, to God.

2. *And be with Chriſt, which is*, πολλω μαλλον κρεισσον, *by much far better.* Vulgate, *Multo magis melius.* This is the higheſt ſuperlative which it is poſſible to form in any language.—From what the apoſtle ſaith here, we may infer that he had no knowledge nor expectation of a middle ſtate of inſenſibility between death and the reſurrection. For if he had known of any ſuch ſtate, he would have thought it better to live and promote the cauſe of Chriſt, and of religion, than by dying to fall into a ſtate of abſolute inſenſibility.—Beſides how could he ſay that he had a deſire to be with Chriſt, if he knew he was not to be with him till after the reſurrecti n? See 2 Cor. v. 8. note. Rom. xiv. 9. note 2.—The uſe of philoſophy, it hath been ſaid, is to teach men to die. But as Fieldi: g has obſerved, one page of the goſpel is more effectual for that purpoſe, than volumes of philoſophy. The aſſurance which the goſpel gives us of another life, is to a good mind a ſupport, much ſtronger than the ſtoical conſolation drawn from the neceſſity

23 For I am *ſtraitened of the* two, having a *ſtrong deſire* to depart,[1] and *be* with Chriſt, (Γαρ, 90.) *becauſe THAT is by much far better.*[2]

23 *For I am ſtraitened of the two, having a ſtrong deſire to be with Chriſt, becauſe that is by much far better* for me, than to continue in life, bearing the toils and evils to which I am daily expoſed while preaching the goſpel.

24 (Δε, 100.) Nevertheleſs, to abide in the fleſh, IS more needful for you.

24 *Nevertheleſs, to abide in the body is more needful for you* and the reſt who have embraced the goſpel; on which account I am willing to forego my own intereſt.

25 And, *being firmly perſuaded of this,* I know that I ſhall *live*[1] *and abide ſome time* with you all, (εις την ὑμων προκοπην και χαραν της πιστεως, 19.) for *the advancement of the joy of your faith.*

25 *And being firmly perſuaded of this,* that it is for your advantage that I live a while in the body, *I know that I ſhall live and abide ſome time* occaſionally *with you all, in order to the advancement of the joy* ariſing from *your faith,* which will be ſtrengthened by my deliverance from confinement, and by my continuing my apoſtolical labours among you, as opportunity offers,

26 *AND* that your *boaſting concerning me in Chriſt Jeſus, may abound through* my coming again to you.[1]

26 *And that your boaſting, concerning me as an apoſtle of Chriſt Jeſus, may be the greater through my coming again to you:* For it will ſhew that I have defended the goſpel ſucceſsfully before my judges, and will afford me a farther opportunity of inſtructing you.

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ceſſity of nature, the order of things, the emptineſs of our enjoyments, the ſatiety which they occaſion; and many other ſuch topics, which though they may arm the mind with a ſtubborn patience in bearing the thought of death, can never raiſe it to a fixed contempt thereof, much leſs can they make us conſider it as a real good, and inſpire us with the deſire of dying; ſuch as the apoſtle on this occaſion ſtrongly expreſſed.

Ver. 25. *I know that I ſhall live and abide ſome time with you all.* His expectation of living, is a proof that the apoſtle wrote this letter towards the end of the ſecond year of his impriſonment. See alſo chap. ii. 24. Perhaps his hope aroſe from his knowing that the Chriſtians in Cæſar's houſehold were now endeavouring to procure his releaſe. Or it might be diſcovered to him by revelation that he would be releaſed.—In the commentary, I have explained συμπαραμενω πασιν ὑμιν, thus, *I ſhall abide ſome time* occaſionally *with you all*; becauſe, as Pierce

27 Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel:

28 And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

27 Μονον αξιως τȢ ευαγγελιȢ τȢ ΧριςȢ πολιτευεσθε ὑμας, ειτε ελθων και ιδων ὑμας, ειτε απων, ακȢσω τα περι ὑμων, ὁτι ςηκετε εν ἑνι πνευματι, μια ψυχη συναθλȢντες τη πιςει τȢ ευαγγελιȢ·

28 Και μη πτυρομενοι εν μηδενι ὑπο των αντικειμενων· Ἡτις αυτοις μεν εςιν ενδειξις απωλειας, ὑμιν δε σωτηριας, και τȢτο απο ΘεȢ·

29 Ὁτι ὑμιν εχαριςθη το ὑπερ ΧριςȢ, Ȣ μονον το εις αυτον πιςευειν, αλλα και το ὑπερ αυτȢ πασχειν.

Pierce observes, it is not to be thought that the apostle meant to tell the Philippians, that he would fix his abode with them, and leave off travelling among the churches which he had planted.

Ver. 26. *That your boasting concerning me in Christ Jesus, may abound through my coming again to you.* When the Philippians boasted in Paul as a chief apostle of Christ, the Judaizers, as Pierce observes, affirmed, perhaps, that his long imprisonment was a proof of his being deserted of Christ. If so, his coming to them again would effectually overturn that argument, and shew that their boasting in him as an approved apostle, was well founded.

Ver. 27.—1. *That ye stand fast in one Spirit.* Beza's note on this clause is, " *Standi* verbum athletis convenit gradum servantibus, a " quibus sumpta est translatio;" then adds, " by *the Spirit*, I under- " stand the Holy Spirit." But the subsequent clause doth not suit this interpretation.

2. *Jointly contending.* ΣυναθλȢντες. This word denotes the action of the combatants in the Olymic games, called Αθληται, *Athletæ*. It signifies the greatest exertions of courage and strength.

3. *For the faith of the gospel.* So τη πιςει, is rightly translated in our English version; being the dative of the object, and not of the instrument. By *the faith of the gospel*, some understand *the doctrine of salvation by faith, without obedience to the law of Moses.* But I think the apostle's expression is to be understood in a more general sense, for the

27 Only (πολιτευεσθε) *behave ye worthy of the* gospel of Christ: that, whether *coming and seeing you*, or *being absent*, I *shall* hear of your affairs, *I MAY FIND* that ye stand fast in one spirit,[1] with one *soul, jointly contending*[2] for the faith[3] of the gospel;

27 *Only*, in gratitude to God for advancing your faith and joy by continuing me in life, *behave suitably to the gospel of Christ, that whether coming and seeing you, or being absent I shall hear of your affairs I may find that ye stand firm in one mind, and as animated with one soul, jointly wrestling for the faith of the gospel* against the Jews, who would seduce you to obey the law; and against the heathens, who by persecution endeavour to make you relapse into idolatry.

28 And *not terrified in any thing* by your adversaries: which *to them indeed is a demonstration* of perdition,[1] but to you of salvation, and that[2] (απο) *from* God.

28 *And* shew that ye are *not terrified in any shape by* the unbelieving Jews and Gentiles *your adversaries*, though numerous and powerful: *which* fortitude *to them indeed is a demonstration of your damnation*, because they consider it as obstinacy in error, *but to you* it is a clear proof *of* your *salvation, and that from God* himself.

29 For *to* you (το υπερ Χριϛε, 71. 310.) *this with respect to Christ*[1] *hath been graciously* given,[2] not only to believe on him, but also to suffer for *him*.

29 *For to you, this, with respect to Christ hath been graciously given* by God, *not only to believe on him, but also to suffer for him*; so that being thus enlightened and strengthened of God, ye can have no doubt of your salvation.

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the whole of the gospel taken complexly, which the unbelieving Jews and heathens endeavoured to overturn, not only by argument, but by persecuting the Christians.

Ver. 28.—1. *Which to them indeed is a demonstration of perdition.*—The firmness with which the Philippians refused to obey the law of Moses was considered, not only by the unbelieving Jews, but by the Judaizing Christians, as a proof of their damnation.—In like manner, the resolution with which the Christians refused to join the heathens in their worship, was considered by the heathens as an obstinacy in atheism which would bring on them eternal punishment in Tartarus.

2. *And that.* Και τϐτο, supply πραγμα, *and that thing*, that clear proof. See Ephes. ii. 8. note 2.

Ver. 29.

30 Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

30 Τον αυτον αγωνα εχοντες οἱον ιδετε εν εμοι, και νυν ακȣετε εν εμοι.

Ver. 29.—1. *This with reſpect to Chriſt.* So the clauſe το ὑπερ Χριϛȣ, may be tranſlated: the article το being put for the demonſtrative pronoun, Eſſ. iv. 71.—Or ὑπερ Χριϛȣ, may be tranſlated, *for Chriſt,* that is, for the honour of Chriſt.

2. *Hath been graciouſly given;* or, *given as a favour.* So εχαρισθη properly ſignifies. St. Paul wiſhed the Philippians to conſider their ſufferings for Chriſt as an honour, and to rejoice in them. Thus it is ſaid of the apoſtles, Acts v. 41. *They departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.*

Ver. 30.—1. *Having the very ſame conflict.* Αγωνα. This is the generic name by which the Greeks expreſſed all the different combats in their ſacred games. And becauſe in theſe combats the athletes ſtruggled long and hard for victory, the word was applied to expreſs any ſort of evil to which men expoſed themſelves in the courſe of their purſuits.

2. *As*

CHAP. II.

View and Illuſtration of the Matters contained in this Chapter.

THE apoſtle in the preceding chapter having exhorted the Philippians to walk worthy of their Chriſtian profeſſion, by maintaining the faith of the goſpel, and by living in concord with one another, he, in the beginning of this chapter beſought them all, by every thing moſt affecting in the Chriſtian religion, to complete his joy, ver. 1.—by being alike diſpoſed to maintain the faith of the goſpel, and by cultivating the ſame mutual love, and by minding one thing, namely, the promoting the honour of Chriſt, ver. 2.—And for that purpoſe, he counſelled them in the exerciſe of their ſpiritual gifts, to avoid ſtrife and vain glory, and to cultivate an humble diſintereſted temper of mind, ver. 3, 4.—after the example of Chriſt, ver. 5.—who though he was in the form of God, and knew that he was entitled to like worſhip with God, ver. 6.—diveſted himſelf of theſe honours, and took the form of a ſervant, by becoming man, ver. 7.—In which ſtate he humbled himſelf ſtill farther, by ſuffering death,

30 Having the *very same* conflict [1] *as* ye saw [2] in me, and now hear TO BE in me. [3]

30 Your sufferings, though common, are not light. *Ye sustain the very same persecution as ye saw me suffer in your city, and now hear I suffer* in Rome.

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2. *As ye saw.* Ὁιον ἰδετε, *As ye see.* But the present is put for the past time. See Ess. iv. 12.—The conflict which the Philippians saw in the apostle, was that which he sustained on account of the damsel who had the spirit of divination, and whose masters got the apostle scourged and put in the stocks. Besides, on his second coming to Philippi, after his long residence at Ephesus, he suffered other afflictions, of which the Philippians also were witnesses, 2 Cor. vii. 5.

3. *And now hear to be in me.* Of the apostle's present conflict with the unbelieving Jews, the Judaizing teachers, and the heathen magistrates, in Rome, the Philippians had heard a full account from some of the brethren who had come from Rome to Philippi.—The very same conflict the Philippians themselves sustained; for they were persecuted for the gospel: and their bitterest persecutors were their own countrymen.

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death, even the death of the cross, for the salvation of the world, ver. 8.—But on that account, God hath exalted him in the human nature, to the dignity of *Saviour*, which is above every dignity possessed by angels in heaven, or by men upon earth, ver. 9.—and in the same nature hath exalted him to the office of *Lord* or governor, over every thing in heaven, and earth, and hell, ver. 10.—But all to the glory of God the Father who exalted him, ver. 11.

After proposing this great example of humility, obedience, and reward, the apostle very properly exhorted the Philippians to work out their own salvation, by imitating Christ's humility and obedience, ver. 12.—Not discouraged with the difficulty of the undertaking, because God worketh in men both to will, and to work effectually, ver. 13.—Then mentioned certain duties, to which the Philippians were to be especially attentive: ver. 14.—16.—Assuring them, if it were necessary for the perfecting of their faith and holiness, that he was willing to die for them, ver. 17, 18.

Next he informed them, that he hoped to be able to send Timothy to them soon, who by bringing back word of their perseverance in the faith, and of their progress in holiness,

would

would comfort him in his bonds, ver. 19.–23.—and that he was firmly perſuaded he ſhould come himſelf to them, ver. 24.—In the mean time he judged it neceſſary to ſend Epaphroditus with this letter, ver. 25.—Becauſe he longed to ſee them, being grieved that they had heard of his ſickneſs, ver. 26.—of which the apoſtle gave them a particular account; ver. 27.—and told them that

Old Translation.

CHAP. II. 1 If *there be*, therefore, any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the ſame love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife or vain-glory; but in lowlineſs of mind let each eſteem other better than themſelves.

Greek Text.

1 Ει τις ουν παρακλησις εν Χριστῳ, ει τι παραμυθιον αγαπης, ει τις κοινωνια πνευματος, ει τινα σπλαγχνα και οικτιρμοι,

2 Πληρωσατε μου την χαραν, ἱνα το αυτο φρονητε, την αυτην αγαπην εχοντες, συμψυχοι, το εν φρονουντες.

3 Μηδεν κατα εριθειαν, ἡ κενοδοξιαν, αλλα τῃ ταπεινοφροσυνῃ αλληλους ἡγουμενοι ὑπερεχοντας ἑαυτων.

Ver. 1. *If there be any conſolation in Chriſt.* This is not an expreſſion of doubt, but the ſtrongeſt affirmation that there is the greateſt conſolation in Chriſt, 2 Cor. i. 4.

Ver. 2.—1. *That ye be alike diſpoſed.* Beza ſuppoſing το αυτο φρονητε, to be the ſame with το εν φρονουντες, in the end of the verſe, conſiders the former phraſe as a general direction, of which, the clauſes which follow, are the particulars. But in my opinion, the direction in the beginning of the verſe refers to ver. 27. of the preceding chapter, where the Philippians were exhorted *with one ſoul jointly to contend for the faith of the goſpel:* whereas their *minding one thing* refers to their avoiding ſtrife and vain glory in the exerciſe of their ſpiritual gifts, as mentioned ver. 3. of this chapter. See the following note.

2. *Minding one thing.* The word φρονειν, ſometimes denotes an act of the underſtanding, Acts xxviii. 22. *We deſire to hear of thee,* ἁ φρονεις, *what thou thinkeſt.*—Gal. v. 10. *That* ουδεν αλλο φρονησετε, *ye will think nothing differently.*—Sometimes it denotes an act of the will. Philip iv. 2. *Enodia I beſeech and Syntyche I beſeech,* το αυτο φρονειν, *to be of the ſame good diſpoſition.*—Philip ii. 5. τουτο γαρ φρονεισθω, *Let this diſpoſition be in you which was even in Chriſt.* Hence the Greeks uſed the word φρενες, to

that he had diſmiſſed Epaphroditus, as ſoon as he was fit for the journey, that they might rejoice on ſeeing him again, ver. 28.—Having thus apologized for their paſtor's long abſence, the apoſtle exhorted the Philippians to receive him with joy, and to eſteem him highly, ver. 29.—on account of the zeal and diligence he had ſhewed in the work of the goſpel, and in miniſtring to the apoſtle's neceſſities, ver. 30.

New Translation.

CHAP. II. 1 (Ουν) *Wherefore*, if THERE BE any conſolation in Chriſt,[1] if any comfort of love, if any fellowſhip of the Spirit, (ſee Rom. xv. 30.) if any bowels (34.) and *tender* mercies,

2 (Πληρωσατε, ſee Col. ii. 9. note 1.) *Complete* ye my joy *BY THIS*, (ινα) that ye be *alike diſpoſed*,[1] having the ſame love, *joined in ſoul*, *minding one thing*.[2]

3 *Do nothing* through ſtrife or vain-glory;[1] but *in humbleneſs* of mind *reckon one another* better[2] than *yourſelves*.

Commentary.

CHAP. II. 1 *Wherefore*, ſince ye ſaw me ſuffer in your city for the goſpel, and hear that I am now ſuffering for it in Rome, *If there be any conſolation in Chriſt* to them who ſuffer for him, *If* ſuch receive *any alleviation of their griefs from the love which their brethren bear to them*, *If any relation be eſtabliſhed among the diſciples of Chriſt by their partaking of the gifts of the Spirit*, *If* there be in his diſciples *any affectionate ſympathy*, *and tender feelings of compaſſion* towards the afflicted for his ſake,

2 *Ye* ought to *complete my joy* who have ſuffered ſo much to make you partakers of theſe bleſſings: And do it *by this, that ye be alike diſpoſed* to maintain the faith of the goſpel, *having the ſame* ſincere *love* towards one another, and being *united in ſoul*, ſo as to *mind* this *one thing*, the honour of Chriſt your maſter.

3 For which end *do nothing* in the exerciſe of your ſpiritual gifts, *through ſtrife or vain glory*, *but by a humble behaviour* towards every one, ſhew that ye *reckon others better than yourſelves*, eſpecially if they fill higher ſtations, or poſſeſs more eminent gifts.

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to denote *the affections*.—Farther, as an operation of the will, Φρονειν, ſignifies to ſet one's affections on an object, ſo as to uſe every means in one's power to obtain it, Col. iii. 2. Τα ανω φρονειτε, *Set your affections on things above*, and endeavour to obtain them.—Philip. iv. 10. *I rejoiced*

4 Look not every man on his own things, but every man alſo on the things of others.	4 Μη τα ἑαυτων ἑκαϛος σκοπειτε, αλλα και τα ἑτερων ἑκαϛ⊕.
5 Let this mind be in you, which was alſo in Chriſt Jeſus;	5 Τȣτο γαρ φρονειϛθω εν ὑμιν ὁ και εν Χριϛῳ Ιησȣ·
6 Who, being in the form of God, thought it not robbery to be equal with God;	6 Ὁς εν μορφη Θεȣ ὑπαρχων, ȣχ ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ·

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joiced that now at length, ανεθαλλετε το ὑπερ εμȣ φρονειν, *ye have made your care of me to flouriſh again.* In ſuch caſes φρονεω, hath the ſame meaning with φροντιζω, *curo.* See Tit. iii. 8.

Ver 3.—1. *Do nothing through ſtriſe or vain glory* This, with what follows, was written to caution the Philippians againſt ſtrife and vain glory in the exerciſe of their ſpiritual gifts; faults which the brethren at Corinth and Rome had fallen into.

2. *But by humility reckon one another better than yourſelves.* The apoſtle does not mean that we ſhould reckon every perſon without diſtinction, ſuperior to ourſelves in natural talents, acquired gifts, or even in goodneſs; but that we ſhould, by a humble behaviour, acknowledge the ſuperiority of thoſe who are above us in ſtation or office; or who we are ſenſible excel us in gifts and graces. For general expreſſions are always to be limited by the nature of the ſubject to which they are applied. Beſides, we cannot ſuppoſe that the apoſtle requires us to judge falſely, either of ourſelves or others.

Ver. 5. *Wherefore let this diſpoſition, &c.* Τȣτο γαρ φρονειϛθω εν ὑμιν ὁ και εν Χριϛῳ, literally, *Let this be deſired by you, which was* deſired *even by Chriſt.* See ver. 2. note 2.

Ver. 6.—1. *Who being in the form of God.* As the apoſtle is ſpeaking of what Chriſt was before he took the form of a bond-man, *the form of God*, of which he is ſaid, ver. 7. to have diveſted himſelf when he became man, cannot be any thing which he poſſeſſed during his incarnation, or in his diveſted ſtate: conſequently neither Eraſmus's opinion, that the *form of God* conſiſted in thoſe ſparks of divinity by which Chriſt, during his incarnation, manifeſted his Godhead; nor the opinion of the Socinians, that it conſiſted in the power of working miracles, is well founded. For Chriſt did not diveſt himſelf either of the one or the other, but poſſeſſed both all the time of his public miniſtry.—In like manner, the opinion of thoſe, who by *the form of God* underſtand the divine nature, and the government of the world, cannot be admitted; ſince Chriſt when he became man could not diveſt himſelf of the nature of God. And with reſpect to the government of the world, we are led by what the apoſtle tells us, Heb. i. 3. to believe he did not part even with that; but in his diveſted ſtate ſtill upheld all things by the word of his power. Wherefore, the opinion of Whitby and others, ſeems better founded, who by *the form of God*, underſtand

4 Look not every *one* on his own things, but every *one* alſo on the things of others.

4 *Look not every one on his own good qualities* only, ſo as to fancy that he ought to regard his own intereſt preferably to that of others: *But every one* ſhould *alſo* look *on the good qualities of others*, and advance their intereſt.

5 (Γαρ, 93.) *Wherefore*, let this *diſpoſition*[1] be in you which was *even* in Chriſt Jeſus;

6 Who being in the form[1] of God, *did not think it* robbery[2] to be *like*[3] *God.*

5 *Wherefore*, in your behaviour towards others, *let this* humble benevolent *diſpoſition be in you which was even in Chriſt Jeſus*,

6 *Who*, before he was made fleſh, *being in the form of God, did not think it a robbing God* of his glory, *to be like God*, an object of worſhip to angels and men in his original ſtate.

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underſtand that viſible glorious light in which the Deity is ſaid to dwell, 1 Tim. vi. 16. and by which he manifeſted himſelf to the patriarchs of old, Deut. v. 22. 24. and which was commonly accompanied with a numerous retinue of angels, Pſal. lxviii. 17. and which in ſcripture is called the *ſimilitude*, Numb. xii. 8.—the *face*, Pſal. xxxi. 16.—the *preſence*, Exod. xxxiii. 15.—and the *ſhape* (John v. 37.) *of God*. This interpretation is ſupported by the term μορφη, *form*, here uſed, which ſignifies a perſon's external ſhape or appearance, and not his nature, or eſſence. Thus we are told, Mark xvi. 12. that Jeſus appeared to his diſciples in *another*, μορφη, *ſhape* or *form:* And Matth. xvii. 2. Μετεμορφωθη, *He was transfigured before them;* his outward appearance or *form* was changed. Farther, this interpretation agrees with the fact. *The form of God*, that is, the viſible glory, and the attendance of angels above deſcribed, the Son of God enjoyed with his Father before the world was, John xvii. 5. and on that, as on other accounts, he is *the brightneſs of the Father's glory*, Heb. i. 3. But he diveſted himſelf thereof when he became fleſh. However, having reſumed it after his aſcenſion, he will come with it in the human nature to judge the world. So he told his diſciples, Matth. xvi. 27. *The ſon of man ſhall come in the glory of his Father, with his angels, and then he ſhall reward*, &c. Laſtly, this ſenſe of μορφη Θεου, is confirmed by the meaning of μορφην δουλου, ver. 7. which evidently denotes the appearance and behaviour of a bond-man, not that Chriſt was actually any perſon's bond-man or ſlave.

2. *Did not think it robbery.* Ουκ αρπαγμον ηγησατο. Whitby obſerves, that Heliodorus in his Ethiopics, uſes the word αρπαγμον to denote *a thing to be immediately ſeized as extremely deſirable.* And therefore he tranſlates the clauſe, *He did not covet to appear as God.*—Pierce affirms, that αρπαγμον, the word in the text, is uſed by no author but Paul, and by him only in this place. And therefore, in the perſuaſion that the ſcope of the paſſage requires αρπαγμον to have the ſame ſignification

7 But made himfelf of no reputation, and took upon him the form of a fervant, and was made in the likenefs of men;

7 Αλλ' ἑαυτον εκενωσε, μορφην δȣλȣ λαϐων, εν ὁμοιωματι ανθρωπων γενομενος.

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with αρπαγμα, he tranflates, or rather paraphrafes the claufe thus: *He was not eager or tenacious in retaining that likenefs to God*, of which he was in poffeffion. In fupport of this interpretation, he obferves, that if any thing future had been fignified here, the expreffion would have been εσεσθαι, and not ειναι. He alfo obferves, that the apoftle is not cautioning the Philippians againft coveting what they were not in poffeffion of; but exhorting them, after the example of Christ, to give up for the benefit of others, what they were in poffeffion of, or had a right to. Thefe obfervations, which are very juft, prove that αρπαγμον, cannot, as Whitby contends, denote a thing to be feized as defirable; for Chrift being in poffeffion of *the form of God*, if *the being equal with God* is the fame with poffeffing the form of God, he could with no propriety, be faid to *feize*, *or even to covet the being equal with God*. Pierce, therefore, is of opinion, that αρπαγμον fignifies *a prey*, or fomething already in one's poffeffion, and which he is eager in retaining. Accordingly, as was mentioned above, he tranflates the paffage, *Who being in the form of God, was not eager or tenacious in retaining*, το ειναι ισα Θεῳ. But, fince in the paffages of Heliodorus quoted by Whitby, the word ufed is αρπαγμα, not αρπαγμος, which, according to its etymology, fignifies, as Scapula obferves, *ipfa rapienda actio, direptio*, I think our tranflators, who have rendered αρπαγμον, *robbery*, have given to this contefted word its true fignification, and thereby have rendered the fenfe of the paffage clear and confiftent, as follows: "Chrift being in the form of God, did not think it a rob-"bing God of his glory, to be like God, an object of worfhip to "angels and men:" Which glory he actually poffeffed, before he was born in the likenefs of man. But he divefted himfelf thereof, and of the form of God, when he took the form of a bond-man.

3. *To be like God.* So το ειναι ισα Θεῳ, literally fignifies. For Whitby hath proved in the cleareft manner, that ισα is ufed adverbially by the LXX. to exprefs *likenefs*, but not *equality*, the proper term for which is ισον. So that if the apoftle had meant to fay, *equal with God*, the phrafe would have been ισον Θεῳ, as we have it John v. 18. ισον ἑαυτον ποιων τῳ Θεῳ, *making himfelf equal with God*.—Elfner contends, that το ειναι ισα Θεῳ is the fame with τιμην εχειν ισα Θεῳ: a phrafe found, Odyff. xi. ver. 304. τιμην δε λελογχασι ισα θεοισι: and in other paffages quoted by Parkhurft, voce ισος. According to this interpretation, the apoftle's meaning will be, that the Son being in the form of God when he made the world, and appeared to the patriarchs and prophets, he thought it his right, and no derogation from the honour due to God, that he then received from angels and men, like worfhip with God. This fenfe, however, refults more naturally and clearly from the tranflation which I have given of the claufe, *He did not think it robbery to be like God*, namely as an object of worfhip to angels and men. That

this

7 (Αλλα, 81.) *Nevertheless, he divested*[1] *himself when he took* (μοϱφην δυλυ) the form of a *bond-man*[2] (Γενομενος, Gal. iv. 4. note 2.) *being born* in the likeness[3] of men.

7 The form of God, with the worship due to God, Christ might have retained. *Nevertheless he divested himself* of both, *when he took the form of a bondman* by *being born in the likeness of men*, and contented himself with the honour due to a man eminently good in the lowest station of life.

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this is the true meaning of the clause το ειναι ισα Θεω, I think evident, because if μοϱφη Θευ. signifies *the nature of God*, and ισα Θεω, the being *equal with God*, the apostle hath said of Christ, *Who having the same nature and perfections with God, thought it no robbery to be equal with God in nature and perfections*. But this is a tautology, which cannot be imputed to so accurate a writer as St. Paul.—Farther, that το ειναι ισα Θεω, signifies *to be like God* as an object of worship, appears from ver. 9, 10. where the exaltation of Jesus after he had divested himself of the form of God, and of the being like God as an object of worship, by being born in the likeness of men, is said to consist in this, that angels of every denomination, and men whether living or dead, shall worship him as Saviour and Lord. For that is evidently the meaning of, *At the name of Jesus every knee shall bow of things in heaven*, &c. Wherefore, though he parted with the form of God, and the worship due to him as God, by becoming man, the Son lost nothing in the issue. *The form of God*, that is the whole honour and glory which belonged to him as God, was restored to him in the human nature, after his ascension, with the addition of the new dignity of *Saviour* of mankind.—This account of the matter is consonant to what Christ himself hath told us, John v. 22. *The Father judgeth no man, but hath committed all judgment to his Son*; 23. *That all men should honour the Son, even as they honour the Father, he that honoureth not the Son, honoureth not the Father who hath sent him.*

Ver. 7.—1. *He divested himself.* Ἑαυτον εκενωσε, literally, *he emptied himself.* The word κενυν, signifies to turn the inhabitants out of a house, city, or country: to make it empty, to lay it waste. Hence it is used, 1 Cor. i. 17. to express the depriving the doctrine of salvation through the cross of Christ, of its efficacy as a revelation from God.—Christ divested himself both of the form of God, and of the worship due to God, when he was born in the likeness of men. See ver. 6. notes 1. 3.

2. *When he took the form of a bond man.* So μοϱφην δυλυ λαβων, literally signifies. The apostle doth not mean that Christ, whilst he lived on earth, was an actual bond-man, or even a servant to any person whatever, but that he acted as a bond-man; he served all among whom lived, with the greatest assiduity, agreeably to what he said of himself, Luke xxii. 27. *I am among you as*, ὁ διακονων, *he who serveth:* Also, that as a bond-man he had no property, lived in poverty, was treated with the greatest contempt, especially by those in higher stations; and

8 And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

8 Και σχηματι ευρεθεις ὡς ανθρωπος, εταπεινωσεν ἑαυτον, γενομενος ὑπηκοος μεχρι θανατου, θανατου δε σταυρου.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name;

9 Διο και ὁ Θεος αυτον ὑπερυψωσε, και εχαρισατο αυτῳ ονομα το ὑπερ παν ονομα·

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that at length he died the death of a condemned slave; being publicly scourged and crucified.—It is worthy of notice, that Isaiah likewise hath called Christ God's *servant*, chap. xlii. 1. *Behold my servant*, παις μου, *whom I uphold.*

3. *Being born in the likeness of men.* Ὁμοιωματι ανθρωπων γενομενος. This does not imply that Christ had only *the appearance* of a man; for the word ὁμοιωμα, often denotes *sameness* of nature. Thus Adam is said, Gen. v. 3. to beget a son, κατα την εικονα αυτου, *in his own image;* and Christ. ὁμοιωθηναι, *to be made like his brethren in all things*, by partaking of flesh and blood, Heb. ii. 14.—17.—Or, *in the likeness of men*, may mean, *in the likeness of sinful men*, as it is expressed, Rom. viii. 3. made subject to all those pains, diseases, and evils which sinful men endure. —But Pierce is of opinion, that *the likeness of men*, in which Christ was born, belonged only to the το ἡγεμονικον, that is, *to his rational spirit, wherein he was vastly more than man.—The word*, or Λογος, according to Pierce, *being transcendently superior to the most noble soul that ever inhabited any other human flesh*, he thought with Apollinaris, that the *Logos* supplied the place of the human soul in Christ's body. But I prefer the first mentioned sense of the phrase, *likeness of men*, not only because it hath that sense in other passages of scripture, but because, if I mistake not, in that expression the apostle alluded to Dan. vii. 13. where the coming of the Son of God in the flesh, and his receiving the universal kingdom in the human nature, are foretold in a vision, by *the coming of one like the Son of man in the clouds of heaven*, &c. The antithesis in this passage is elegant. Formerly Christ was *in the form of God:* But when born into the world, he appeared *in the form of a bond-man*, and *in the likeness of men*, and *in fashion as a man.*

Ver. 8.—1. *And being.* So και ευρεθεις may be translated here. For as Estius tells us in his note on 1 Pet. ii. 22. *Neither was guile found in his mouth. To find*, is an Hebraism for *to be*. Of this we have an undoubted example, Matth. i. 18. *When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost*, that is, *she was with child.* For if she had been found with child of the Holy Ghost, either by Joseph, or by any other person, Joseph would not have thought of putting her away.

2. *In*

8 And being[1] *in* fashion[2] as a man,[3] he humbled himself, *becoming* obedient (μεχρι) *to* death,[4] (δε, 102.) even the death of the cross.

8 *Moreover, being* on earth *in fashion as a man*, subject to all the evils incident to men, *he humbled himself* still farther by *becoming obedient to death, even the* ignominious *death of the cross*, the punishment of a slave.

9 (Διο και) *And therefore*, God (ὑπερυψωσεν) hath *exceedingly* exalted him,[1] and *hath bestowed on* him a name[2] which is above every name;[3] (see Eph. i. 20, 21.)

9 *And therefore*, in reward of his humility, (John v. 27.) obedience, and love of righteousness, (Heb. i. 9.) *God hath exceedingly exalted him* in the human nature, by placing him at his own right hand as governor of the world, *and hath bestowed on him a name* expressive of a dignity, *which is above every name* belonging whether to angels or men, even the name of Jesus, or Saviour:

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2. *In fashion.* The word σχημα, includes all the particulars of one's outward appearance; such as his figure, looks, air, clothing, and gait. It is applied likewise to things inanimate, 1 Cor. vii. 31. *The form*, σχημα, *of this world passeth by.*

3. *As a man.* According to Grotius, the apostle's meaning is, that Christ was in fashion like the first man Adam, having dominion over all the parts of nature. But in this sense the expression does not suit the case in hand. For Christ had a much more extensive empire over the creatures than Adam. He commanded the wind and the sea, and they obeyed him: he created food for thousands; he cured diseases by saying to them, *depart*, and he raised the dead to life; none of which Adam ever pretended to do.— Knatchbul thinks this clause should be translated, *Being found in fashion as a servant*, or *slave*, because ανθρωπος, *man*, is sometimes used by the LXX. to denote *a servant* or *slave*. But this translation makes the clause a repetition of the affirmation in the precedent verse, without any variation. Whereas the apostle's intention is to explain the clause which immediately goes before, by telling us that according to his outward appearance, and in every thing pertaining to him, Christ was really a man in the lowest station of life. For here, as in some other passages of scriptnre, the particle ὡς expresseth *reality*. See Prelim. Essay iv. 319.

4. *He humbled himself, becoming obedient to death.* The reasoning in this passage is beautiful. The Son of God did not proudly continue in his high station, but descended from it for a while, and placed himself in the lowest condition among men, serving every one with the humility and assiduity of a bond-man. Then in obedience to his Father, John vi. 38. he finished his services, by suffering the painful and ignominious death of the cross as a malefactor, for the salvation of the

 world.

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

10 Ἱνα εν τῳ ονοματι Ιησȣ παν γονυ καμψῃ επȣρανιων και επιγειων και καταχθονιων·

11 Και πασα γλωσσα εξομολογησηται ὁτι Κυριος Ιησȣς Χριςος, εις δοξαν Θεȣ πατρος.

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world. Having this great example of humility and benevolence set before them by their master, his disciples, who are above their brethren in station, should not on every occasion behave as their superiors, but laying aside their dignity, they should cheerfully perform in person to their inferiors, those offices of kindness and humanity which their distress requires; especially when the assistance wanted by their inferiors, is of such an urgent nature that it admits of no delay.

Ver. 9.—1. *God hath exceedingly exalted him.* The person here said to be exceedingly exalted, is the same who humbled himself to death. And he is exalted in the very nature in which he died. Wherefore, by becoming man, and by consenting to be united to the human nature for ever, the Son of God lost nothing in the issue. Nor is this all; besides restoring to him the visible glory and dignity which he formerly possessed, ver. 11. God conferred on him a dignity entirely new, the dignity of *Saviour* of the human race; and hath obliged all the different orders of intelligent beings throughout the universe, both good and bad, to acknowledge his dignity as *Saviour,* as well as *Lord.*—Pierce is of opinion that the word ὑπερυψωσε, implies God's exalting Christ, after his humiliation, to a dignity higher than that which he possessed before his humiliation.

2. *And hath bestowed on him a name.* Εχαρισατο. From the import of the word *bestow*, the Socinians argue, that Christ was not entitled in his own right to the honour which he obtained, but received it as a favour from God. However, it is well known that the word χαριζεσθαι, signifies not only *to give a thing gratuitously*, but also (rem gratam facere,) *to do a thing which is acceptable*, Acts iii. 14. xxv. 11. and even *to give* simply, Acts xxv. 16.

3. *Which is above every name.* The *name* which is above every name, is the name of *Jesus*, mentioned in the beginning of the next verse. This name is above all the names of dignity possessed by angels and men, because of the power and authority which is annexed to it. *Thou shalt call his name Jesus, because he shall save his people from their sins.* Even the name of *Creator* is inferior to this name; in as much as it was a greater exertion of goodness in the Son of God, to save men by his humiliation and death, than to create them. And since Christ did not take this great name by his own authority, but received it from God, no one can doubt that the dignity of *Saviour* of the world

10 That at the name of[1] Jesus every knee should bow, of THINGS in heaven and *of* THINGS *upon* earth, and *of* THINGS under the earth;[2]

10 *That at the name of Jesus every knee should bow, of things in heaven;* the angelic hosts must do honour to him as Saviour; *and of things upon earth;* men must do the same; *and of things under the earth;* all who are in the state of the dead must do this:

11 And *every* tongue should confess[1] that Jesus Christ is Lord, to the glory of God the Father.

11 *And every tongue should confess that Jesus Christ is Lord* of all, as well as Saviour, and thereby advance *the glory of God the Father,* who hath made him in the human nature, governor and judge of all.

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world, which it expresses, truly belongs to him; and that he possesses all the power and excellence belonging to that high character.—Estius contends that *the name above every name,* which was bestowed on Christ at his exaltation, was the name of *God's Son.* But seeing by inheriting that name, as the apostle tells us, he was originally made *better than the angels,* Heb. i. 4. he must always have possessed it, by virtue of his relation to the Father. Whereas the name *Jesus,* being the name of an office executed by the Son after he became man, it implies a dignity not natural to him, but acquired. And therefore, having in the execution of that office, done on earth and in heaven all that was necessary for the salvation of mankind, the name *Jesus* or *Saviour,* which his parents by the divine direction gave him at his birth, was confirmed to him in a solemn manner by God, who, after his ascension, ordered angels and men to honour him, from that time forth, as *Saviour* and *Lord,* Heb. i. 6. Thus understood, the names *Prince, Emperor, Monarch, Government, Power, Throne, Dominion,* and every other name of dignity possessed by angels or men, is inferior to the name *Jesus,* which God bestowed on his Son, on account of his having accomplished the salvation of the world by his humiliation.

Ver. 10.—1. *That at the name of Jesus,* (see the preceding note,) *every knee should bow, of things in heaven.* The word επουρανιων, signifies good angels of all ranks and denominations, who though they cannot bow the knee as men do, yet pay to the great Saviour, the same homage or worship which men express by bowing the knee. The apostle here quotes or alludes to Isa. xlv. 23. where Messiah saith, *Unto me every knee shall bow.*

2. *And of things under the earth.* The word καταχθονιων in this verse, answers to Homer's ὑπενερθε, Iliad Γ. line 278. which signifies *the shades below.* By this word, therefore, the apostle denotes the souls of those who are in the state of the dead, over whom also Christ reigns, Rom. xiv. 9. Perhaps it even includes the evil angels in Tartarus, (2 Peter ii. 4.) who shall be constrained to acknowledge Jesus, as Lord, Governor, and Judge, of the universe: unless they

 are

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

12 Ὡστε, αγαπητοι μου, καθως παντοτε ὑπηκουσατε, μη ὡς εν τῃ παρουσιᾳ μου μονον, αλλα νυν πολλῳ μαλλον εν τῃ απουσιᾳ μου, μετα φοβου και τρομου την ἑαυτων σωτηριαν κατεργαζεσθε.

13 For it is God which worketh in you, both to will and to do of *his* good pleasure.

13 Ὁ Θεος γαρ εστιν ὁ ενεργων εν ὑμιν και το θελειν και το ενεργειν, ὑπερ της ευδοκιας.

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are comprehended in the expression, *things on earth*, on account of their having their present residence in the air. See Ephes. ii. 2. note 2.

Ver. 11. *And every tongue confess.* This likewise is an allusion to Isai. xlv. 23. *Unto me every knee shall bow, and every tongue shall swear.* See Rom. xiv. 11. note 2. Whitby says, that by *things in heaven, and things on earth, and things under the earth, and every tongue*, the apostle means, *all the nations of mankind.* But this is thought by others, a sense too limited to answer the apostle's purpose, which is to display the greatness of Jesus in the human nature, by the subjection of angels, men, and devils to him, as Lord, Governor, and Judge, of the universe.

Ver. 12.—1. *Always obeyed, not when in my presence only.* Pierce, who thinks the apostle is speaking of the Philippians always having obeyed *him*, construes the passage in the following manner: *Since ye have always obeyed me with fear and trembling, not in my presence only, but much more in my absence, work out your own salvation:* and supposes there is here an insinuation, that their former obedience encouraged him to give them this exhortation.—By *fear and trembling*, Pierce understands *the greatest humility and concern.*

2. *With fear and trembling, strongly work*, or *fully work;* so the original word signifies.

Ver. 13.—1. *It is God who inwardly worketh in you*, &c. According to the Arminians, and moderate Calvinists, the word ενεργει translated *inwardly worketh*, does not in this passage signify any irresistible operation of the deity on the minds of men, but a moral influence only. For of Satan it is said, Ephes. ii. 2. that ενεργει *he inwardly worketh in the children of disobedience.* And, Rom. vii. 5. we have *the effectual working* of sinful passions in our members: And 2 Thess. ii. 11. ενεργειαν *the strong working of error.* These passages, they think, no one understands of a physical, but of a moral working which leaves men accountable for their actions, and consequently free agents. They likewise observe, that if God inwardly worketh in men

12 (Ὥστε, 331.) Wherefore, my beloved, (καθὼς, 203.) *since* ye have always obeyed,[1] not (ὡς, 320.) *when* in my presence only, but now much more in my absence, with fear and trembling,[2] *strongly* work your own salvation.

12 *Wherefore my beloved* disciples, *since* in imitation of Christ, (ver. 8.) *ye have always obeyed* God, *not when I was present only* to put you in mind of what he requires, *but now much more in my absence, with fear and trembling* on account of the difficulty of the matter and the loss ye will sustain if ye are negligent, *strongly work out your own salvation*, by imitating Christ in his humility and disinterestedness, ver. 5.

13 For it is God *who inwardly worketh* in you[1] (ὑπὲρ εὐδοκίας) *from benevolence*[2] both to will[3] and to *work effectually*.

13 To this diligence ye have the greatest encouragement. *For it is God who*, by his Spirit, *inwardly worketh in you from* mere *benevolence, both to will and to work effectually* what is good.

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men by any influence which is irresistible, and to which no co-operation of theirs is necessary, there would be no occasion for exhorting them strongly to work their own salvation, since the whole is done by God himself. Besides, they think, *the inward working of God* in men, to will and to work without impinging on their freedom, may be explained in the following manner.—First, by the operation of his Spirit God gives them *enlightened eyes of the understanding*, Ephes. i. 18. whereby they are enabled to discern the truth of the doctrines and promises of the gospel, and to perceive the beauty of virtue and the deformity of vice, and to form just notions of the consequences of the one and of the other.—Secondly, He occasions these just views of things to recur frequently, and with such force as to engage their attention: The consequence of which is, that the love of virtue and the hatred of vice being gradually inspired, those pleasures of the present life, which cannot be enjoyed with innocence, are despised by those in whom God thus worketh. Also such an earnest desire of the happiness of the life to come is excited in them, as leads them to a virtuous conduct.—Thirdly, When men are in danger of falling into sin through strong temptation, the Spirit of God, by rousing their conscience, restrains them. Or, if they fall into sin, the Spirit of God brings them to repent, by the condemnations and painful stingings of their own conscience.—Fourthly, every circumstance of men's lot being ordered by God, he either suits their trials to their strength, or he gives them assistance in proportion to the greatness of their trials; so that he never suffers men to be tempted above what they are able to bear.—The Arminians having thus explained the manner in which God by his Spirit worketh in men to will and to work their own salvation, observe, that notwithstanding the operations of the Spirit of God

14 Do all things without murmurings and disputings;

15 That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain.

14 Παντα ποιειτε χωρις γογγυσμων και διαλογισμων·

15 Ἱνα γενησθε αμεμπτοι και ακεραιοι, τεκνα Θεȣ αμωμητα εν μεσῳ γενεας σκολιας και διεστραμμενης· εν οἱς φαινεσθε ὡς φωστηρες εν κοσμῳ,

16 Λογον ζωης επεχοντες, εις καυχημα εμοι εις ἡμεραν Χριστȣ, ὁτι ȣκ εις κενον εδραμον, ȣδε εις κενον εκοπιασα.

God have a powerful influence in restraining men from sin, and in exciting them to virtue, no violence is thereby done to human liberty. This they infer from what God said concerning the Antediluvians, Gen. vi. 3. *My Spirit shall not always strive with men:* And from the apostle's command, *not to quench the Spirit*, nor to *grieve him:* for these things, they say, imply that the operations of the Spirit of God may be resisted, consequently, that in the affair of their salvation, men are free agents, and must themselves co-operate with the Spirit of God; which, they affirm, the apostle's exhortation in the passage under consideration, evidently supposeth.

2. *From benevolence* Ὑπερ ευδοκιας. The word ευδοκια sometimes signifies *good-will*, or *benevolence;* as here, and Luke ii. 14. *Glory to God in the highest, and on earth peace,* ευδοκια *good will towards men.*—The motive which induceth God to work inwardly being described here, the preposition ὑπερ, is rightly translated *from.*—Pierce, who translates the preceding clause thus, *work out one another's salvation*, or happiness, saith the meaning of this clause is, *God worketh in you, both to will and work from benevolence;* making benevolence the principle from which men are to work out each others happiness.

3. *Both to will and to work effectually.* It is no just objection to this translation of το ενεργειν, that in the first clause of the verse, ενεργων signifies, *inwardly worketh.* For ενεργειν hath both significations; and in scripture it is not uncommon to find the same Greek word used in the same sentence, in different senses. Thus Matth. viii. 22. *Let the dead bury their dead.*—In the clause under consideration, the apostle distinguishes between *willing* and *working*, because many have good inclinations which they do not fulfil, Rom. vii. 15.—20. Likewise, he distinguishes between God's working and our working.—According to the Pelagians God is said to work in men both to will and to work effectually,

14 Do all things[1] without murmurings and (διαλογισμων) disputings:

14 *Do all things*, all good offices to each other, *without murmurings and without disputings:* Be not like discontented servants, who murmur against their masters' commands as oppressive, nor like disobedient children, who dispute their father's injunctions as unreasonable:

15 That ye may be *unblameable* and (ακεραιοι) *untainted*, the *children* of God, *unrebukable* in the midst of a crooked and perverse *generation:* among whom, *shine ye*[1] *as luminaries*[2] in the world,

15 *That ye may be unblameable* in the eye of God, *and untainted* with the vices of the world, *the children of God not meriting rebuke* on any account, notwithstanding ye live *in the midst of a wicked and obstinate race* of idolaters: *among whom*, by your knowledge of the true God, *shine ye like* the *luminaries* which enlighten *the world*,

16 Holding forth the word of life[1] *for a rejoicing to me* (εις) in the day of Christ, that I have not run (εις κενον) in vain, neither *have* laboured in vain.

16 *Holding forth* to all men, both in word and behaviour, *the doctrine of* eternal *life* made known to you in the gospel. This I desire, even on my own account, *for a* subject of *rejoicing to me in the day of judgment*, because it will prove *that I have not travelled* through the world *in vain*, *neither have preached the gospel in vain.*

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effectually, because he hath bestowed on them at their creation a natural ability of willing and working their own salvation effectually: and their working consisteth in their exerting that ability properly. But to this it may justly be objected, that God's having originally communicated to us an ability to will and to work effectually, is not so strong an encouragement to us to work out our own salvation, as the knowledge that God affords special assistance to the sincere, to enable them to work out their own salvation.

Ver. 14. *Do all things.* By some commentators, this is explained of *obedience* in general. But the apostle, I suppose, had in his eye, the obedience recommended ver. 3, 4, 5.

Ver. 15.—1. *Among whom shine ye.* I suppose, with Erasmus, that φαινεσθε is the imperative, because it is usual to deliver precepts in that mode. See Col. iii. 18. Heb. xiii. 13. If the common translation, *ye shine*, is retained, it will express the efficacy of the faith and holiness of the Philippians, in giving light to all around them.

2. *As luminaries*, φωστηρες, *in the world.*—Φωστηρες is the name given to the sun and moon by the LXX. Gen. i. 16.

Ver. 16.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

17 Αλλ᾽ ει και σπενδομαι επι τῃ θυσιᾳ και λειτουργιᾳ της πιστεως ὑμων, χαιρω και συγχαιρω πασιν ὑμιν.

18 For the same cause also do ye joy and rejoice with me.

18 Το δ᾽ αυτο και ὑμεις χαιρετε, και συγχαιρετε μοι.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

19 Ελπιζω δε εν Κυριῳ Ιησου, Τιμοθεον ταχεως πεμψαι ὑμιν, ἱνα καγω ευψυχω, γνους τα περι ὑμων·

20 For I have no man like-minded, who will naturally care for your state.

20 Ουδενα γαρ εχω ισοψυχον, ὁστις γνησιως τα περι ὑμων μεριμνησει·

21 For all seek their own, not the things which are Jesus Christ's.

21 Οἱ παντες γαρ τα ἑαυτων ζητουσιν, ου τα του Χριστου Ιησου.

Ver. 16. *Holding forth the word of life.* Beza thinks this is an allusion to those towers which were built at the entrance of harbours, and on which fires were kept burning, to direct ships into the port. Thus understood, the allusion is beautiful. For the doctrine and holy lives of the faithful, must in those early ages, have had a great influence on unbelievers, to direct them into the safe harbour of the gospel.

Ver. 17.—1. *And if I even be poured out on the sacrifice.* The apostle, considering the faith of the Gentiles as an offering to God, speaks of his own blood as a libation, like that of the wine and oil poured on the meat offerings, to render them acceptable to God, Exod. xxix. 40, 41. This costly libation, Paul was most willing to pour on the offering of the faith of the Gentiles, to render it more firm, and of consequence more pleasing to the deity.

2. *The sacrifice and offering of your faith.* Properly the words θυσια and λειτουργια signify, the one *a sacrifice,* and the other, *the performance of any public service,* (see ver. 25.) especially that which pertaineth to the worship of God. Rom. xv. 16.—The apostle represents himself as a priest, whose office it was to prepare the faith of the Gentiles for being offered as a sacrifice, or free will offering, to God, and actually to offer it. See Col. i. 28. note 3. Accordingly the Gentiles are called προσφορα *an offering:* which is the name that was given to free will offerings when laid on the altar. Behold, says Beza, an image of

17 *And* if I *even be poured out*[1] upon the sacrifice and *offering*[2] of your faith, I *am glad*, and rejoice with you all.

17 *And if my blood be even poured out upon the sacrifice and offering of your faith*, as a libation to render it acceptable to God, *I am glad* to die for that end, *and rejoice with you all*, in the confirmation which your faith will receive thereby.

18 (Supply κατα.) *AFTER the same manner, be ye also glad*, and rejoice with me.

18 *After the same manner be ye also glad*, when ye suffer for the gospel, *and partake with me in the joy* of fidelity to Christ.

19 (Δε, 103.) *Now*, I *hope* in the Lord Jesus to send *Timothy to you soon*, that I also may *have good courage* when I know your *affairs*.

19 *Now I hope* to be able, *through* the goodness and power of *the Lord Jesus, to send Timothy to you soon, that I also may be encouraged* under my affliction, *when I know your affairs*; and particularly, that ye are stedfast in the faith and practice of the gospel.

20 For I have no *one like disposed*,[1] who will *sincerely take care of your affairs*:[2]

20 Him I have chosen to send, *because I have no person* here at present *so much of my own disposition*; no person who hath so ardent a zeal for the spreading of the gospel, consequently, *who will be so anxious sincerely to advance your interests*:

21 For all[1] seek their own, not the things *of Christ Jesus*.

21 *For all* the teachers here, *seek their own* pleasure and profit, *and not the things belonging to Christ Jesus*.

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of the charity of Christ, shining in this resolution of his servant Paul, who here truly acted the apostle!

Ver. 20.—1. *I have no one*, ισοψυχον, *like disposed.* Hammond saith this word literally signifies, *equal to one's soul*, ισον τη ψυχη, so may be translated, as in the margin of our bibles, *So dear to me.* Thus Achilles says of Patroclus ισον εμη κεφαλη. But as Timothy's being beloved of the apostle, was no reason for his taking earnest care of the affairs of the Philippians, I agree with Pierce in thinking ισοψυχον should be translated, *like disposed:* especially if his observation be well founded, that St. Paul never uses ψυχη for the *seat* or *principle of thought*, but often for *that of the affections:* between which and πνευμα he seems to make the same distinction, which the Latins do between *animus* and *anima.* See 1 Thess. v. 23. note 2. Heb. iv. 12. Philip. i. 27.—It appears from Acts xxvii. 1. That Aristarchus and Luke accompanied the apostle to Rome. And during his confinement there, other faithful assistants came to him who were equally well disposed with Timothy

22 But ye know the proof of him, that, as a ſon with the father, he hath ſerved with me in the goſpel.

22 Την δε δοκιμην αυτȣ γινωσκετε, ὁτι ὡς πατρι τεκνον, συν εμοι εδȣλευσεν εις το ευαγγελιον.

23 Him, therefore, I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

23 Τȣτον μεν ȣν ελπιζω πεμψαι, ὡς αν απιδω τα περι εμε, εξαυτης.

24 But I truſt in the Lord, that I alſo myſelf ſhall come ſhortly.

24 Πεποιθα δε εν Κυριω, ὁτε και αυτος ταχεως ελευσομαι.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother, and companion in labour, and fellow-ſoldier, but your meſſenger, and he that miniſtered to my wants.

25 Αναγκαιον δε ἡγησαμην, Επαφροδιτον τον αδελφον και συνεργον και συστρατιωτην μȣ, ὑμων δε αποστολον, και λειτȣργον της χρειας μȣ, πεμψαι προς ὑμας.

Timothy to take care of the Philippians affairs. We muſt therefore ſuppoſe, that at the time the apoſtle wrote this, theſe faithful teachers were not in Rome; having gone away for a little while on ſome buſineſs. For ſurely the apoſtle could not ſay of them, *all ſeek their own, not the things of Chriſt Jeſus.*

2. *Who will ſincerely take care of your affairs.* The miniſters of the goſpel, like Timothy, ought to do every thing in their power for promoting, not only the eternal, but even the temporal happineſs of their people.

Ver. 21. *For all ſeek their own, not the things of Chriſt Jeſus.* See ver. 20. note 1. The *all* of whom the apoſtle here ſpeaks, were the teachers who preached Chriſt from envy and ſtrife, as mentioned chap. i. 16. Perhaps alſo he had in his eye thoſe who preached from good will; but who being puſillanimous, chap. i. 14. were not fit to be ſent to the Philippians.

Ver. 22. *As a ſon with a father, ſo he hath ſerved with me in the goſpel.* From this, as Doddridge obſerves, we learn the kind of intercourſe which ſhould ſubſiſt between the younger and the more aged miniſters of the goſpel. The young ought to liſten to the counſels of the aged, with the reſpect which is due from a ſon to a father; and the aged ought to love and patroniſe the young, and ſtudy by their inſtruction and example, to qualify them for ſupplying their places in the church when they are gone.

22 But ye know (δοκιμην, Rom. v. 4. note.) the proof of him, that as a ſon *WITH* (from the following clauſe,) *a father*,[1] ſo he hath ſerved with me in the goſpel.

22 *But* I need not commend that worthy perſon to you: *ye know the proof* which he gave *of his good diſpoſition* at Philippi, *that in the affectionate, diligent, and ſubmiſſive manner, in which a ſon* ſerveth *with a father* in any buſineſs, *ſo he hath ſerved with me in the* work of the *goſpel.*

23 (Μεν ουν) *Well then*, I hope to ſend *him immediately*,[1] ſo ſoon as I ſhall ſee how it will go with me.

23 *Well then, I hope to ſend him* to you *immediately, ſo ſoon as I ſhall ſee what the iſſue of my appeal* to Cæſar *will be.*

24 (Γαρ, 98.) *However, I am fully perſuaded by* the Lord, that *even* I myſelf ſhall *ſoon come.*[1]

24 *However*, though I am willing to be poured out on the ſacrifice of your faith, *I am fully perſuaded by* what *Chriſt* hath revealed to me, *that* I ſhall not be put to death at this time; but being releaſed, *even I myſelf ſhall ſoon come* to you.

25 (Δε, 100.) Yet I *thought* it neceſſary to ſend to you Epaphroditus, my brother, and *fellow-labourer*, and fellow-ſoldier,[1] but your meſſenger,[2] and *a miniſter* to my *want.*[3]

25 *Yet I thought it neceſſary* for your conſolation, immediately *to ſend to you Epaphroditus, my brother, and fellow-labourer, and fellow-ſoldier* in the warfare of the goſpel, *but your* (αποστολον) *meſſenger*, who brought me your preſent, *and one who* during his abode with me, *has been a miniſter to my want.* See chap. iv. 16, 19.

Ver. 23. *Well then I hope to ſend him immediately.* If, as I have ſuppoſed, ver. 20. note 1. Ariſtarchus, Titus and Luke, were abſent at this time from Rome, Timothy's preſence with the apoſtle was the more neceſſary. But as he daily looked for their return, he hoped to be able to ſend him to Philippi, as ſoon as he ſhould know how it would go with him.—Since the apoſtle ſpake, ver. 20. of Timothy's taking care of the affairs of the Philippians, he meant to ſend him for that purpoſe, as well as to bring him an account of their ſtate, ver. 19. Perhaps they were at that time more diſtreſſed by their enemies than ordinary.

Ver. 24. *That even I myſelf ſhall ſoon come.* The apoſtle added this, leſt the Philippians might have been too much afflicted by what he had ſaid concerning his death, ver. 17.

Ver. 25.—1. *Epaphroditus my brother,—and fellow-ſoldier.* He calls himſelf and Epaphroditus, *fellow-ſoldiers of Jeſus Chriſt*, to ſhew

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him; and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him, therefore, the more carefully, that, when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful.

29 Receive him, therefore, in the Lord with all gladneſs, and hold ſuch in reputation:

30 Becauſe for the work of Chriſt he was nigh unto death, not regarding his life, to ſupply your lack of ſervice toward me.

26 Επειδη επιποθων ην παντας ὑμας, και αδημονων, διοτι ηκȣσατε ὁτι ησθενησε·

27 Και γαρ ησθενησε παραπλησιον θανατω· αλλ' ὁ Θεος αυτον ηλεησεν· ȣκ αυτον δε μονον, αλλα και εμε, ἱνα μη λυπην επι λυπη σχω·

28 Σπȣδαιοτερως ȣν επεμψα αυτον, ἱνα ιδοντες αυτον παλιν, χαρητε, καγω αλυποτερος ω.

29 Προσδεχεσθε ȣν αυτον εν Κυριω μετα πασης χαρας, και τȣς τοιȣτȣς εντιμȣς εχετε,

30 Ὁτι δια το εργον τȣ Χριςȣ μεχρι θανατȣ ηγγισε, παραβȣλευσαμενος τη ψυχη, ἱνα αναπληρωση το ὑμων ὑςερημα της προς με λειτȣργιας.

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how full of danger the work of the goſpel was in that age, to thoſe who executed it faithfully; and that the ſincere preachers of the goſpel, together with the martyrs who ſealed it with their blood, formed a noble army commanded by Chriſt, which was ſucceſsfully warring againſt idolaters, and the other powers of darkneſs who were in oppoſition to God.

2. *Your*, αποςολον, *meſſenger;* literally, *your apoſtle*; which, according to Blackwall, means *your biſhop*. For he thinks, St. Paul at this time conferred that office on Epaphroditus. But the term *apoſtle*, no where elſe has this meaning.

3. *And a miniſter to my want.* Pierce thinks, if the apoſtle had meant that Epaphroditus was *a miniſter to his want*, he would have ſaid, λειτȣργον τη χρεια μȣ. But as he hath ſaid, λειτȣργον της χρειας μȣ, he ſuppoſeth, that χρειας μȣ ſignifies *my office;* a ſenſe which χρεια hath, Acts vi. 3. and that the meaning is, *a miniſter* or performer *of my office*.

3 Epaphro-

26 For he longed after you all, and was *exceedingly grieved*,[1] becaufe *ye* had heard that *he was* fick.

27 (Και γαρ, 94.) *And* indeed he was fick nigh *to* death:[1] but God had mercy on him; and not on him only, but on me alfo, *that I might not have* forrow upon forrow.[2]

28 *Wherefore I have fent him the more fpeedily*, (Vulg. feftinantius,) that *feeing* him again, ye may rejoice, and that I may be *the more without forrow*.

29 Receive him, therefore, in the Lord with all *joy*, and *have fuch perfons in great eftimation:*

30 Becaufe (δια) *in* the work of Chrift[1] he *drew* nigh *to* death, not regarding *HIS* life, *that he might fully fupply the want of your* fervice toward me.

26 This refolution I formed, *Becaufe he longed to fee you all, and was exceedingly grieved, becaufe ye had heard he was fick* in Rome, as he knew the news would afflict you exceedingly.

27 *And indeed his ficknefs brought him nigh to death; but God had mercy on him, and not on him only, but on me alfo, that I might not have forrow upon forrow*, by the death of this excellent perfon, who had undertaken fo long a journey on my account, and was fo dear to me for his faithful fervices.

28 *Wherefore*, to free you from your anxiety, *I have fent him fooner* than I would otherwife have done, *that feeing him again* in health, *ye may rejoice, and that I* myfelf *may be freed from* the *forrow* which I felt for your anxiety on his account.

29 His long abfence was owing, not to want of love to you, but to bad health: *Receive him, therefore, as a teacher faithful to Chrift, with all joy, and have fuch* worthy *perfons in great eftimation:*

30 *Becaufe* through his affiduity *in the work of Chrift*, and in miniftering to me, *he was brought nigh to death* by ficknefs, *not regarding his* own health and *life, that he might fully fupply* to me *the want of the affiftance ye would have given me*, had ye been here prefent with me.

Epaphroditus inftructed the Philippians and directed their fpiritual affairs, as the apoftle had done during his refidence among them.

Ver. 26. *And was exceedingly grieved.* Erafmus faith the word αδημονειν fignifies, *to be almoft killed with grief.* This fhews the goodnefs of Epaphroditus's heart. It grieved him exceedingly to hear of the forrow which the news of his dangerous ficknefs had occafioned to the Philippians.

Ver. 27.—1. *And indeed he was ſick nigh to death.* Thoſe who poſſeſſed the power of miracles could not exerciſe it according to their own pleaſure, but according to the direction of the Holy Ghoſt: otherwiſe Paul would moſt certainly have healed Epaphroditus, who as is inſinuated, ver. 30. had fallen into this dangerous ſickneſs, through the fatigue which he underwent in aſſiſting the apoſtle. Miracles of healing were generally wrought for convincing unbelievers.

2. *That I might not have ſorrow upon ſorrow:* That the ſorrows of my impriſonment, might not be encreaſed by the addition of my grief

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CHAP. III.

View and Illuſtration of the Matters contained in this Chapter.

ST. Paul wrote the moſt of his epiſtles to confute the erroneous doctrines and practices of the Judaizing teachers, who, in the firſt age, greatly diſturbed the churches; more eſpecially by their affirming, that unleſs the Gentiles were circumciſed after the manner of Moſes, they could not be ſaved. But, as theſe teachers artfully ſuited their arguments to the circumſtances and prejudices of the perſons whom they addreſſed, the controverſy hath a new aſpect in almoſt every epiſtle. And the apoſtle's reaſonings, in confutation of their doctrine, comprehended a great variety of particulars, for explaining and eſtabliſhing the doctrines of the goſpel, highly worthy of the attention of Chriſtians in every age.

Among the Philippians, as among the Corinthians, the Judaizers ſupported their erroneous doctrines, chiefly by magnifying their own character and authority as teachers. This appears from their appealing to their circumciſion, as a proof of their right deſcent from Abraham; and from their calling themſelves *the circumciſion*, to intimate that they were the keepers of the former revelations, and the only objects of the divine favour. Moreover, they boaſted of their knowledge of the ancient revelations, and of the care with which they obſerved the divine law. And on all theſe accounts, they hoped the Philippians would pay more regard to their opinions in matters of religion, than to Paul's, whom they affected to deſpiſe, becauſe he was born among the Gentiles; by which they ſaid his deſcent from Abraham, was at leaſt rendered uncertain. Withal, ſuppoſing him to have been educated at Tarſus, they affirmed that his knowledge of the ancient revelations was ſuperficial and erroneous:

grief for the death of Epaphroditus. Perhaps it is here insinuated, that in answer to the earnest prayer of the apostle, God recovered Epaphroditus.

Ver. 30. *Because in the work of Christ he drew nigh to death.* By *the work of Christ,* the apostle means Epaphroditus's frequent preaching in Rome, and in the neighbouring cities and villages, his carrying the apostle's messages and instructions to the disciples, and his personal attendance on the apostle when he was not otherwise employed; the fatigue of which services brought on him a sickness which endangered his life.

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neous: And that having apostatized from the institutions of Moses, it was little wonder that he now represented these institutions as of no avail in the sight of God.

His confutation of the pretensions of these wicked men, and of the calumnies by which they endeavoured to lessen his authority, the apostle introduced, with telling the Philippians, that to write the same things to them, concerning the false teachers and their pretensions, which he had written to other churches, and which he had ordered Epaphroditus to represent to them, was by no means troublesome to him, seeing it was safe for them, ver. 1.—Wherefore, as he had written to others, so he now wrote to them, to beware of the Judaizers, whom he called *dogs,* a name which the Jews, in contempt, gave to the the Gentiles; and *evil workmen* or *labourers,* on account of their corrupting the gospel. And because the unbelieving Jews boasted in the appellation of *the circumcision,* as importing that they alone, of all mankind, were acceptable to God, the apostle desired the Philippians to beware of them, calling them *the excision,* to shew that they were soon to be destroyed. This bitterness in speaking against the unbelieving Jews and Judaizing teachers, the apostle used, I suppose, by the direction of the Spirit, to make the Philippians shun their company and conversation, and to put them on their guard not to allow them any footing in their church, ver. 2.—Next, he assured the Philippians, that the disciples of Christ are *the circumcision:* They are persons acceptable to God, because they possess the inward qualities signified by circumcision, and worship God in spirit, and boast in their relation to Christ as his disciples, and not in their fleshly descent from Abraham; nor in any rite pertaining to the flesh. At the same time, to shew the falsehood of the calumnies which these deceivers spread abroad concerning the apostle's extraction, he told the Philippians that if any particular teacher

among them had confidence of acceptance with God, on account of his deſcent and privileges as a Jew, he himſelf had more cauſe for ſuch confidence than that teacher: by which they might know, that if he ſpake in a ſlighting manner of theſe things, it was not from envy as being deſtitute of them, ver. 4.—For he was circumciſed on the eighth day after his birth: He was a branch from the ſtock of Iſrael: He belonged to the honourable tribe of Benjamin, which did not join in the defection under Jeroboam: Though born in Tarſus, he was an Hebrew, deſcended from Hebrew parents: And was educated a Phariſee, a ſect which was acknowledged to have the moſt perfect knowledge of the law, ver. 5.—Theſe particulars the apoſtle mentioned alſo in his epiſtle to the Corinthians, 2 Cor. xi. 22.—And to make the Philippians ſtill more ſenſible of his title to have confidence in the fleſh, he told them, that from his earlieſt years, he was ſo exceedingly zealous of the law, and of the traditions of the fathers, that he perſecuted the Chriſtians as enemies to both. And with reſpect to his own obedience to the law, he aſſured them that it was altogether blameleſs, ver. 6.—Wherefore, whatever honour the falſe teachers could claim on account of their knowledge of the law, and of the care with which they obeyed its precepts, that honour was more juſtly due to him. Nevertheleſs all theſe things, which indeed formerly he conſidered as the greateſt advantages, he now looked on as things to be caſt away, becauſe they were of no uſe in the juſtification of ſinners, ver. 7.—Nay, he regarded all human attainments as things to be caſt away, when ſet in competition with the excellency of the knowledge of Chriſt Jeſus his Lord; and had actually thrown them all away, that he might obtain juſtification through him, ver. 8.—Not by his own righteouſneſs, which never could merit juſtification; but by a righteouſneſs of faith; ver. 9.—ſo termed, not becauſe faith it itſelf a perfect righteouſneſs, but becauſe it is the only principle that can lead men to that meaſure of righteouſneſs of which they are capable: And in particular, to ſuffer with Chriſt for the truth, ver. 10.—Which righteouſneſs will be rewarded with a glorious reſurrection from the dead, ver. 11.—Theſe bleſſings of faith counted

Old Translation.	Greek Text.
CHAP. III. 1 Finally, my brethren, rejoice in the	1 Το λοιπον, αδελφοι μȣ, χαιρετε εν Κυριῳ· τα

Ver. 1.—1. *Now.* Το λοιπον, in this paſſage, cannot ſignify *finally*, as our tranſlators have rendered the word, ſince the apoſtle is only entering

counted for righteousness, and of resurrection from the dead, the apostle had not yet received; but he represents himself as striving to lay hold on them. And by comparing his exertions for that purpose, with the exertions of those who contended in the games, he gives us a lively picture of the labour and difficulty of the Christian course, ver. 12, 13, 14.—Then he exhorted the Philippians to follow his example, in striving to obtain justification and eternal life by faith, ver. 15, 16, 17.—And pronounced all who sought to be justified by the sacrifices and purifications of the law of Moses, enemies to the death of Christ, ver. 18.—And assured them, that their end would be perdition, because their only view in teaching such a method of justification, was to gratify their own lusts, ver. 19.—Whereas the teachers of truth, and their disciples, had no temptation to pervert the gospel; because they lived in a pure and heavenly manner, and looked for the coming of Christ from heaven, ver. 20.—to refashion their present body, (which was humbled or made mortal by sin,) into the likeness of his own glorious body, at the resurrection, ver. 21.

The apostle's method of confuting the Judaizers in this epistle, is worthy of notice. He doth not, as in his epistles to the Romans, to the Galatians, and to the Hebrews, bring arguments from the writings of Moses and the prophets; but to the assertions of of the Judaizers, he opposes his own affirmations as an inspired apostle; expresses a just abhorrence of the teachers who corrupted the gospel; and vindicates his own character and qualifications as an apostle. This method he followed, because he knew it was sufficient for establishing the Philippians, who, from the beginning, knew him to be a true apostle of Christ, loved him as their spiritual father, and were sure he would not deceive them.—In those epistles, in which he confuted the errors of the Judaizers, by arguments from the writings of Moses and the prophets, St. Paul made the churches to which they were sent, and all who should afterwards believe, sensible, not only that he was an apostle, but a learned Jewish doctor, who was well acquainted with the ancient scriptures, and who understood their true meaning.

NEW TRANSLATION.

CHAP. III. 1 *Now*[1] my brethren, rejoice in

COMMENTARY.

CHAP. III. 1 *Now my brethren, rejoice in the Lord;* that is, in your

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tering on the main subject of his letter. Το λοιπον is put for κατα το λοιπον, *as for what remains*, namely, to be written. Properly it is a form of transition; and is translated, 1 Cor. i. 16. *besides.*—I have rendered it *now*, to mark the introduction of a new subject.

 2. *For*

Lord. To write the ſame things to you, to me indeed *is* not grievous, but for you *it is* ſafe.

αυτα γραφειν ὑμιν, εμοι μεν ϰκ οκνηρον, ὑμιν δε ασφαλες.

2 Beware of dogs, beware of evil workers, beware of the conciſion.

2 Βλεπετε τϰς κυνας, βλεπετε τϰς κακϰς εργατας, βλεπετε την κατατομην·

3 For we are the circumciſion, which worſhip God in the Spirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh:

3 Ἡμεις γαρ εσμεν ἡ περιτομη, ὁι πνευματι Θεῳ λατρευοντες, και καυχωμενοι εν Χριςῳ Ιησϰ, και ϰκ εν σαρκι πεποιθοτες,

4 Though I might alſo have confidence in the fleſh.

4 Καιπερ εγω εχων πεποιθησιν και εν σαρκι. Ει

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2. *For you it is ſafe.* The condemnation of the errors of the Judaizers, which the apoſtle was about to write in this chapter, he had already written in his epiſtles to the Epheſians, and to the Coloſſians. Alſo he had deſired Epaphroditus to tell the ſame things to the Philippians by word of mouth. But as they were matters of great importance, he did not grudge to write them in this letter, becauſe if they were only communicated to them by Epaphroditus verbally, all the Philippians might not have had an opportunity of hearing them: or they might have miſunderſtood them. Whereas, having them in writing, they could examine them at their leiſure, and have recourſe to them as often as they had occaſion.

Ver. 2.—1. *Beware of dogs.* The apoſtle calls the bigots among the unbelieving Jews, *dogs*, becauſe they barked againſt the doctrines of the goſpel, and againſt its faithful teachers, and were ready to devour all who oppoſed their errors. Our Lord uſed the word *dogs*, in the ſame ſenſe, when he commanded his apoſtles *not to give that which is holy to dogs*. Perhaps the unbelieving Jews are called *dogs* likewiſe, to ſignify that in the ſight of God they were now become as abominable for crucifying Chriſt and perſecuting his apoſtles, as the idolatrous heathens were in the eyes of the Jews, who to expreſs their deteſtation of them, called them *dogs*.—Rev. xxii. 15. the atrociouſly wicked are called *dogs; without are dogs*.

2. *Beware of evil labourers.* So the word εργατας is tranſlated, Matth. xx. 1.—As the apoſtle honoured thoſe, who faithfully aſſiſted him in preaching the goſpel, with the appellation of his *fellow-labourers*, we may believe, that by *evil labourers* he meant *falſe teachers*, called alſo, 2 Cor. xi. 13. *deceitful labourers;* becauſe, inſtead of building, they undermined the church of Chriſt by removing its foundation.

the Lord. To write the ſame things to you, to me indeed IS not *troubleſome, and* for you IT IS ſafe.[2]

knowledge of the doctrines of the goſpel. See chap. iv. 4. note. *To write the ſame things to you,* which I have written to other churches, and which I have deſired Epaphroditus to tell you, *to me indeed is not troubleſome, and for you it is ſafe.*

2 Beware of dogs.[1] Beware of (κακες εργατας, Vulg. malos operarios,) evil *labourers.*[2] Beware of (την κατατομην,) the *exciſion.*[3]

2 *Beware of dogs;* I mean malicious furious bigots. *Beware of falſe teachers;* thoſe eſpecially mentioned, ver. 18. *Beware of the unbelieving Jews,* who though they call themſelves the circumciſion, may more properly be called *the exciſion,* becauſe ere long God will deſtroy them.

3 (Γαρ, 98.) *But* we are the circumciſion,[1] *who* worſhip God *in ſpirit,* and *boaſt* in Chriſt Jeſus, *but* have no confidence in the fleſh. (See Col. ii. 11. note 2.)

3 The Judaizers, being deſtitute of the qualities ſignified by circumciſion, have no title to the name, and ſhould be ſhunned. *But we are the* true *circumciſion, who worſhip God in ſpirit* and in truth, *and boaſt in Chriſt Jeſus* as our Saviour, *and have no reliance on* our deſcent from Abraham, nor on any rite pertaining to *the fleſh.*

4 Though *indeed* I might have confidence

4 *Though indeed,* if ſalvation were to be obtained by theſe things, *I*

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3. *Beware of the exciſion.* The word κατατομη, is formed by the apoſtle in ridicule of the unbelieving Jews, and the Judaizing teachers in the Chriſtian church, who called themſelves ἡ περιτομη, *the circumciſion.* For περιτεμνειν *to circumciſe,* properly ſignifies to cut off all around whatever is ſuperfluous. But κατατεμνειν, from which κατατομη is derived, ſignifies *ſecare a ſumma ad infimam, lacerare, to cut, to rend.* The former operation is performed to render a thing more poliſhed and perfect; the latter to deſtroy it. Wherefore κατατομη *the exciſion,* the appellation given to the unbelieving Jews and Judaizing teachers, is finely contrived to expreſs the pernicious influence of their doctrine; perhaps alſo to ſignify the deſtruction which was coming on them as a nation.—The account given of theſe wicked men, Rom. xvi. 18. Gal. vi. 12. Tit. i. 11. ſhews, that they deſerved all the harſh names given them in this place.

Ver. 3. *We are the circumciſion.* We the diſciples of Chriſt, who have the ſuperfluous exceſſes of paſſion and evil deſire cut off from our hearts, and who worſhip God ſpiritually, alone deſerve the honourable appellation of *the circumciſion,* that is of *circumciſed perſons.* See Eſſ. iv. 17.

If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλλον.

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;

5 Περιτομη οκταημερος, εκ γενους Ισραηλ, φυλης Βενιαμιν, Ἑβραιος εξ Ἑβραιων, κατα νομον Φαρισαιος.

6 Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs.

6 Κατα ζηλον διωκων την εκκλησιαν, κατα δικαιοσυνην την εν νομῳ γενομενος αμεμπτος·

Ver. 5.—1. *Of the tribe of Benjamin.* It is an obſervation of Theodoret, that the Benjamites were more honourable than the four tribes which deſcended from Bilhah and Zilpah, Sarah's handmaids or ſlaves. They were more honourable likewiſe, on account of their adherence to the law of Moſes, when the ten tribes were ſeduced to idolatry by Jeroboam.

2. *An Hebrew of the Hebrews.* The Jews who lived among the Greeks, and who ſpake their language, were called *Helleniſts*, Acts vi. 1. ix. 29. xi. 20. Many of theſe were deſcended from parents, one of whom only was a Jew. Of this ſort was Timothy, Acts xvi. 1 But thoſe who were born in Judea, of parents rightly deſcended from Abraham, and who receiving their education in Judea, ſpake the language of their forefathers, and were thoroughly inſtructed in the laws and learning of the Jews, were reckoned more honourable than the Helleniſts; and to mark the excellence of their lineage, education, and language, they were called *Hebrews;* a name the moſt ancient, and therefore the moſt honourable, of all the names borne by Abraham's deſcendants. For it was the name given to Abraham himſelf by the Canaanites, to ſignify that he had come from the other ſide of the Euphrates. *An Hebrew,* therefore, poſſeſſing the character and qualifications above deſcribed, was a more honourable perſon than *an Iſraelite,* as that name marked no more but one's being a member of the commonwealth of Iſrael, which a Jew might be though born and bred in a foreign country. Paul indeed was born at Tarſus in Cilicia: yet being an Hebrew of the Hebrews, who received his education in Jeruſalem, and ſpake the language uſed there, and underſtood the Hebrew in which the ancient oracles of God were written, he was a Jew of the moſt honourable claſs, and was far preferable to the Judaizing teacher at Philippi, if, as Mr Peirce conjectures and the apoſtle himſelf ſeems to inſinuate, he was only an Helleniſt Jew.—The reader no doubt obſerves, that all the privileges hitherto mentioned by the apoſtle, were derived from others; but thoſe he is going to mention, were of his own acquiſition.

Ver. 6.

even in the flesh. (Ess. iv. 43.) *NAY* if any *other think to have confidence*, in the flesh, I more.

5 *MY circumcision WAS on* the eighth day. *I AM of the offspring* of Israel, OF the tribe of Benjamin,[1] an Hebrew of the Hebrews: [2] *with respect to* the law, a Pharisee.

6 *With respect to* zeal, persecuting the church; *with respect to* the righteousness which *IS by law*,[1] *I am unblameable.*

might have confidence even in the flesh. Nay if any other teacher *have confidence in the flesh, I have more reason* for such confidence than he hath.

5 I am no proselyte: *My circumcision was on the eight day* after my birth. My progenitors were not proselytes, for *I am* one *of the descendants of Israel, of the tribe of Benjamin:* And though born in Tarsus, I am *an Hebrew descended from* parents who were *Hebrews: And with respect to the law*, I was educated in Jerusalem *a Pharisee.*

6 *With respect to* my *zeal* for the law, and for the traditions of the elders, it was great; as I shewed by *persecuting the church. And with respect to the righteousness, which* the Jews affirm *is* to be obtained *by law, I am unblameable;* having observed its precepts with the greatest care from my youth.

Ver. 6. *The righteousness which is, εν νομω, by law.* The greatest part of the Jews firmly believed, that the righteousness required in the law, consisted chiefly in observing its ritual precepts. And therefore if a person was circumcised, offered the appointed sacrifices, observed the sabbaths and other festivals enjoined by Moses, made the necessary purifications in cases of pollution, paid tithes of all he possessed, and abstained from crimes injurious to society; or if he committed any such, was punished for them according to law, he was, as the apostle expresseth it, *With respect to the righteousness which is by law, unblameable.*—Farther, as the ritual services enjoined in the law, were not founded in the nature of things, but in the command of God, and as, according to the law, atonement was made for some transgressions by these services, they were, on account of their being done from a regard to the divine will, considered as acts of piety more acceptable to God than even the performance of moral duties.—In the third place, as these ritual services were both numerous and burdensome, and recurred so frequently, that they gave almost constant employment to the pious Israelites, the diligent and exact performance of them was thought equivalent to a perfect righteousness, and so meritorious, that it entitled the performer to justification and eternal life.—All these erroneous opinions Paul entertained, whilst he continued a Pharisee. But he relinquished them, when he became a Christian, as he informs us, ver. 7.

Ver. 7.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

7 Αλλ' ἁτινα ην μοι κερδη, ταυτα ἡγημαι δια τον Χριστον ζημιαν·

8 Αλλα μενουγε και ἡγουμαι παντα ζημιαν ειναι δια το ὑπερεχον της γνωσεως Χριστου Ιησου του Κυριου μου, δι' ὁν τα παντα εζημιωθην, και ἡγουμαι σκυβαλα ειναι, ἱνα Χριστον κερδησω,

9 Και εὑρεθω εν αυτῳ, μη εχων εμην δικαιοσυνην την εκ νομου, αλλα την δια πιστεως Χριστου, την εκ Θεου δικαιοσυνην επι τῃ πιστει,

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Ver. 7.—1. *What things were gain to me.* Κερδη, properly signifies *the gain* or-profit which is made by merchandise, or othewise.--The things which the apostle formerly reckoned gain to him, but which since his conversion he counted loss, were those mentioned in the note on ver. 6. and not his *living in all good conscience before God.* For he who said to the Corinthians, 2 Cor. i. 12. *Our boasting is this,—that with the greatest simplicity and sincerity we have had our conversation in the world*, could not say of any degree of moral righteousness he had attained by the grace of God, that *he counted it loss;* unless he thereby meant, that it was to be thrown away as of no use in procuring him justification meritoriously. See ver. 8. note 1.

2. *These I counted loss for Christ.* The word ζημια signifies loss incurred in trade: and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for the sake of saving the ship, and the people on board. In this sense the word is used by Luke, Acts xxvii. 10. 21. and by Thucydides, Xenophon, and others. Accordingly, Scapula explains it by *damnum, jactura.* The term thus understood, gives a beautiful sense to the passage. Saith the apostle, in making the voyage of life for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain or advantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did, for the sake of gaining salvation through faith in Christ, as my only Saviour.

7 *Neverthelefs*, what things were (κερδη) gain [1] to me, *thefe* I counted (ζημιαν) lofs [2] for Chrift,

7 *Neverthelefs, what things were* reckoned *gain to me* by the Jews, who thought them fuch a righteoufnefs as entitled one to falvation, *thefe*, after I embraced the gofpel, *I reckoned lofs;* things to be thrown away as ineffectual for juftification; and did throw them away *for Chrift*, that through him I might be faved.

8 *Nay moft certainly alfo*, I count all things [1] *to be* lofs (ver. 7. note 2.) for the excellency of the knowledge of Chrift Jefus [2] my Lord; for whom I have *thrown away* all things, [3] *and reckon them to be dung*, [4] that I may *gain* Chrift,

8 Thefe I fay, I counted lofs: *Nay moft certainly I count all human attainments and diftinctions to be lofs*, things to be thrown away *for the fake of the excellent knowledge of Chrift Jefus my Lord, for whom I have* actually *thrown over board all things, and reckon them but dung, that* (κερδησω) *I may gain* falvation through *Chrift*, as the profit of my voyage:

9 And be found in him [1] not *holding* mine own righteoufnefs which is (εκ) *from law*, but that which is thro' the faith of Chrift, *the righteoufnefs* (εκ Θεȣ) *from* God [2] (επι) by faith. [3]

9 *And* at the end thereof, *be found* a believer *in him* as Saviour, *not holding mine own righteoufnefs, which is from law*, as the means of my falvation, *but that* righteoufnefs *which is through the faith enjoined by Chrift*, even *the righteoufnefs which is from God by faith;* that being the only righteoufnefs of which a finner is capable.

Ver. 8.—1. *I count all things to be lofs.* Having faid in the preceding verfe, that his privileges as a Jew, and his righteoufnefs which was by the law, which he formerly thought gain, he now counted lofs, he adds in this verfe, that he counted all the things, for which men value themfelves, and on which they build their hope of falvation, fuch as their natural and acquired talents, their fame, their knowledge, their moral virtues, and even their good works, to be lofs; things to be thrown away as ineffectual in procuring for them a meritorious juftification.

2. *For the excellency of the knowledge of Chrift Jefus.* The apoftle counted all things lofs, not only becaufe they were ineffectual in procuring for him a meritorious juftification, but becaufe in themfelves they are of little value in comparifon with the excellent knowledge of Jefus as Saviour, and of the method of falvation through him; with which the apoftle was fo ravifhed, that all other knowledge and every human

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:

11 If by any means I might attain unto the resurrection of the dead:

10 Τε γνωναι αυτον, και την δυναμιν της αναστασεως αυτε, και την κοινωνιαν των παθηματων αυτε, συμμορφεμεν۞ τω θανατω αυτε,

11 Ει πως καταντησω εις την εξαναστασιν των νεκρων·

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human attainment, he despised as things not worthy of his care, while voyaging to eternal life.

3. *For whom I have thrown away all things.* Doddridge was of opinion, that Paul was excommunicated by the Jews in Jerusalem, and spoiled of his goods: A treatment which some others met with, who were not so obnoxious to the Jews as Paul was, after he deserted their party and became a Christian. Heb. x. 33, 34.

4. *And reckon them to be dung.* Σκυβαλα, *de rebus vilissimis dicitur, frugum, animantium, et horum excrementis,* as Gataker hath shewed, Miscell. Postuma, c. 43.—The apostle's meaning is, that he considered all the things in which he formerly gloried, as of no more value in procuring a meritorious justification, than the filth of the streets which polluteth those who handle it.—The prophet Isaiah hath spoken in the same manner of the legal righteousness, on which the Jews put the greatest value, chap. lxiv. 6. *But we are all as an unclean thing, and all our righteousnesses are as filthy rags.*

Ver. 9.—1. *Found in him.* This expression Peirce explains by Locke's note on Gal. iii. 27. "By taking on them the profession of "the gospel, they had as it were put on Christ: So that to God "looking on them, there appears nothing but Christ. They were, "as it were, covered all over with Christ, as a man with the clothes "he hath put on."

2. *The righteousness from God,* We have the phrase δικαιοσυνη Θεε, often in scripture. But the phrase την εκ Θεε δικαιοσυνην, is used, I think, only in this passage. It is opposed to, εμην δικαιοσυνην την εκ νομε, *mine own righteousness which is from law,* a phrase found in other passages, particularly, Gal. iii. 21. *Verily, righteousness would have been,* εκ νομε, *by* or *from law.* Wherefore, since the *righteousness from law,* is that righteousness which is obtained according to the tenor of law; *the righteousness from God by faith,* is that righteousness which comes from God's counting the believer's faith for righteousness, and from his working that faith in his heart, by the influences of his Spirit.

3. *By faith.* Επι τη πιστει. Estius thinks this may be translated, *upon faith;* to signify that the righteousness which cometh from God, is built upon faith as its foundation, just as believers are said to be built upon the foundation of the apostles and prophets. But though this sentiment be true, *righteousness upon faith,* is an expression altogether unusual;

10 *And may know*[1] him and the power of his resurrection,[2] and the fellowship of his sufferings, *being conformed*[3] to his death,

10 *And* that I *may know Christ*, (ver. 8.) experimentally as my Saviour, *and the power of his resurrection* in confirming my faith in him as my Saviour, *and the fellowship of his sufferings, being conformed to his death*, by dying, as he did, a martyr for truth.

11 (Ei, 127.) *That any how* (καταντησω εις, 150.) *I may arrive at* the resurrection *from* the dead.[1]

11 *That any how*, at the end of the race, *I may arrive at the resurrection from the dead:* obtain a body like to Christ's glorious body, which is the peculiar privilege of the sons of God, Rom. viii. 23.

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unusual; for which reason the common translation ought to be retained.

Ver. 10.—1. *And may know him.* Our translators, whom I have followed here, supposed that the infinitive τυ γνωναι, is put for the subjunctive, and that it answers to ευρεθω, ver. 9. But Bengelius, because the article is in the genitive case, is of opinion, that τυ γνωναι, is governed by τη πιστει, in the end of the preceding verse; consequently, that the translation should be, *By the faith of knowing him, and the power of his resurrection, and the fellowship*, &c. But *the faith of knowing him*, is an unusual expression.—See Ess. iv. 9.

2. *And the power of his resurrection.* Its power in confirming my faith in him, and my hope of salvation through him. Hence God is said, 1 Peter i. 3. to have *begotten us again to a living hope, through the resurrection of Jesus Christ from the dead.*

3. *Being conformed to his death.* Grotius observes, that the construction begun, ver. 9. ευρεθω μη εχων, *may be found not having*, must be continued here in the following manner, ευρεθω συμμορφυμενος, *may be found conformed to his death.*

Ver. 11. *That any how I may arrive at the resurrection from the dead.* This is the literal translation of Ει πως καταντησω εις εξαναστασιν νεκρων.—The apostle changeth his allusion from a voyage to a race, and likening himself to one who runs a race, he represents *righteousness by faith, and resurrection from the dead*, its consequence, as the prize for which he was running. His running consisted in his having fellowship with Christ in his sufferings, and in being conformed to his death. And as in the Olympic race, the prize for which the athletes contended, was placed on a tripod at the goal, he expresses his obtaining the prize, by a word which signifies his arriving at it: καταντησω εις την εξαναστασιν νεκρων —It is generally supposed, that the apostle is speaking of the spiritual resurrection, as he doth, Rom. vi. 11. Ephes. ii. 5. v. 14. But in these passages, the spiritual resurrection is represented as the immediate consequence of faith. Whereas the apostle, in ver. 12. of this chapter, declares, that he had not yet received the prize for

8 which

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

12 Ουχ ότι ηδη ελαβον, η ηδη τετελειωμαι· διωκω δε ει και καταλαβω, εφ' ώ και κατεληφθην υπο τȣ Χριςȣ Ιησȣ.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

13 Αδελφοι, εγω εμαυτον ȣ λογιζομαι κατειληφεναι· Ἑν δε, τα μεν οπισω επιλανθανομενος, τοις δε εμπροσθεν επεκτεινομενος,

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which he was running, nor yet was made perfect; but he pursued, if verily he might lay hold on it. For these reasons, I think the resurrection from the dead which he was endeavouring to obtain, was not the spiritual resurrection. That resurrection he had obtained already, being eminent for his faith and holiness. As little was it the resurrection of the body in general, as shall be shewed immediately. But it was the resurrection of the just; the resurrection of his body, fashioned like the glorious body of Christ, as mentioned, ver. 21. This, with righteousness from God by faith, was the prize for which the apostle ran. But neither of these, he knew, would be bestowed on him, till he had finished the race. He therefore speaks of them as future; and of himself as continuing to run, that he might obtain them, ver. 12. —In the sacred writings, the word used to denote the resurrection, is, αναςασις, which is commonly followed by the preposition εκ. In this passage the preposition is compounded with the word, so as to make εξαναςασιν. Wherefore, την εξαναςασιν νεκρων, is rightly translated, *the resurrection from the dead.* Since the apostle represents the resurrection from the dead, of which he is speaking, as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at whether they seek it or not; but, as was before observed, it is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21. which is a privilege peculiar to the sons of God, and that by which they are to be distinguished from the wicked at the judgment. See 1 Thess. iv. 16. note 2.

Ver. 12.—1. *For I have not yet received:* So ȣχ ότι ηδη ελαβον must be translated, to accord with what goeth before. Besides the negative particle hath a similar position in other passages: for example, 2 Cor. v. 4. ςεναζομεν βαρȣμενοι εφ' ώ ȣ θελομεν εκδυσασθαι; which, notwithstanding the position of the negative particle, must be translated, *being burdened we groan,* ȣκ εφ' ώ, *not because we wish to be unclothed.* Rom. viii. 12. *Well then brethren,* οφειλεται εσμεν ȣ τη σαρκι, *we are not debtors to the flesh, to live according to the flesh.* See also Rom. x. 19.—What the apostle had not yet received, was *righteousness from God by faith,* mentioned

12 (Ουχ ὁτι, 256.) *For I have not yet received,*[1] *nor yet am I made perfect.*[2] But *I pursue,*[3] (ει, 127.) *that* (και, 218.) *verily I may lay hold on* (sup. τυτο) *THAT* for which (και) *indeed I was laid hold on by* Christ Jesus.

12 *For I have not yet received* the prize, as having finished the race, *nor yet am I made perfect* by being completely rewarded. *But I pursue, that verily I may lay hold on that* righteousness which cometh from God by faith, and that glorious resurrection, ver. 11. *for* obtaining *which indeed I was laid hold on by Christ Jesus,* when he appeared to me, and forced me to run for it.

13 Brethren, *I do not reckon myself to have laid hold on THE PRIZE.* (from ver. 14.) But *one* thing I DO, *not minding indeed the things behind ME, but exceedingly stretching myself forward to the things before ME,*

13 *Brethren, I do not reckon myself to have laid hold on the prize,* as having finished the race. *But one thing I do, not minding indeed the things behind me;* the progress I have already made; *but* (επεκτεινομενος, mid. voice,) *exceedingly stretching myself forward to the things before me;* the part of the course yet to be run over;

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tioned ver 9. and *a blessed resurrection from the dead,* mentioned ver. 11. which taken together he terms *the prize,* ver. 14. Now of the former as well as of the latter, it may be said with truth, that believers do not receive it in the present life. In the present life, it is promised indeed to believers, but not bestowed on them till their trial is finished, and sentence pronounced concerning their whole behaviour, at the general judgment.

2. *Nor yet am I made perfect.* This, Peirce thinks, was observed in opposition to the Judaizers, who fancied that *perfection* was to be obtained by obeying the law of Moses, Gal. iii. 3. *Are ye so foolish, that having begun in the Spirit,* νυν σαρκι επιτελεισθε, *ye now make yourselves perfect by the flesh?*—Others, however, are of opinion, that by using the word τετελειωμαι, the apostle alluded to the prizes bestowed on the victors in the Grecian games. For, as of these prizes, some were more valuable than others, being rewards of victories in contests more difficult and honourable, they were termed τελεια νικητηρια, *perfect rewards* or *prizes;* and the persons who obtained them, were said τελειυσθαι *to be made perfect.*—These higher prizes were crowns of leaves, some of trees, and some of herbs. But the inferior prizes were tripods, shields, cups, &c. The former were greatly preferred to the latter, not for the materials of which they consisted, but for the honours and privileges of which they were the symbols.—Le Clerc however affirms, that no passage from any ancient author can be produced, in which τελειωθηναι, *to be made perfect,* signifies to be rewarded with the prizes in the games. But, although the Greeks did not use the word in that sense, it may have it here; as it is well known that the apostle hath

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you.

14 Κατα σκοπον διωκω επι το βραβειον της ανω κλησεως τȣ Θεȣ εν Χριϛῳ Ιησȣ.

15 Ὁσοι ȣν τελειοι, τȣτο φρονωμεν· και ει τι ἑτερως φρονειτε, και τȣτο ὁ Θεος ὑμιν αποκαλυψει.

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hath affixed to some Greek words, meanings, which, though uncommon, are analagous to their ordinary significations. Accordingly, we find him using this very word, τελειωθωσι, Heb. xi. 40. to denote our being completely rewarded in the life to come.—See note 1. on ver. 15. of this chapter.

3. *But I pursue, that verily I may lay hold on.* Διωκω ει και καταλαβω. These are agonistical phrases, as is evident from Lucian's application of them to the games. Hermotim. page 564. Διωκοντες ȣ κατελαβον. *Persecuti, non assecuti sunt.*—Καταλαμβανειν, *to lay hold on,* in the agonistical style, is *to lay hold on the prize,* when it was delivered to the conquerors, by the judges of the games.—In the subsequent clause, this word, whose proper signification is, *to take a fast hold of a thing,* is elegantly used by the apostle, to denote Christ's laying hold on him, as he was going to Damascus to persecute his disciples, and his forcing him into the stadium to run, that he might lay hold on righteousness from God and a glorious resurrection, called *the prize of the calling of God from above.* See ver. 14. note 2.

Ver. 14.—1. *I follow along the mark.* Κατα σκωπον διωκω. By some this clause is translated, *I follow on towards the goal, for the prize.* But Peirce says he hath not found any good authority to prove, that σκοπος hath the signification of τερμα, the goal: for which reason, he retains the common translation, *the mark.* The space in which the racers were to run, being marked out by a line called Κανων, (see ver. 16. note,) that line might well be denominated σκοπος *the mark,* from σκοπεω, *I look:* because in running the athletes were to look at it frequently, lest they should run out of the prescribed bounds. Hence the propriety of the expression, κατα σκοπον διωκω, *I follow along the mark:* for κατα signifies *along,* as is plain from the manner in which it is used in Euclid's Elements. According to this signification of the expression, the apostle's meaning is, that in running for the prize of righteousness by faith, and of a blessed resurrection, he kept within the prescribed bounds: He suffered all the persecutions and afflictions, which God the judge of the race appointed him to suffer, without stopping or flagging. He was even willing to die a martyr for the truth, that he might be conformed to Christ in his death. This was not the case with the false teachers mentioned ver. 18. who were enemies of the cross of Christ, and who corrupted the gospel to avoid suffering.

2. *The*

14 I *follow* (κατασκοπον) *along* the mark,[1] (επι, 191, 2.) *to* the prize of the *calling of God from above*[2] *by* Christ Jesus.

14 *I follow* in the course *along the mark:* I run on in the marked out course of faith and holiness, *to the prize of the calling of God from above by Christ Jesus*; the prize of righteousness and eternal life, proposed to me when God called me from heaven by Christ Jesus, to run this race.

15 *As many, therefore, as WISH TO BE* perfect,[1] (Ess. iv. 1.) *let us think this.* And if *ye think differently* *concerning* any thing, *even that God* (αποκαλυψει) *will discover to* you.[2]

15 *As many, therefore, as wish to be perfect* by receiving the prize, *let us think this* the proper method of obtaining it. *And if ye think differently* from me *concerning any* other *point, even that God will discover to you* who wish to be perfect; he will make you sensible of your error.

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2. *The prize of the calling of God from above.* Το βραβειον της ανω κλησεως τε Θεε εν Χριςω Ιησε. It is hardly possible, in a literal translation, to reach the full meaning of these words. At the games, the judges sat on an high seat; and from thence, by an herald, summoned the combatants into the stadium, 1 Cor. ix. 27. note 3. In allusion to this elevated situation of the judges, the apostle terms God's calling him by Christ to run the Christian race, ανω κλησις, *a calling from above.* And because it was accompanied with a power which he could not resist, he calls it, ver. 12. *Christ's laying hold on him.*—That the prize, which God from above called the apostle to run for, was righteousness by faith, together with eternal life its consequence, is evident, not only from ver. 9. 11. where these blessings are represented as the prize for which he ran: but also from 2 Tim. iv. 8. where, in allusion to the distribution of the crowns by the judges of the games, he terms the prize for which he ran, *a crown of righteousness, which the Lord the righteous judge will give to me at that day:* and from James i. 12. where it is called *a crown of life.*—From the description which the apostle gives, ver. 13. of his stretching all the members of his body, while running the Christian race, and from his telling us, that he followed on with unremitting strength and agility, till he arrived at the prize which was placed at the end of the course, we may learn what earnestness, diligence, and constancy in the exercises of faith and holiness, are necessary to our faith's being counted to us for righteousness at the last day.

Ver. 15.—1. *As many therefore as wish to be perfect.* Beza is of opinion, that τελειοι in this passage signifies *full grown men*, in opposition to *children*; and therefore he translates it by the Latin word *adulti:* and thinks the apostle uses the word in that sense, to denote persons completely instructed in the Christian doctrine. But the translation I have given agrees better with the sense of the passage; espe-

 cially

16 Neverthelefs, whereto we have already attained, let us walk by the fame rule, let us mind the fame thing.

16 Πλην εις ὁ εφθασαμεν, τῳ αυτῳ ϛοιχειν κανονι, το αυτο φρονειν.

17 Brethren, be followers together of me, and mark them which walk fo, as ye have us for an enfample.

17 Συμμιμηται μȣ γινεσθε, αδελφοι, και σκοπειτε τȣς ȣ̔τω περιπατȣντας, καθως εχετε τυπον ἡμας·

18 (For many walk, of whom I have told you often, and now tell you even weeping. *that they are* the enemies of the crofs of Chrift:

18 Πολλοι γαρ περιπατȣσιν, ȣ̔ς πολλακις ελεγον ὑμιν, (νυν δε και κλαιων λεγω) τȣς εχθρȣς τȣ ϛαυρȣ τȣ Χριϛȣ·

19 Whofe end *is* deftruction, whofe god *is their* belly: and *whofe* glory *is* in their fhame, who mind earthly things.)

19 Ὡν το τελος απωλεια, ὡν ὁ θεος ἡ κοιλια, και ἡ δοξα εν τῃ αισχυνῃ αυτων, ὁι τα επιγεια φρονȣντες.

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cially as the apoftle declares, ver. 12. that he was not yet made perfect by receiving the prize. See ver. 12. note 2.

2. *If ye think differently concerning any thing, even that God will difcover to you.* Here the apoftle is thought by fome, to have had the weak but fincere Jewifh converts in his eye, who, by the prejudices of their education, were led to think the rites of the law of Mofes obligatory on them, even under the gofpel. Their error he knew God would difcover to them; not by any particular revelation made to them for that purpofe, but by deftroying the temple and expelling the nation from Canaan. For thefe events would convince them, that God no longer required the difciples of Chrift to obferve the rites of Mofes.—But I rather think this paffage hath a more general meaning; namely, that fuch of the Philippians as fincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the apoftle concerning any important article of faith, would have their error difcovered to them, not by a particular revelation, but by the ordinary influences of the Spirit, agreeably to Pfal xxv. 12. *What man is he who feareth the Lord, him fhall he teach in the way that he fhall choofe.*

Ver. 16. *By the fame line,* namely the line by which I go, ver. 14. Hammond in his note on 1 Cor. ix. 24. tells us from Julius Pollux that the word κανων denotes a white line by which the courfe in the ftadium was marked out, including the whole fpace between the ftart-

ing

16 *However, to what* we have *come*, (στοιχειν) *let us go by the ſame line*,[1] let us mind the ſame thing.

16 *However, to whatever* part of the courſe *we have come, let us go* on *by the ſame line, let us mind the ſame thing:* While running, let us go on in the ſame courſe of doing, and ſuffering for the goſpel, and have in view the ſame prize of righteouſneſs by faith.

17 Brethren, be *joint imitators of me, and* (σκοπειτε) *look ſteadily on them who ſo walk* as ye have us[1] for an *example.*

17 *Brethren, be joint imitators of me*, in ſtriving to lay hold on the prize of righteouſneſs by faith, and by ſuffering for the goſpel; *and look ſteadily on thoſe* teachers *who ſo walk* in holineſs, ſelf-denial, and ſuffering, *as ye have us for an example* of theſe virtues.

18 For many walk,[1] *who I have often ſaid to* you, *and now* even weeping, *I ſay* ARE *enemies* of the croſs of Chriſt;

18 *For many* teachers *walk* very differently, *who I have often ſaid to you, and now even weeping I repeat it, are enemies of the croſs of Chriſt*, both by teaching that men are pardoned, only through the Levitical ſacrifices, and by refuſing to ſuffer with Chriſt for the truth, ver. 10.

19 Whoſe end IS *perdition*, whoſe god IS *the belly*,[1] and WHOSE glory IS in their ſhame,[2] who (φρονουντες) mind earthly things.[3] (See Col. iii. 2.)

19 *Of theſe* evil labourers (ver. 2.) *the end is perdition*, becauſe *their God is their ſenſual appetites*, which to gratify is the object of all their actions. Nay, ſo profligate are they, that *they glory in things which cauſe ſhame to them, and mind earthly things* only, without any regard to the other world: So that ye ſhould not imitate them.

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ing place and the goal; and that thoſe who ran out of that ſpace did not contend lawfully. The runners in endeavouring to paſs one another, were in danger of going out of that ſpace.—Parkhurſt (*in voce*) ſays Aquila uſes κανων for a meaſuring or marking line, Job xxxviii. 5. And I obſerve that the apoſtle, 2 Cor. x. 15. uſes the word κανων for that portion of the world, which was marked out by Chriſt to his miniſters to preach in. See 2 Cor. x. 13. note 2.

Ver. 17. *As ye have us for an example.* By uſing the word *us*, the apoſtle includes Timothy who joined him in this epiſtle; and I think Silas alſo, who aſſiſted him in converting the Philippians.

Ver. 18. *For many walk.* He ſpeaks here of the Judaizing teachers; mentioned chap. i. 16. as preaching Chriſt inſincerely, and with

 a view

20 For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

20 Ἡμων γαρ το πολιτευμα εν ȣρανοις ὑπαρχει, εξ ȣ̔ και σωτηρα απεκδεχομεθα Κυριον Ιησȣν Χριϛον,

21 Ὁς μετασχηματισει το σωμα της ταπεινωσεως ἡμων, εις το γενεσθαι αυτο συμμορφον τῳ σωματι της δοξης αυτȣ, κατα την ενεργειαν τȣ δυνασθαι αυτον και ὑποταξαι ἑαυτῳ τα παντα.

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a view to add affliction to the apoſtle's bonds. And the deſcription which he gives of their debauched manners, is agreeable to what is ſaid of them elſewhere, particularly, 2 Cor. xi. 13, 15, 20. 1 Tim. vi. 5.

Ver. 19.—1. *Whoſe god is the belly.* The apoſtle gives the ſame character of the Judaizing teachers, Rom. xvi. 18. Tit. i. 11. And therefore it cannot be doubted, that he is ſpeaking here of them and of their diſciples, who we may well ſuppoſe, reſembled their teachers, not in their principles only, but in their manners alſo.

2. *Whoſe glory is in their ſhame.* Theſe falſe teachers not only lived in gluttony, drunkenneſs, and laſciviouſneſs, but they gloried in theſe vices, and in the money which they drew from their diſciples, although all theſe things were moſt ſhameful.

3. *Who mind earthly things.* Peirce ſuppoſes that in this expreſſion, the rites of the law of Moſes, which were of an earthly nature, are included.

Ver. 20.—1. *But our converſation is for heaven.* As the verb πολιτευεσθαι, from which πολιτευμα is derived, ſignifies *to behave* in general, ſee Philip. i. 27. the common tranſlation, which is that alſo of the Syriac and Vulg. verſions, may be retained. But Le Clerc affirms, that πολιτευμα and πολις being words of the ſame ſignification, the clauſe ought to be rendered, *Our city*, namely, the new Jeruſalem, *is in heaven.* Beza, however, and others tranſlate it, *Our citizenſhip is in heaven;* ſo that we do not, like the perſons mentioned, ver. 9. *mind earthly things.* See Col. iii. 1.—3. This, it muſt be acknowledged, is a good ſenſe of the paſſage, provided it is authorized by the original.

2. *From whence alſo we look for.* Though the antecedent ȣρανοις is in the plural number, the relative ȣ̔ is fitly placed in the ſingular, becauſe it reſpects the meaning rather than the form of its antecedent. See Eſſ. iv. 66. 2. Peirce thinks this ſolecism may be removed, by ſuppoſing that τοπȣ is underſtood; εξ ȣ̔ τοπȣ from which place we look for the Saviour to come.—The apoſtle, by a common figure of ſpeech, ranks

20 (Γαρ, 98.) *But* our conversation [1] is (εν, 164.) *for* heaven, (εξ ὁυ) from whence alſo we [2] look for the Saviour,[3] the Lord Jeſus Chriſt,

20 *But our converſation*, which ye ought to imitate, *is for* obtaining *heaven;* our thoughts, affections, cares, and hopes, are all directed to the obtaining of heaven; *from whence alſo we look for the Saviour, the Lord Jeſus Chriſt*, to come and carry us thither, according to his promiſe, John xiv. 3.

21 Ὁς μετασχηματισει, Who *will refaſhion* our *humbled* body,[1] (εις το γενεσθαι αυτο συμμορφον) *in order that it may become of a like form with* his glorious body, according to *that ſtrong* working, *BY WHICH* he is able *alſo* to ſubdue all things *to* himſelf.[2]

21 *Who* to make us capable of the enjoyments of heaven, *will new make our body, which is humbled* into a ſtate of mortality by the ſin of the firſt man, *that it may become of a like form with his glorious body*, in which he now liveth; and this transformation of our body, he will accompliſh (κατα την ενεργειαν τȣ δυνασθαι αυτον,) *agreeably to that ſtrong working, by which he is able alſo to ſubdue all wicked men and devils*, at length, *to himſelf*, by puniſhing them as they deſerve.

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ranks himſelf with thoſe who are to be alive at Chriſt's ſecond coming. See 1 Theſſ. iv. 15. note.

3. *The Saviour.* Eſtius has quoted a paſſage from Cicero to ſhew the great meanings contained in the word σωτηρ *Saviour*. But they are meanings contemptible, compared with thoſe implied in the name *Jeſus* anſwering to σωτηρ *Saviour*. The tranſcendant excellence of which great name the apoſtle hath ſet forth, chap. ii 10, 11.

Ver. 21.—1. *Who will refaſhion*, &c. Ὁς μετασχηματισει το σωμα της ταπεινωσεως ἡμων εις το γινεσθαι αυτο συμμορφον (See chap. ii. 8. note) τω σωματι της δοξης αυτȣ. Literally, *Who will refaſhion the body of our humiliation, in order that it may become of a like form with the body of his glory.* The *body of our humiliation*, is our body humbled into a ſtate of mortality by the ſin of the firſt man: and it is contraſted with *the body of Chriſt's glory;* or the glorious incorruptible body, in which he now lives as Saviour and univerſal Lord. Like to this glorious body of the Saviour, of which an image was given in his transfiguration, (ſee 1 Cor xv. 43. note 2) the bodies of thoſe who now have their converſation for obtaining heaven, ſhall be new made when Chriſt returns. So that here, as Rom. viii. 23, the redemption of the body from corruption by a glorious reſurrection, is repreſented as the eſpecial privilege of the righteous.

 2. *Whereby*

2. *Whereby he is able to ſubdue all things to himſelf.* Here, from Chriſt's being able to ſubdue all wicked men and evil angels, by converting ſuch of the former as are capable of converſion, and by puniſhing the reſt along with the evil angels, the apoſtle juſtly concludes, that he is able, by the ſame power, to refaſhion the humbled fleſhly body of the ſaints, ſo as to make them of a like form with his own glorious

CHAP. IV.

View and Illuſtration of the Matters contained in this Chapter.

TO the foregoing condemnation of the doctrines and practices of the Judaizers, the apoſtle, as the application of his diſcourſe, ſubjoined in the beginning of this chapter, an exhortation to the Philippians to ſtand firm in the belief of the doctrine of Chriſt, and in the conſtant practice of his precepts.

In what follows, St. Paul proceedeth to a new ſubject. Euodia and Syntyche, two Chriſtian women of note in Philippi, having differed on ſome points of doctrine or practice, the apoſtle beſought them to lay aſide their diſputes, and be united to each other in affection, ver. 2.—And to bring about their reconciliation, he requeſted a perſon in Philippi, whom he calls his *true yoke-fellow,* to help them to compoſe their differences; becauſe they were ſincere in the belief of the goſpel, and had formerly aſſiſted himſelf, and Clement, and other faithful preachers, in the work of Chriſt, ver. 3.—Next, he gave the Philippians directions concerning their temper and conduct as Chriſtians. They were to cheriſh ſpiritual joy, moderation, freedom from anxious cares, and to be often employed in prayer, ver. 4.—6.—All theſe virtues they were to practiſe, according as they had learned them from him, and had ſeen them exemplified in him, ver. 8, 9.—Then, in very polite terms, he thanked the Philippians for their affection to him, expreſſed by the care they had taken to ſupply his wants, ver. 10.—But leſt from the warmth of his gratitude, they might fancy that he had been out of meaſure diſtreſſed with his poverty, he told them that the want of the neceſſaries of life, were not evils inſupportable to him; for he had learned in every ſtate to be content; and was able to bear all ſorts of diſtreſs, through Jeſus Chriſt, ver. 11.—13.—

glorious body.—It deſerves to be remarked, that Chriſt is here ſaid to ſubdue all things to himſelf by his own ſtrong working, notwithſtanding the ſame ſubjection of all things is aſcribed to the Father, 1 Cor. xv. 25. Heb. ii. 8. For removing this difficulty, ſee 1 Pet. iii. 18. note 2. where Chriſt's reſurrection, as aſcribed to the Father, to the Spirit, and to Chriſt himſelf, is explained.

13.—Yet he commended them for attending to his ſtate, ver. 14.—and told them he accepted their preſent the more willingly, becauſe they were the only church he had received any thing from while he preached in Macedonia; ver. 15.—From which they would ſee, that he was not covetous of gifts; and that he received their preſent, only becauſe he ſought from them pious actions, as the fruit of his labours among them, which in the end would abound to their own advantage, ver. 17.—Knowing, however, that it would give them joy, he told them that through their liberal gift ſent by Epaphroditus, he now had every thing he wiſhed, and was filled with comfort, ver. 18.—Withal to encourage them in ſuch good works, he aſſured them that God would ſupply all their wants abundantly, ver. 19.—In which perſuaſion, he addreſſed a ſhort doxology to God, ver. 20.

The apoſtle having, in this handſome manner, thanked the Philippian church for their preſent, he deſired the biſhops and deacons to ſalute every ſaint at Philippi in his name. And ſent them the ſalutation of the brethren who were with him at the writing of this letter, ver. 21.—adding that all the ſaints in Rome ſaluted them, but chiefly they of Cæſar's houſehold, ver. 22. For the goſpel being made known in the palace, by means of the apoſtle's bonds, chap. i. 12, 13. it had made ſuch an impreſſion on ſome of the emperor's domeſtics, that they embraced and profeſſed the Chriſtian faith. Having, therefore, friends in the palace, the apoſtle hoped to be releaſed through their good offices, chap. i. 25. ii. 24. Nor was he diſappointed in his expectation. For, after having been confined two years, he was ſet at liberty.—St. Paul concluded this epiſtle as uſual, with his apoſtolical benediction ſealed with an *Amen*, to ſhew his ſincerity in all the things he had written, ver. 23.

Old Translation.

CHAP. IV. 1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names *are* in the book of life.

Greek Text.

1 Ὡστε, αδελφοι μου αγαπητοι και επιποθητοι, χαρα και στεφανος μου, οὑτω στηκετε εν Κυριῳ, αγαπητοι.

2 Ευωδιαν παρακαλω, και Συντυχην παρακαλω το αυτο φρονειν εν Κυριῳ.

3 Και ερωτω και σε, συζυγε γνησιε, συλλαμβανου αυταις, ἁιτινες εν τῳ ευαγγελιῳ συνηθλησαν μοι, μετα και Κλημεντος, και των λοιπων συνεργων μου, ὡν τα ονοματα εν βιβλῳ ζωης.

Ver. 1.—1. *Wherefore my brethren,* &c. This being the conclusion and application of the discourse in the preceding chapter, it onght not to have been separated from it.—See 1 Cor. xv. 58. where the discourse and the chapter end with a similar exhortation.

2. *Exceedingly longed for.* Επιποθητοι. The Hebrews gave this appellation to things which they greatly valued, and which were the objects of their strongest desire. In this place, the word expresses likewise the apostle's longing to see the Philippians.

3. *And crown.* St. Paul often compared his labours in the gospel to the combats in the games. Here, by an elegant and bold figure, he calls his Philippian converts, *his crown,* in allusion to the crowns with which the victors in the games were rewarded. His meaning is, that their conversion and perseverance, would procure him much honour and a great reward at the judgment.

4. *O beloved.* It is scarce possible to express affection more strongly, than the apostle hath done in this short verse, by the various tender epithets which he bestowed on the Philippians; not in flattery, but from the real feelings of his heart, penetrated not only with gratitude for their attention to him in his distress, but with esteem on account of the excellence of their character and behaviour.

Ver. 2. *To be of the same mind in the Lord.* Το αυτο φρονειν. Because the word φρονειν, signifies *to care for,* as well as *to think,* Whitby is of opinion, that the apostle exhorted these women to promote the gospel with one soul: and supports his opinion by this argument, that no one can be of the same judgment with another, merely by intreaty.

Ver. 3.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore*,[1] my brethren, *beloved and exceedingly longed for*,[2] my joy and crown,[3] (see 1 Theſſ. ii. 19. note.) ſo ſtand *firm* in the Lord, O *beloved*.[4]

2 *Euodia* I beſeech, *and Syntyche I beſeech, to be* of the ſame mind[1] in the Lord.

3 And (ερωτω) I entreat thee alſo, true yoke-fellow,[1] help (αυταις) *theſe* women, *who*, (εν, 164.) *for the goſpel have combated*[2] *together with me, and with Clement*,[3] *and the reſt of* my fellow-labourers, whoſe names ARE in the book of life.[4]

COMMENTARY.

CHAP. IV. 1 *Wherefore my brethren, whom I greatly love, and whom I long exceedingly to ſee*, and who are to be *my joy and crown*, ſince ye know that Chriſt will re-faſhion your body, and beſtow on you the prize of righteouſneſs, *ſo ſtand firm in* the doctrine of *the Lord, O beloved*, as I have taught you.

2 *Euodia I beſeech, and Syntyche I beſeech*, to lay aſide their diſputes, and *to be poſſeſſed of the ſame friendly diſpoſition* towards each other, *which the Lord requires* in his ſervants.

3 *And I entreat thee alſo faithful yoke-fellow* in the work of Chriſt, *to help theſe women* (Euodia and Syntyche) to compoſe their differences; *who* are worthy of this mark of attention, becauſe they *courageouſly maintained the truth of the goſpel along with me and Clement, and the reſt of my fellow-labourers* at Philippi; *whoſe names* I am perſuaded *are in the book of life*, as perſons to be ſaved.

Ver. 3.—1. *True yoke-fellow*. From 1 Cor. vii. 7, 8. it is more than probable that Paul was never married. But Euſebius, Hiſt. iii. 30. tells us, the ancients thought otherwiſe. And therein they have been followed by ſome of the moderns, who ſuppoſe the apoſtle's wife was here addreſſed. But the gender of the adjective, which is maſculine, συζυγε γνησιε, ſhews that this yoke-fellow was a male: Whereas if the apoſtle had addreſſed a female, he would have written γνησια. Eraſmus indeed affirms, that the Greek vocatives, though maſculine in their termination, are ſometimes feminine in their ſignification. But in this he is contradicted by Eſtius.—Beza, following Theophylact, gives it as his opinion, that this *yoke-fellow*, was the huſband either of Euodia or of Syntyche; and that theſe women were female preſbyters. I alſo think the huſband of one of theſe women was meant here; and that he is called *true yoke-fellow*, on account of his excellent character as a huſband.—Others ſuppoſe the jailor was addreſſed by the title of *true yoke-fellow*, becauſe being one of the apoſtle's chief converts at Philippi, he had aſſiſted him in the goſpel.—Mill thinks Epaphroditus was the apoſtle's *yoke-fellow*, and that the women

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

4 Χαιρετε εν Κυριω παντοτε· παλιν ερω, χαιρετε.

5 Το επιεικες ὑμων γνωσθητω πασιν ανθρωποις· ὁ Κυριος εγγυς.

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women to be helped by him at Philippi, had laboured with the apostle and Clement in Rome. But on this supposition, Epaphroditus, at the time the apostle wrote, must have been at Philippi, contrary to Philip. ii. 28.—If none of the above suppositions is admitted, some one or other of the bishops or deacons, mentioned chap. i. 1. may have been addressed by the title of *yoke-fellow*.—And with respect to Euodia and Syntyche, I think they laboured with the apostle and Clement at Philippi, either when he planted the church there, or in some of the visits which he afterwards made to the Philippians. It is true Clement, by his name, appears to have been a Roman; yet, as Philippi was a Roman colony, he may have been converted there, and may have assisted the apostle soon after his conversion, or in some after period.

2. *Who for the gospel have combated together with me.* Probably some Judaizing teacher at Philippi, had endeavoured to draw Euodia and Syntyche to his party. But these zealous women having steadily opposed his corrupt doctrine, the apostle calls it very properly, *a combating together with him, and with Clement, and with the rest of his fellow labourers*.—Or, these women, as Theophylact thought, may have been aged widows, whose office it was to instruct the younger of their own sex; and who may have met with much trouble and persecution, both from the unbelieving Jews and Gentiles, while they faithfully discharged their duty.—That there were anciently in the church, aged widows employed to teach the younger of their own sex the principles and precepts of the gospel, appears from 1 Tim. v. 15. And that the suffering of persecution for the gospel, required as great an exertion of courage as the Grecian games, is intimated Heb. x. 32. where it is termed αθλησιν παθηματων, *a combat of sufferings*.

3. *And with Clement.* The ancient Christian writers tell us, that this is the Clement who afterwards became bishop of the church at Rome, and who, to compose some dissentions which had arisen in the church at Corinth, about their spiritual guides, wrote an epistle to the Corinthians which is still extant.

4. *Whose names are in the book of life.* In scripture there are two books mentioned, in which men's names are said to be written. 1. A book in which the names of those are written whom God allows to live on earth. Of this Moses speaks, Exod. xxxii. 32. *If not, blot me I pray thee out of thy book which thou hast written.* Also, Isaiah, chap. iv. 3. *Every one written among the living in Jerusalem.*—2. A book in which the names of those who are to inherit heaven and eternal life, are written. Of this book our Lord speaks, Luke x. 20. *Rather rejoice because your names are written in heaven.* Also the apostle, Heb. xii. 23.

4 Rejoice in the Lord *always*:[1] *I ſay* (παλιν, 270.) *a ſecond time, rejoice ye*. (See ch. iii. 1. 1 Theſ. v. 16. note)

4 Inſtead of being much grieved with the evils to which ye are expoſed, *Rejoice in the Lord always*: and as this temper is highly becoming Chriſtians, *I ſay a ſecond time, Rejoice ye*.

5 Let your moderation[1] be known *to* all men.[2] The Lord is *nigh*.

5 *Let your moderation be evident to all men.* For *the Lord is nigh* you, both to mark how ye behave, and to aſſiſt you againſt your oppreſſors.

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xii. 23. *Firſt born who are written in heaven.*—This book is called, Rev. xiii. 8. *The book of life of the Lamb.* And Rev. xxi. 27. *The Lamb's book of life.*—Of this book Chriſt likewiſe hath ſpoken, Rev. xxii. 19. *If any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city.* To this book Malachi refers, chap. iii. 16. *A book of remembrance was written for them that feared the Lord, and that thought upon his name.*—Theſe things, however, are not to be taken literally. They are metaphors formed on the cuſtoms of men, to ſignify God's purpoſe concerning the perſons whoſe names are ſaid to be written in theſe different books. Wherefore, when the apoſtle ſaith concerning his fellow labourers, that *they are written in the book of life*, he refers to the ſecond mentioned book; and only expreſſes his charitable belief concerning them, that being faithful labourers, they were to be rewarded with eternal life.

Ver. 4. *Rejoice in the Lord.* Since our joy is to be in the Lord, it muſt flow from a ſenſe of our relation to him as his diſciples; and from our belief of the great diſcoveries which he hath made to us in the goſpel, concerning the counſels of God for our ſalvation, concerning his own beneficent government of the world for the good of his church, and concerning his return to judge the world in righteouſneſs, and to render to every one according to his deeds. This joy muſt flow alſo from our belief of the promiſes, which Chriſt hath made to us, concerning the pardon of ſins, the aſſiſtances of his Spirit, the efficacy of his power to preſerve us from the ſnares of the Devil, the reſurrection of the body, the life everlaſting of the righteous, the creation of the new heavens and new earth for the righteous to dwell in, and their eternal felicity in that happy country.—The apoſtle exhorted the Philippians to rejoice always in the Lord, not only becauſe the diſcoveries and promiſes of the goſpel are a permanent ſource of joy to believers, but becauſe the joy flowing therefrom was able to ſupport them, both under the fear and the feeling of the ſufferings to which they were then expoſed.

Ver. 5.—1. *Let your moderation be known.* To επιεικες, here ſtands for, ἡ επιεικεια: Eſſ. iv. 20.—*Moderation* means meekneſs under provocation, readineſs to forgive injuries, equity in the management of buſineſs, candour in judging of the characters and actions of others,

ſweetneſs

6 Be careful for nothing: but in every thing by prayer and supplication, with thankfgiving, let your requests be made known unto God.

7 And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

8 Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe, think on theſe things:

6 Μηδεν μεριμνατε· αλλ᾽ εν παντι τη προσευχη και τη δεησει μετα ευχαριστιας τα αιτηματα ὑμων γνωριζεσθω προς τον Θεον·

7 Και ἡ ειρηνη τȣ Θεȣ ἡ ὑπερεχȣσα παντα νȣν, φρȣρησει τας καρδιας ὑμων και τα νοηματα ὑμων εν Χριστω Ιησȣ.

8 Το λοιπον, αδελφοι, οσα εστιν αληθη, ὁσα σεμνα, ὁσα δικαια, ὁσα ἁγνα, ὁσα προσφιλη, ὁσα ευφημα, ει τις αρετη, και ει τις επαινος, ταυτα λογιζεσθε·

ſweetneſs of diſpoſition, and the entire government of the paſſions. See Tit. iii. 2. James iii. 17.

2. *To all men.* The apoſtle deſired the Philippians to make their moderation evident to all men, becauſe thereby they would effectually recommend their religion to their perſecutors. In this ſentiment Peter agreed with Paul, 1 Pet. ii. 12.

3. *The Lord is nigh.* Εγγυς, ſignifies *nigh*, either in reſpect of *place* or *time*. Here I underſtand it of *place*. The Lord is beſide you, obſerving your behaviour. If it is underſtood of *time*, the meaning is, the Lord will ſoon come and deſtroy the Jewiſh commonwealth; ſo that the power of one claſs at leaſt of your enemies, will ſhortly be at an end.

Ver. 6. *With thankſgiving.* On this Beza remarks, that David after beginning his prayers with complaints and tears, generally ended them with thankſgivings.—The exhortation in this verſe implies, not only that the afflicted have many mercies for which they ought to give God thanks, but that they ought to be thankful for their very afflictions, becauſe they are the means by which the Father of their ſpirits maketh them partakers of his holineſs, in order to fit them for living with himſelf in heaven for ever.

Ver. 7.—1. *The peace of God.* This I take to be the happineſs which God has prepared for the righteous in the life to come; called

6 Be *anxiously solicitous about* nothing, but in every thing by prayer and (δεησει) *deprecation*, with thanksgiving,[1] let (τα αιτηματα) your requests be made known *to* God.

6 Resigning yourselves to the disposal of God, *Be anxiously solicitous about nothing: but in every difficulty, by prayer* for what is good, *and deprecation* of what is evil, *with thanksgiving* for mercies received, *make known your desires to God*, who if he sees it fit, will grant your requests. Or if not, these devout exercises will enable you to bear with patience, whatever affliction God allots to you.

7 And the peace (Rom. i. 7. note 4.) of God,[1] which *surpasseth* all understanding, *will guard*[2] your hearts, and *your* minds (εν, 167.) thro' Christ Jesus.

7 *And* in this course of humble resignation, *the* hope of the *peace of God*, which is the portion of his children, and *which* is a blessing so great that it *surpasseth all human comprehension, will guard your affections and your understanding, through Christ Jesus*, against the fear of suffering, and of death.

8 Finally, brethren,[1] *whatever* things are true, *whatever* things ARE *venerable*, *whatever* things ARE just, *whatever* things ARE pure, *whatever* things ARE (προσφιλη, Scapula,) *benevolent*, *whatever* things ARE of good *fame*, if THERE BE any virtue,[2] and if any praise *BE DUE*, (λογιζεσθε) *attentively consider* these things;

8 *Finally, brethren*, that I may recommend virtue to you in all the different forms in which it hath been set forth, *Whatever things are conformable to truth, whatever things are honourable, whatever things are just, whatever things are pure, whatever things are benevolent, whatever things are of good fame, if there be any virtue* in these things, *and if any praise be due* to the persons who do them, *attentively consider these things*;

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also, *the rest of God*. And to that interpretation the characters here given of the peace of God agree: it is so great that it surpasseth human understanding to comprehend it; and the hope of enjoying it, is the most effectual preservative of the affections and thoughts from sin. Others by *the peace of God*, understand the peace arising from reconciliation with God through Jesus Christ; others the peace which God himself possesses in the enjoyment of his infinite perfections. In this latter sense of the phrase, the apostle's meaning is, that the pleasures which good dispositions afford, have a great efficacy in making men stedfast in the profession of religion. —The phrase *peace of God*, is used only

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

9 Ἁ και εμαθετε, και παρελαβετε, και ηκȣσατε, και ειδετε εν εμοι, ταυτα πρασσετε, και ὁ Θεος της ειρηνης εςαι μεθ' ὑμων.

10 But I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed again, wherein ye were alſo careful, but ye lacked opportunity.

10 Εχαρην δε εν Κυριω μεγαλως, ὁτι ηδη ποτε ανεθαλετε το ὑπερ εμȣ φρονειν· εφ' ᾡ και εφρονειτε, ηκαιρεισθε δε.

11 Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, *therewith* to be content.

11 Ουχ ὁτι καθ' ὑςερησιν λεγω· εγω γαρ εμαθον, εν οἱς ειμι, αυταρκης ειναι·

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only here and Col. iii. 15. where it ſignifies *the peace which God enjoys.*

2. *Will guard your hearts and your minds* Φρȣρησει. This is a military term, expreſſive of the watching of ſoldiers in a fortified town, which is beſieged by enemies without, and which has mutinous inhabitants within. It is elegantly uſed on this occaſion, to denote the efficacy which the firm expectation of the happineſs of heaven, hath to ſubdue the paſſions of the human heart, and to fortify the thoughts againſt the ſuggeſtions of the Devil, and the ſophiſtry of wicked men.—Beza obſerves that the apoſtle divides the ſoul into two parts, Καρδια, and νοημα, *heart* and *mind.* The former, is the ſeat of the will and affections; the latter the ſeat of reaſon and memory. Wherefore *the guarding of the mind,* is the ſecuring it, not only againſt the falſe reaſonings of infidels, ſceptics, and wicked men, but againſt the fiery darts of the Devil; thoſe evil thoughts which the Devil ſuggeſts, to ſeduce men to ſin.

Ver. 8.—1. *Finally brethren,* &c. The Greek philoſophers were as keen as the moderns, in their diſputes concerning the foundation of virtue. Theſe diſputes the apoſtle did not think fit to ſettle. But being anxious to make the Philippians virtuous, he mentioned in this exhortation, all the different foundations on which virtue had been placed, to ſhew that it does not reſt on any one of theſe ſingly, but on them all jointly; and that its amiableneſs and obligation reſult from the union of the whole.

2. *If there be any virtue, and if any praiſe.* The Clermont MS. hath here, ει τις επαινος επιςημης, *If there be any praiſe of knowledge.* Some copies of the Vulgate read, *laus diſciplinæ, any praiſe of diſcipline,* επαινος της παιδειας. But the common reading is beſt ſupported, and agrees well with the context.

Ver. 10.

9 (ʽΑ και) *Which also* ye have learned, and received, (see Col. ii. 6. note,) and heard, and seen in me: *These things practise*, and the God of peace *will* be with you.

9 *Which* things *also ye have learned* from me, *and received* as the will of God, *and* have *heard* that I practise, *and seen me do. These things* be ye careful to *practise; and the God who hath made peace* between himself and us, by the mediation of his Son, and who is the giver of all peace, *will be with you* to assist and bless you.

10 (Δε) But I rejoiced greatly in the Lord,[1] that now at *length ye have made your care*[2] *of me to flourish again*, (εφ' ῳ και, 218.) *in which indeed ye were* careful, (chap. ii. 2. note,) but *ye had not an* opportunity.[3]

10 *But* before I conclude, I must tell you, that on the arrival of Epaphroditus, *I rejoiced greatly in the Lord*, who directs all events, *that now at length*, by your present which I received from Epaphroditus, *ye have made your care of me to flourish anew;* (εφ' ῳ, sup. πραγματι,) *in which* concern for my happiness, *ye were indeed careful* before, *but ye had not an opportunity* of shewing it.

11 *I do not speak* THIS (ὁτι, 254.) *because I* WAS UNHAPPY (καθ') *in want.*[1] For I have learned, in *whatever* state I am *to be contented.*[2]

11 *I do not speak* thus feelingly *of the renewal of your care, because I was unhappy in poverty. For I have learned in whatever state I am to be contented;* knowing that what God appoints is best. But I rejoiced in your present, as a fresh expression of your love.

Ver. 10.—1. *I rejoiced greatly in the Lord.* Here, as in many other passages of his writings, the apostle shews the deep sense which he had of Christ's governing the affairs of the world for the good of his servants. For, this new instance of the Philippians' care of his welfare, he ascribed expressly to the providence of Christ.

2. *Ye have made your care of me to flourish again.* Ανεθαλετε το ὑπερ εμȣ φρονειν. The same sense αναθαλλω hath Ezek. xvii. 24. LXX. In this figurative expression, the apostle likened the Philippians' care of him to a plant, which withers and dies in winter, but groweth again in the following year; or, to trees which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now.

3. *Ye had not an opportunity.* Ηκαιρεισθε δε. Chrysostom saith this phrase was commonly used to express one's *want of ability to do a thing.* And it must be acknowledged that this meaning suits the character of the

12 I know both *how* to be abased, and I know *how* to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound, and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

12 Οιδα δε ταπεινεσθαι, οιδα και περισσευειν· εν παντι και εν πασι μεμυημαι και χορταζεσθαι και πειναν, και περισσευειν και υϛερεισθαι.

13 Παντα ισχυω εν τῳ ενδυναμεντι με Χριϛῳ·

14 Πλην καλως εποιησατε, συγκοινωνησαντες με τῃ θλιψει.

15 Οιδατε δε και ὑμεις, Φιλιππησιοι, ὁτι εν αρχῃ τε ευαγγελιε, ὁτε εξηλθον απο Μακεδονιας, εδεμια μοι εκκλησια εκοινωνησεν εις λογον δοσεως και ληψεως, ει μη ὑμεις μονοι.

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the Philippians well. Yet as the phrase may have either meaning, and we are ignorat of the circumstances of the Philippians, I have retained the common translation.

Ver. 11.—1. *I do not speak this because I was unhappy in want.* The apostle meant to tell the Philippians, that the joy occasioned by their liberal present, was not because he was unhappy in his poverty, and was relieved by them, but because their gift was a new proof of their respect for, and care of their spiritual father.—The apostle delighted in the elliptical manner of writing. But the structure of his discourse commonly, as in the present instance, directs us to the words which are necessary to complete his meaning.

2. *For I have learned in whatever state I am, to be contented:* Αυταρκης ειναι literally, *to be self-sufficient*, that is, to be perfectly contented with what I have.

Ver. 12.—1. *I am instructed both to be filled and to be hungry.* This is an explication of the general expression in the precedent clause; *I both know to be humbled and I know to abound.* The word μεμυημαι properly signifies, *I am initiated in the mysteries.* But as the initiated were believed to be instructed in the most excellent and useful knowledge, the word signifies to be *completely instructed* in any science or art. Perhaps the apostle used it on this occasion, to insinuate that his bearing both adversity and prosperity properly, was a sacred mystery, in which he had been initiated by Jesus Christ, ver. 13. and which was unknown to the men of this world.

2. Both

12 I *both know to be humbled*, and I know *to* abound. Every where, and in all things, I am instructed[1] both to be *filled* and to be hungry, both to abound and to suffer *want*.[2]

12 *I both know to be humbled* by living in poverty, *and I know to abound* in riches. *Every where, and on all occasions, I am* well *instructed, both to bear fulness of bread, and to be hungry; both to abound* in the conveniencies of life, *and to be deprived of them*, without being elated in the one case, or depressed in the other.

13 *I am able to BEAR* all things through Christ, *who* strengtheneth me.[1]

13 In one word, *I am able to bear all situations through* the assistance of *Christ who strengtheneth me.*

14 Notwithstanding, ye have *done well, when ye jointly communicated TO ME in* my affliction.

14 *Notwithstanding* I am able through Christ to bear every state, *ye have done well when ye jointly communicated* a supply *to me in my imprisonment.*

15 *And know ye also O Philippians*, that in the beginning of the gospel, when I *went forth* (απο, 86. 2.) *in*[1] Macedonia, no church communicated with me, *in the matter of* giving and receiving, but ye only.

15 *Now* to shew you how seasonable your present was, and that I honoured you by accepting it, *Know ye also O Philippians, that after I first preached the gospel to you, when I went forth in Macedonia* to preach, *no church communicated with me in the matter of giving* me money, *and* of my *receiving* money from them, *but ye only*: I received money from no church but yours.

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2. *Both to abound and to suffer want.* As the apostle in the preceding clause had mentioned *food*, we may suppose that in this he meant *cloathing, lodging*, &c.

Ver. 13. *Through Jesus Christ who strengtheneth me.* This is not arrogant boasting. For the apostle glories not in his own strength, but in the strength of another. The fathers, as Whitby informs us, observed three things things on this passage. 1. That the virtue of contentment requires much exercise, learning, and meditation. 2. That it is as difficult to learn how to be full, as to be hungry; abundance having destroyed more men than penury, and exposed them to more pernicious lusts. 3. That our proficiency in this or in any other virtue, is to be ascribed, not to ourselves, but to the divine assistance.

Ver. 14. *Notwithstanding ye have done well.* Here the apostle teaches us that the servants of Christ are not to be neglected in their afflictions, because they have learned to bear them patiently.

Ver. 15. *When I went forth in Macedonia.* Οτε εξηλθον απο Μακεδονιας. In our bible this is translated, *When I departed from Macedonia.*

 But

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: But I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

16 Ὁτι και εν Θεσσαλονικῃ και ἁπαξ και δις εις την χρειαν μοι επεμψατε·

17 Ουχ' ὁτι επιζητω το δομα, αλλ' επιζητω τον καρπον τον πλεοναζοντα εις λογον ὑμων.

18 Απεχω δε παντα, και περισσευω· πεπληρωμαι, δεξαμενος παρα Επαφροδιτε τα παρ ὑμων, οσμην ευωδιας, θυσιαν δεκτην, ευαρεστον τῳ Θεῳ.

But that translation is wrong, as appears from ver. 16. where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For, Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country.—Some are of opinion, that the translation should be, *when I was departing*, or *about to depart from Macedonia*. But although the Greek may bear this translation, it will not remove the difficulty. For, as the Philippians sent money twice to the apostle, their first present, at least, could not be received when he was departing. I therefore think εξηλθον απο Μακεδονιας must be translated, *went forth in Macedonia*, namely to preach; agreeably to the signification of απο in the phrase απο μερες, *in part*. See Ess. iv. 86. 2.

Ver. 16. *For even when I was in Thessalonica.* Chrysostom observes, that the emphasis in this sentence, shews how much the inhabitants of so small a town as Philippi were to be commended, for contributing so generously to the apostle's maintenance while in Thessalonica the metropolis of Macedonia, that the gospel might be the more acceptable to the Thessalonians, being preached to them without any expence to them. Yet it must be remembered, that even in Thessalonica, the apostle maintained himself more by his own labour, than by the contributions of the Philippians, 1 Thess. ii. 5.—9. 2 Thess. iii. 7.—9.

Ver. 17. *Not because I earnestly seek.* So επιζητω properly signifies. The apostle's meaning, as Peirce expresseth it, is, "Nor do I mention all this, because I am desirous of a gift from you now or at any time, for the sake of the gift itself. But what I desire on all such occasions is, that your religion may produce such good fruits as may turn to account to you."

16 For even *WHEN I WAS* in Theſſalonica,[1] ye ſent *indeed* once and again *to* my neceſſity.

16 *For* ſuch was your love, that *even when I was in Theſſalonica, ye ſent twice to ſupply my neceſſity;* and I accepted your preſent, that I might make the goſpel free of expence to the Theſſalonians.

17 Not becauſe I *earneſtly ſeek*[1] a gift, but I *earneſtly ſeek* fruit that may abound to your account.

17 I mention your repeated preſents, *not becauſe I earneſtly deſire a gift, but becauſe I earneſtly deſire fruit* among you, *that may abound to your account* at the day of judgment. For by my gratitude I wiſh to encourage you in doing good works.

18 *Now I have all things*[1] and abound: *I am filled,* having received from Epaphroditus the things[2] *ſent by you, a ſmell of a ſweet ſavour,*[3] a ſacrifice acceptable, well-pleaſing to God.

18 *Now I poſſeſs all things* neceſſary, *and live in plenty: I am filled,* ſo as to wiſh for nothing more, *having received from Epaphroditus the things ſent by you:* which work of charity, done to me the apoſtle of Chriſt ſuffering for the goſpel, is *a ſmell of a ſweet ſavour,* even *a ſacrifice acceptable* and *well pleaſing to God.*

Ver. 18.—1. *Now I have all things.* Απεχω δε παντα. Here our tranſlators have followed the Vulgate, *Habeo autem omnia.*—Eſtius obſerves, that one of the meanings of απεχειν is, *to receive rent from lands,* or *wages for labour.* If ſo, the clauſe might be tranſlated, *I have from you all things.* And by uſing this word the apoſtle may have inſinuated, that what he had received from the Philippians was due to him, on account of his having preached the goſpel to them.

2. *The things ſent.* Beſides money, the Philippians may have ſent to the apoſtle clothes and other neceſſaries.

3. *A ſmell of a ſweet ſavour, a ſacrifice acceptable, well pleaſing to God.* Theſe were the epithets anciently given to all the kinds of ſacrifices; not only to the peace and thank offerings, but to the burnt offerings and ſin offerings. See Epheſ. v. 2. note 2. Here they are given to the preſent which the Philippians ſent to the apoſtle; not becauſe that preſent partook of the nature of any ſacrifice or offering whatever, as is plain from this, that it was offered immediately to the apoſtle, and not to God; but merely to ſhew how acceptable to God that work of charity was, which the Philippians had performed to the ſuffering apoſtle of Chriſt.—The ſame obſervation may be applied to the exhortation, Heb. xiii. 16. *But to do good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed.* See alſo 1 Pet. ii. 5. where the ſpiritual ſacrifices of prayer and praiſe are mentioned.

19 But my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

19 Ὁ δε Θεος μȢ πληρωσει πασαν χρειαν ὑμων κατα τον πλȢτον αυτȢ, εν δοξῃ, εν Χριςῳ ΙησȢ.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

20 Τῳ δε Θεῳ και πατρι ἡμων ἡ δοξα εις τȢς αιωνας των αιωνων. Αμην.

21 Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you.

21 Ασπασασθε παντα ἁγιον εν Χριςῳ ΙησȢ. Ασπαζονται ὑμας οἱ συν εμοι αδελφοι.

22 All the ſaints ſalute you, chiefly they that are of Cæſar's houſehold.

22 Ασπαζονται ὑμας παντες οἱ ἁγιοι, μαλιςα δε οἱ εκ της Καισαρος οικιας.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

23 Ἡ χαρις τȢ ΚυριȢ ἡμων ΙησȢ ΧριςȢ μετα παντων ὑμων. Αμην.

Ver. 19. *According to his riches in glory.* Beza thinks εν δοξῃ, here may be tranſlated *glorioſly.*

Ver. 20. *To God even our Father.* Θεω και πατρι ἡμων, may be rendered, *To our God and Father.* But the ſenſe is the ſame.

Ver. 21. *The brethren who are with me.* *As the brethren* are diſtinguiſhed from *the ſaints*, ver. 22. they are ſuppoſed to be his fellow labourers in the goſpel, mentioned in the end of his epiſtles to the Coloſſians and to Philemon; namely, Ariſtarchus, Mark, Jeſus called Juſtus, Epaphras, Luke, and Demas.

Ver. 22. *And eſpecially thoſe of Cæſar's houſehold.* Καισαρος οικιας. This may ſignify either the members of *Cæſar's family*, or his houſehold *ſervants*, or the officers of his *court*, or his *guards*. Some of the ancients pretend that Paul held an epiſtolary correſpondence with Seneca Nero's preceptor. But there is no evidence of this.—Among the emperor's domeſtics there were Jewiſh ſlaves, who having heard the apoſtle, or ſome other perſon preach the goſpel at Rome, had embraced the Chriſtian faith. Alſo, there may have been in Nero's family natives of Rome, who being impreſſed with the truth of the goſpel, had become Chriſtians. Nay, the apoſtle may have been favourably regarded by Poppea the emperor's wife. For Joſephus, who was introduced to her by ſome of her Jewiſh ſlaves, (ſee Philip. i. 13. note 1.) and was acquainted with her character, tells us, Antiq. lib. xx. c. 7. θεοσεβης γαρ ην that *ſhe was a worſhipper of the true God*, or a Jewiſh proſelyte of the gate. This ſhe might be, though in other

reſpects

19 (Δε) But my God *will* supply all your *wants, thro' Christ Jesus*, according to his riches in glory.[1]

19 *But* though I can make no return to you in kind, ye shall feel no want through your liberality to me. For *God whom I serve will supply all your wants through Christ Jesus, according to the greatness of the power which* Christ, as governor of the world, *exercises in his glorious state* of exaltation.

20 (Δε, 106.) *Wherefore to God even* our Father,[1] BE *the* glory for ever and ever. Amen.

20 *Wherefore* let us join heartily in ascribing *to God even our Father*, who hath exceedingly loved us in Christ, *the glory* of infinite goodness; and let us do so *for ever and ever. Amen.*

21 Salute every saint in Christ Jesus. The brethren[1] *who* are with me *salute* you.

21 *Wish health in my name to every one* in your city, *who professeth to believe and obey Christ Jesus. The preachers of the gospel who are with me, wish you health.*

22 All the saints salute you, *and especially those of* Cæsar's household.[1]

22 *All the Christians* in Rome *wish you health, and especially the Christians in Cæsar's family*, who by this testify their esteem of you, as on account of your faith, so on account of your affection to me.

23 The grace of our Lord Jesus Christ BE with you all. Amen. (See Ephes, vi. 24. note.)

23 I now give you my apostolical benediction: *May that favour of our Lord Jesus Christ*, which he bestows on his faithful disciples, *remain with you all. Amen.*

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respects sufficiently blameable. Here, Beza remarks, what else was this, but that God reigned in the midst of hell.—The salutation from the brethren in the emperor's family, must have been a great consolation to the Philippians. For when they heard that the gospel had got footing in the palace, they would naturally presage the farther progress of it in Rome. And the respect which persons, such as the Christians in Cæsar's house, expressed for the Philippians, could not fail to fill them with joy.—To conclude, though the apostle hath not mentioned it in any of his letters, we may believe that not long after this epistle was written, he obtained a fair hearing and an honourable release, through the good offices of the Christians in Nero's family, as well as on account of the justice of his cause.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's EPISTLE

TO THE

COLOSSIANS.

PREFACE.

LAODICEA, Hierapolis, and Coloſſe, mentioned Col. iv. 13. as cities in which there were Chriſtian churches at the time this epiſtle was written, were ſituated not far from each other, in the greater Phrygia, an inland country in the Leſſer Aſia. Of theſe cities Laodicea was the greateſt, being the metropolis of Phrygia, and near it ſtood Coloſſe by the river Lycus where it falls into the Meander.—Coloſſe, though inferior in rank to Laodicea, was a great and wealthy city, and had a Chriſtian church, which perhaps was more conſiderable than the churches in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the attention which the apoſtle paid to it, by writing to the Coloſſians the epiſtle in the canon which bears their name.

The inhabitants of Phrygia were famous for the worſhip of Bacchus, and Cybele the mother of the gods. Hence ſhe was called *Phrygia mater*, by way of diſtinction. In her worſhip,

as well as in that of Bacchus, both ſexes practiſed all ſorts of debaucheries in ſpeech and action, with a frantic rage which they pretended was occaſioned by the inſpiration of the deities whom they worſhipped. Theſe were the *orgies* (from ὀργη, *rage*) of Bacchus and Cybele, ſo famed in antiquity; the lewd rites of which being being perfectly adapted to the corruptions of the human heart, were performed by both ſexes without ſhame or remorſe. Wherefore as the Son of God came into the world to deſtroy the works of the Devil, it appeared in the eye of his apoſtle, a matter of great importance, to carry the light of the goſpel into countries, where theſe abominable impurities were dignified with the honourable appellation of *Religious worſhip;* eſpecially as nothing but the heaven-deſcended light of the goſpel, could diſpel ſuch a pernicious infatuation. That this ſalutary purpoſe might be effectually accompliſhed, St. Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the goſpel with great ſucceſs in many cities of that country, as we are informed by Luke in his hiſtory of the acts of the apoſtles; and as ſhall be proved more particularly in the following ſection.

SECT. I. *Shewing that the apoſtle Paul preached the goſpel, and planted churches, in Coloſſe, Laodicea, and Hierapolis.*

From the hiſtory of St. Paul's travels given by Luke, it appears that his conſtant cuſtom was, to go directly to the chief cities in every country where he propoſed to introduce the goſpel. This method he followed, Firſt, becauſe in the great cities he had an opportunity of making the doctrine of ſalvation known to multitudes at once; and among others to perſons of ſtation and education, who being beſt qualified to judge of the nature and evidences of the goſpel, their example, if they embraced the goſpel, he knew would have a powerful influence on others.—Secondly, becauſe whatever corruption of manners prevailed among the natives of any country, he ſuppoſed would be more predominant in the great cities, than any where elſe; and being there ſupported by all the countenance which authority and example could give them, he foreſaw that the triumphs

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of the gospel, in overthrowing these corruptions thus supported, would be the more illustrious.—The apostle's constant custom, therefore, being to go directly to the great cities in all the heathen countries, they must be mistaken, who are of opinion, that Paul in his journies through Phrygia, never once visited either Colosse, or Laodicea, or Hierapolis, notwithstanding we are told, Acts xvi. 4. that Paul and Silas travelled through the Lesser Asia, to deliver the decrees of the apostles and elders in Jerusalem, to the churches which they had planted; and in particular that they went *throughout Phrygia*, Acts xvi. 6. Also we are told, Acts xviii. 23. that on another occasion Paul *went over all the country of Galatia and Phrygia in order.*

Nevertheless, to prove that Paul did not preach the gospel in Colosse, two passages in his epistle to the Colossians are appealed to. The first is, chap. i. 4. *Having heard of your faith in Christ Jesus, and of the love which ye have to all the Saints.* This, it is said, implieth that the Colossians were not converted by Paul; and that he had only heard of their being converted by some other teacher. But the apostle might express himself in that manner, consistently with his having converted the Colossians, because it was his custom, when absent from the churches which he had planted, to make inquiry concerning their state, 1 Thess. iii. 5. that he might know whether they persevered in maintaining that great article of the Christian faith, which he was so anxious to establish, but which was every where opposed by the Judaizing teachers, namely that both Jews and Gentiles, under the gospel, were entirely freed from obedience to the law of Moses as a term of salvation; and that obedience to the gospel, was the only thing required in order to men's acceptance with God. This doctrine the apostle, Col. i. 26. termed *The mystery which was kept hid from the ages and from the generations*; and, ver. 27. *The mystery concerning the Gentiles, which is Christ to them the hope of glory.*

Wherefore, when Epaphras came from Colosse to the apostle, it is natural to think, that according to his usual manner, he inquired concerning the state of the Colossians: And being informed by him that the greatest part of them persevered in the true faith of the gospel, Col. i. 8. notwithstanding the attempts of the false teachers to seduce them, he was greatly elated, and

with

with perfect propriety said to them, chap. i. 3. *We give thanks to the God and Father of our Lord Jesus Christ always when we pray for you.* 4. *Having heard of your faith in Christ Jesus, and of the love which ye have to all the saints.*—Besides, it ought to be remembered, that the apostle spake in the same manner, of the faith and love of other churches and persons, of whose conversion, he himself was undoubtedly the instrument. Compare Philemon, ver. 5. with ver. 19. of that epistle. See also 1 Thess. iii. 6. and note 1 on Ephes. i. 15.—Wherefore, the passage under our consideration, is no proof at all that the Colossians were indebted to some other teacher than Paul, for their faith in the gospel.

The second passage, quoted from Paul's epistle to the Colossians, to prove that he never preached the gospel in Colosse, Laodicea, and Hierapolis, is chap. ii. 1. *I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh.* But this by no means implies, that the brethren in Colosse and Laodicea had not seen the apostle, when he wrote this letter to them. For, as Theodoret justly observes in his preface to this letter, the apostle's meaning is, that his combat was for the converted Gentiles in Colosse and Laodicea, who doubtless had often seen his face; and not for them alone, but *for as many as had not seen his face in the flesh;* that is, for all the converted Gentiles every where, and in every age of the world. That this is the true meaning of the expression, Theodoret proves from the next verse, where the apostle does not say, "that *your* heart may be comforted," as he would have done, if the Gentiles of Colosse and Laodicea had been of the number of those who had not seen his face in the flesh; but that *their* heart, namely, who have not seen my face, *may be comforted* as well as yours.

In the third place, it is alleged, that the apostle himself points out Epaphras as the spiritual father of the Colossians, chap. i. 7. *As ye have also learned it from Epaphras.* But in my opinion, the word *also*, indicates the direct contrary. The Colossians had learned the true doctrine of the gospel, not from the apostle alone, but they had *learned it from Epaphras also*, who as a faithful minister of Christ, and fellow-labourer with the

the apostle, after his departure had not failed to put the Colossians in mind of his doctrine. Besides, if Epaphras had converted the Colossians, the apostle instead of saying, chap. iv. 12. *Epaphras who came from you, a servant of Christ saluteth you,* would rather have said, as Lardner has observed, *Epaphras by whom ye believed;* or somewhat to the like purpose, expressive of the obligations they lay under to him.

The following are the arguments which prove that Paul converted the Colossians. First, This apostle speaking of the Christian church, says, chap. i. 25. *Whereof I am made a minister, according to the dispensation of God, which was given me on your account, fully to preach the word of God.* But if *the dispensation of God* was given Paul *on account of the Colossians, fully to preach the word of God,* can it be imagined, that, notwithstanding he was so often in Phrygia, he would neglect his commission so far, as never to preach the gospel in Colosse?—Secondly, Throughout the whole of this epistle, the apostle and the Colossians are represented as taking a special interest in each others affairs, like persons who were bound to each other, by the strongest ties of friendship. For example, chap. ii. 5. *Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith.*—In like manner, chap. iv. 7. *All things concerning me, Tychicus a beloved brother, and faithful minister, and fellow servant in the Lord, will make known to you.* 8. *Whom, I have sent to you for this very purpose, that he may know the state of your affairs and comfort your hearts.* Nay, as a person for whose opinion the Colossians had the highest regard, he bare testimony to them concerning Epaphras their own pastor, chap. i. 7. that he *was a faithful minister of Jesus Christ with respect to them,* and chap. iv. 13. *had much zeal for them, and for those in Laodicea, and those in Hierapolis:* all which are expressions of such an affection, as would naturally subsist between persons converted to the faith of the gospel, and him who had converted them.—Thirdly, The apostle wrote the salutation to the Colossians with his own hand, as he did to the other churches, which were planted by himself, and who knew his hand-writing. Whereas in his epistle to the Romans, who were strangers to him, the salutations were written

written by Tertius.—Fourthly, That the Coloſſians were converted by an apoſtle, appears from chap. ii. 6. *Seeing then ye have received Chriſt Jeſus the Lord, walk ye in him; 7. Rooted in him, and built upon him, and made firm in the faith, even as ye have been taught, abounding in it with thankſgiving.* This the apoſtle could not have ſaid to the Coloſſians, if their only teacher had been Epaphras, or any other who was not an apoſtle. See alſo chap. i. 6. *From the day ye heard it, and knew the grace of God in truth.* Theſe things, as Dr. Lardner very well obſerves, Can. vol. ii. chap. 14. ſhew that the Coloſſians were converted by an apoſtle. Now, who ſhould this be but Paul himſelf, who made ſo many journeys into their country, and preached there with ſuch ſucceſs?

Upon the whole, we may believe that the churches in Coloſſe, Laodicea, and Hierapolis, were planted by St. Paul, with the aſſiſtance of Timothy in particular; and therefore in writing this epiſtle, Timothy joined the apoſtle, as one well known to the Coloſſians, and greatly reſpected by them.

Sect. II. *Of the Occaſion of writing the Epiſtle to the Coloſſians.*

When the news of Paul's confinement at Rome reached the Chriſtians in Coloſſe, they ſent Epaphras, (a native of their city, chap. iv. 12. and formerly an idolater, chap. i. 13. but now a Chriſtian miniſter in their church, chap. i. 7.) all the way to Rome to comfort the apoſtle, by declaring the affection which the Coloſſians bare to him as their ſpiritual father, chap. i. 8. and to give him an account of their ſtate, and to bring them back word how matters went with him, chap. iv. 7,—9.

From Epaphras the apoſtle learned, that the greateſt part of the Coloſſians perſevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4. But that certain falſe teachers had perſuaded ſome of them to worſhip angels, and to abſtain from animal food, and to obſerve the Jewiſh feſtivals, new moons, and ſabbaths, and to mortify their bodies by long continued faſtings: In ſhort, to practiſe the rites of the law of Moſes as abſolutely neceſſary to their ſalvation, chap. ii. 16.—23.

Long

Long before the light of the gospel shone on the world, the Greeks had introduced their philosophy into many of the countries of the Lesser Asia, and among the rest into Phrygia, where, it would seem the doctrines of Pythagoras and of Plato were much admired.—The followers of Plato held, that the government of the world is carried on by beings inferior to the gods, but superior to men, such as the Jews believed angels to be. These they called Δαιμονες, a name which in the Greek language signifies *Divinities:* and these they enjoined their sect to worship, on account of their agency in human affairs. See Coloss. ii. 8. note 2.—The philosophy of Pythagoras led to a different discipline. They held, that mankind had all lived in some pre-existent state, and that for the sins committed by them in their pre-existent state, some of their souls were sent into human bodies, and others of them into the bodies of brutes, to be punished for, and to be purged from, their former sins. Wherefore, believing the whole brute creation to be animated by human souls, they held it unlawful to kill any thing which hath life, and abstained wholly from animal food. Withal, effectually to free themselves from the vices and pollutions contracted in their pre-existent state, they practised repeated and long continued fastings and other severities, for the purpose of thoroughly subjecting the body with its appetites to the soul.

From the things which the apostle Paul hath written to the Colossians, it appears that, before their conversion, some of them had embraced the disclipline of Pythagoras, and others of them the philosophy of Plato; and that the Judaizers who came to Colosse, the more effectually to recommend the law of Moses to the Christians in that city, had affirmed that Pythagoras derived his discipline, and Plato his dogmas, from the writings of Moses. That these false teachers made use of an argument of this kind, to recommend the Jewish institutions to the Colossians, is the more probable that some of the early Christian writers, and, if I am not mistaken, some of the Jewish writers also in the first ages, affirmed the very same fact. See Ryan's history of the effects of religion on mankind, Sect. 2. The truth is, the Pythagorean discipline bears some resemblance to the abstinence from unclean meats, and to the fastings enjoined in the law of Moses. But, be this as it may be, it cannot be

denied

denied that the Pythagorean precepts, both concerning the abstinence from animal food, and concerning the mortification of the body by fasting and other severities, together with the doctrines of Plato concerning the agency of angels in human affairs, and the honour which is due to them from men on that account, are all expresfsly condemned by the apostle in his epistle to the Colossians. This being the case, may we not believe that the Judaizing teachers, who it is well known artfully suited their tenets to the characters and prejudices of the persons whom they addressed, talked to the Colossians, in a plausible and pompous manner, concerning the dignity and office of angels, and represented them as proper objects of worship to mankind, on account of the blessings which they received through their ministry; and even insinuated, that, to render mankind complete in knowledge, new revelations of the will of God, more perfect than those made by Christ, might be expected through the ministry of angels, who they affirmed were better acquainted with the will of God, than it was possible for Christ to be; as, according to them, he was nothing but a man. Nay, these impostors, may have gone so far as to obtrude their own false doctrines on the Colossians, as new revelations made to them by angels.—Farther, in proof of the agency of angels in human affairs, and to shew that they are proper objects of men's worship, they would not neglect to tell the Colossians, that the law of Moses was given by the ministry of angels, and that angels conducted the Israelites into Canaan.—And with respect to such of the Colossians as were tinctured with the Platonic philosophy, we know that to persuade them to worship angels, or at least to make use of their mediation in worshipping God, they affirmed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted the Colossians, as an exercise of humility becoming them, to send up their prayers to God by the mediation of angels; which they said was more acceptable to God, and more effectual, than the mediation of Christ, who could not be supposed to have power with God, like the angels his ministers in the government of the world.—Lastly, As the heathens in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely

attached

attached to that kind of sacrifice, we may suppose, although it is not mentioned by the apostle, that the Judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which he himself had appointed as the means of procuring the pardon of sin. And, by this argument also, they endeavoured to allure the Colossians to embrace the law.—Upon the whole, the Judaizers recommended the law, as an institution excellently calculated for procuring the pardon of sin, and for perfecting men in virtue, consequently as absolutely necessary to salvation.

But this whole form of doctrine, by drawing men away from Christ the head, and making them forfeit all the benefit which they may derive from his mediation, it was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the apostle Paul to write this excellent epistle, wherein all the errors of the false teachers are condemned, either directly, or by establishing the contrary truths.—In particular, the Levitical sacrifices and purifications, were shewed to be of no manner of use under the gospel, by the apostle's doctrine, chap. i. 14. That *we have redemption through the blood*, that is, the sacrifice *of Christ, even the forgiveness of sins.*—In like manner, the vain figment, that angels are superior in dignity and power to Christ, was entirely destroyed by the apostle's doctrine, chap. i. 15. that Christ is *the image of the invisible God, the first born*, or Lord, *of the whole creation*, ver. 16. *Because by him were created, all things which are in the heavens, and which are upon the earth, things visible, and things invisible, whether they be thrones, or lordships, &c.* consequently, that the angels themselves, whatever their nature, or their office in the universe may be, were created by Christ, and are absolutely subject to him, ver. 18. *That he is the head*, or ruler, *of the body, even of the church*, ver. 19. *For it pleased the Father, that in him all the fulness* of perfection and power *should continually dwell;* consequently that the Colossians had no inducement to worship, either evil angels through fear, or good angels from humility. And, to put these important doctrines concerning the dignity and office of Christ beyond all doubt, the apostle told the Colossians,

lossians, chap. i. 25, 26. that he was commissioned by God to preach them to the world.—Next, because the false teachers insinuated, that a more perfect revelation of the will of God might be expected through the ministry of angels, than that which Christ had made, the apostle assured the Colossians, chap. ii. 3. *That in him all the treasures of wisdom and knowledge are laid up.* And added, ver. 4. *This*, concerning Christ's possessing all the treasures of wisdom and knowledge, *I affirm, that no one may deceive you with plausible speech*, concerning the office and power of angels in the government of the world. He therefore ordered them, ver. 8. *to take care that no one made a prey of them, through an empty and deceitful philosophy;* he meant the Platonic philosophy in which the dignity and office of angels were so highly extolled; because, ver. 9. *In Christ continually dwelleth all the fulness of the godhead bodily.*—Also, because the Judaizers endeavoured to persuade such of the Colossians as were tinctured with the Pythagorean philosophy, to receive the precepts of the law of Moses concerning meats and fastings, as conformable to the Pythagorean precepts, and as having the same influence to purify the soul; the apostle told them, that they had no need, either of the Platonic dogmas concerning the dignity and mediation of angels, or of the Pythagorean precepts concerning abstinence from animal food, and concerning the mortification of the body; because, ver. 10. *they were made complete, in* every thing necessary to their sanctification and salvation, by the precepts, mediation, and government, of *him who is the head of all government and power.*—Farther, because the Judaizers extolled the sacrifices and purifications appointed in the law of Moses, as the only effectual means of obtaining the pardon of sin, the apostle assured them, that these were of no use now. Because, ver. 14. Christ, by his death, had blotted out the handwriting of ordinances contained in the law, with its curse, and had nailed it to his cross in its blotted out state, that all might see that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of the law of Moses, or the Pythagorean abstinences and mortifications, ver. 16. *Let no one rule you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths.*—And in relation to the worshipping of angels as

more powerful mediators than Chrift, he faid to them, ver. 18. Let no teacher *make you lofe your reward, delighting in humility and the worfhip of angels*, ver. 19. *and not holding the head:* plainly telling the Coloffians, that in praying to God, if they made ufe of the mediation of angels on pretence of humility, and worfhipped them as the authors of the bleffings which they enjoyed, they renounced Chrift the head, and deprived themfelves of the benefit of his mediation, and loft all the bleffings they were entitled to, as the members of his body.—Withal, to make the Coloffians ftill more fenfible of their folly in liftening to the falfe teachers, the apoftle afked them, ver. 20. *Since ye have died with Chrift from the elements of the world;* that is, fince ye have been freed by your death with Chrift, both from the heathen philofophy, and from the law of Mofes, Why as living under that philofophy and law, do ye fubject yourfelves to the ordinances of either? which *things* are not according to the commandments of God, but, ver. 22. *according to the commandments of men?*—Befides, ver. 23. though thefe commandments have the appearance of wifdom, they are in reality foolifhnefs; being deftructive of the vigour both of the mind and of the body.

Peirce in his note on Col. ii. 18. where the worfhipping of angels is condemned, thus writeth: "St. Paul feems to me to "have here a more efpecial regard to one particular fect of the "Jews, *the Effens.* As what he mentions, ver. 23. of the *ne-*"*glecting of* the body, will be fhewn prefently to fuit them, fo "they had fomewhat peculiarly among them relating to an-"gels: For thus Jofephus, De Bello Judaic. lib. ii. c. 7. five 12. "affures us, that when they received any into their number "they made them moft folemnly fwear, *That they would keep or* "*obferve the books of their fect, and the names of the angels, with* "*like care.*" In confirmation of his opinion, Pierce quotes a note of Dr. Hudfon on the above paffage from Jofephus, to the following purpofe; "It is hard to fay, why the Effens took "fuch care of the names of angels. Was it that they made "ufe of them in their charms to cure difeafes? Or, did they "pay them any fuch worfhip as the apoftle condemns, Col. ii. "18? The other things there condemned, are certainly theirs,

"and

"and agree to the Essens above all others." See Col. ii. 23. note 7.

Mosheim De Rebus Christianor. ante Constantinum magn. seems to think that the great care with which St. Paul, in his epistle to the Colossians, taught the creation of all things by God's beloved Son, chap. i. 15, 16, 17. proceeded from his observing the beginnings of that absurd notion, concerning the creation of the world by an evil principle, which was first broached in the Christian church by the Gnostics; and which afterwards was propagated by their disciples, the Marcionites, Encratites, and Manicheans: Or at least, that it proceeded from his foreseeing by the spirit of prophecy, the rise and progress of the monstrous tenets of these heretics, all flowing from their doctrine concerning the creation of the world by an evil principle; and because he was anxious to guard the faithful against their pernicious errors.

The same author, after describing the cosmogony of the ancient heretics above mentioned, adds, That they differed greatly from each other in their manners. Such of them as were of a morose disposition, and averse to sensual pleasures, ordered their disciples to weaken and subdue the body, as the fountain of all pravity, by hunger, and thirst, and every kind of hardship: And forbade the use of wine, and of marriage, and of whatever tended to the gratification of the body; in order that the mind being delivered from the fetters and contagion of matter, might be free. Hence came that austere manner of life, which the Marcionites, Encratites, Manicheans, and other antient heretics, led.—That such of them as were inclined to sensual pleasures, by the very same dogmas concerning the pravity of matter, and concerning the evil principle, took to themselves a liberty of gratifying their lusts without fear. For they affirmed, That *piety* consists in the knowledge of God, and in the union of the mind with him: That they who attain this union, and by contemplation draw their mind away from their body, have no concern with the actions of the body; and therefore are under no obligation to restrain its propensities. Hence proceeded the dissolute lives of the Carpocratians and others, who affirmed, that all things were lawful to them; and that temperance was enjoined

to men, not by God, but by the maker of the world, whom, as we have said, they represented as an evil being.—Of this twofold discipline, proceeding from one and the same fountain, there are many traces in scripture. For among the first corrupters of Christianity, the apostle Paul mentions some who assumed to themselves a great shew of wisdom, by a voluntary neglecting of the body, Col. ii. 23. And the apostles Peter and Jude speak of others, who were so corrupted as to affirm, that Christ had purchased for them a liberty of sinning: and who argued, that whatever their lusts inclined them to do, was lawful. See 1 John Pref. sect. 3.

Before this section is concluded, it may be proper to remark, with Lardner, that in the epistle, which our Lord directed St. John to write to the church of the Laodiceans, there are traces of the errors which the false teachers endeavoured to disseminate in Phrygia. For example, to shew that angels are not superior to Christ in dignity and power, and that they are not to be worshipped on account of their ministry in the government of the world, he in that epistle asserted his own power as creator of the world, nearly in the terms made use of by Paul in his epistle to the Colossians. For he calls himself, Rev. iii. 14. *The beginning* (αρχη, the efficient cause) *of the creation of God.*—Next, because the false teachers, who troubled the churches of Phrygia, were puffed up on account of their pretended knowledge of things which they had not seen, Col. ii. 18. and thought themselves complete in every respect, by obeying the precepts of the law of Moses, and the prescriptions of the heathen philosophy, Christ condemned that vain boasting in the Laodiceans, Rev. iii. 17. *Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and blind, and naked.*—And whereas St. Paul said to the Colossians, chap. ii. 10. *Ye are made complete by him who is the head of all government and power;* Christ said to the Laodiceans, Rev. iii. 18. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white rayment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.*

It may be proper also to take notice, that although the worship of angels was at the first repressed, in the churches of

Phrygia, by the apostle's epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the metropolis of Phrygia, found it necessary to condemn that idolatry by their 35th canon, as Theodoret informs us in his note on Coloff. ii. 18. as follows: "This mischief continued long in Phrygia and Pisidia. Hence the "council which met at Laodicea, in Phrygia, made a law "against praying to angels; and to this very day, there are to "be seen among them, and in the neighbouring parts, the ora-"tories of St. Michael."—The 35th canon of the council of Laodicea, to which Theodoret refers, is in the following words: "Christians ought not to leave the church of God, and go and "name angels, or gather assemblies. If, therefore, any one is "found to practise this secret idolatry, Let him be Anathema, "because he has left our Lord Jesus Christ the Son of God, "and has turned to idolatry."—The time of the meeting of this council is uncertain. Lardner, vol. viii. p. 293. thinks it was held A. D. 363. This is the council of Laodicea which, in its last two canons, declared what sacred books were to be publicly read in the churches.

Sect. III. *Of the Time when the Epistle to the Colossians was written: and of the Persons by whom it was sent.*

At the time the apostle wrote this letter, he was in bonds for preaching the gospel, Col. iv. 3. But his confinement was not so strict as to prevent his preaching occasionally. For he mentions, chap. iv. 10. *His fellow labourers in the kingdom of God*, who had been a consolation to him. This agrees with Paul's first confinement at Rome, where, Acts xxviii. 30. *He dwelt two whole years in his own hired house, and received all who came in unto him;* 31. *preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*—Now, on the supposition that this epistle was written during the apostle's first confinement at Rome, since it was sent by the persons who carried his letter to Philemon, in which he desired him to provide him a lodging at Colosse, because he hoped to see him soon, ver. 22. we have reason to think,

think, that both letters were written in the second year of the apostle's confinement, and towards the end of that year, answering to A. D. 61. when the apostle had a prospect of being soon released.

The letter to the Colossians was not sent by Epaphras their own pastor. That good man, from the time of his arrival in Rome, had exerted himself so strenuously in the cause of Christ, that he became obnoxious to the magistrates, and was imprisoned, Philem. ver. 23. The apostle, therefore, sent this letter by Tychicus, and Onesimus a slave who had run away from his master Philemon, but whom the apostle converted in Rome, and sent bank to Colosse.

Because Tychicus, the bearer of the apostle's letter to the Colossians, carried likewise his letter to the Ephesians, Ephes. vi. 21, 22. and because there is a remarkable agreement in the sentiments and language of both epistles, many have conjectured that they were written about the same time. See Pref. to the Ephes. sect. 5. This too was Locke's opinion, who says, "They seem to be writ at the very same time in the same run "and warmth of thoughts, so that the very same expressions, "yet fresh in his mind, are repeated in many places: The "form, phrase, matter, and all the parts quite through of these "two epistles, do so perfectly correspond, that one cannot be "mistaken in thinking one of them very fit to give light to the "other."—But though this observation be just in general, it will not hold in every instance. For in comparing some of the similar passages of the two epistles, we must not fancy, because the expressions are the same, or nearly the same in both, that their meaning is precisely the same. The different circumstances of the churches to which these letters were addressed, and the different views which the apostle had in writing to them, occasioned him, in some instances, to affix different meanings to the same expressions. The false teachers moulded their errors into different forms, suiting them, as was observed above, to the characters and prejudices of the persons whom they wished to persuade. And therefore in confuting them, the apostle was obliged to give his arguments a new turn; so that although in words, some passages may be the same in different epistles, they are not the same in sense. Of this we have an example in the

inscriptions of the epistles to the Ephesians and to the Colossians; where, in the former, we have, τοις ἁγιοις τοις ȣσιν εν Εφεσῳ, και τοις πιςοις εν Χριςῳ Ιησȣ: and in the latter, τοις εν Κολοσσαις ἁγιοις, και πιςοις αδελφοις εν Χριςῳ. For, in the epistle to the Ephesians, the phrase και τοις πιςοις εν Χριςῳ Ιησȣ, signifies, *to the believers in Christ Jesus;* namely, who were in the province of Asia, as distinguished from the saints who were in Ephesus. Whereas the same phrase, in the epistle to the Colossians, signifies, *to the faithful brethren in Christ;* as is plain from the clause, τοις εν Κολοσσαις, which is connected both with αγιοις, and with πιςοις αδελφοις εν Χριςῳ. The reason is, if τοις πιςοις αδελφοις εν Χριςῳ, in the inscription to the Colossians, is translated, *to the believing brethren in Christ*, it will be of the same import with τοις ἁγιοις, *to the saints.*—For other examples, see Col. ii. 13. note 2. and ver. 14. note 2.—Wherefore, a proper attention to the above observation is necessary, in many instances, to our understanding the true meaning of the apostle Paul's writings.

COLOSSIANS.

CHAP. I.

View and Illustration of the Doctrines and Discoveries contained in this Chapter.

EFFECTUALLY to silence the false teachers, who endeavoured to seduce the Colossian brethren to Judaism, the apostle began the doctrinal part of this epistle with confuting their leading error; the error for the sake of which all the rest were introduced; namely, that the institutions of Moses, but especially the Levitical sacrifices were still necessary, because there were no propitiatory sacrifices in the gospel. This false and most destructive doctrine the apostle exploded, by shewing that they who are *translated into the kingdom of God's beloved Son, have redemption through his blood, even the forgiveness of sin*; consequently, that in the gospel dispensation, God hath appointed a propitiatory sacrifice of real efficacy; namely, the sacrifice of the blood of Christ, to which believers can have sure recourse for pardon, and have no need of any other propitiatory sacrifice whatever, ver. 13, 14.--But, lest the Colossians might have been told by the Judaizers, that the pardon of the sins of the whole world, was an effect too great to be ascribed to the once shedding of Christ's blood, the apostle observed, that the atonement made by that one sacrifice, is perfectly sufficient for the taking away the sins of all who believe, because the supereminent dignity of Christ, enhanced the merit of his death.—Christ's dignity the apostle described in a magnificence of language suggested by the grandeur of the subject. He is the image of the invisible God, and the Lord of the whole creation, ver. 15.—for he created all things in the heavens, and upon the earth, visible and invisible, ver. 16.—and by him all things are upheld, ver. 17.—The apostle having thus described the original dignity of Christ as God's beloved Son, for the purpose of displaying the merit of his death, proceeded to speak of the honour

nour and power which he received, in the human nature, as the reward of his death; whereby he hath ſhewed in a conſpicuous light, the folly of thoſe who endeavoured to perſuade the Coloſſians, to prefer the mediation of ángels to the mediation of Chriſt. He is the head of the body, even of the church, and *the beginning* or author thereof. He is alſo *the firſt born* or Lord of the dead; having died to raiſe them again to life, ver. 18.—This greatneſs, both in the natural and moral world, he hath received from his Father, that he may unite angels and men in one great community under himſelf as their head, in order that they may be happy in their ſubjection to God, and in the ſociety of one another, to all eternity. For, ſaith the apoſtle, it pleaſed the Father, that in him all the fulneſs of perfection and power ſhould conſtantly abide, ver. 19.—and through the exerciſe of his authority and power, by him to unite all things under him as head, having made peace between them by the blood of his croſs, ver. 20.—Even the idolatrous Gentiles, notwithſtanding their former wickedneſs, he hath thus united, ver. 21.—in one body with the Jews, in his church, through the death of his Son, to render them holy and unblameable in Chriſt's ſight, at the laſt day, ver. 22.—To be in that manner preſented before Chriſt, the apoſtle told the Coloſſians would be their happy lot, ſince they were continuing firm in the faith of the goſpel doctrine, which, becauſe of its efficacy to ſanctify ſinners, was preached to every creature under heaven; of which goſpel Paul was made a miniſter by Chriſt himſelf, ver. 23.

But leſt his impriſonment, for having preached ſalvation to the believing Gentiles, equally with the Jews, through the death of Chriſt although they did not obey the law of Moſes, might

Old Translation.	Greek Text.
CHAP I. 1 Paul an apoſtle of Jeſus Chriſt by the will of God, and Timotheus *our* brother.	1 Παυλος αποστολος Ιησου Χριστου, δια θεληματος Θεου, και Τιμοθεος ὁ αδελφος,

Ver. 1.—1. *Paul an apoſtle of Jeſus Chriſt*, &c. To convince the Coloſſians, that all the things contained in this epiſtle were dictated by the Spirit of God, Paul began it with aſſuring them, not only that he was an apoſtle of Jeſus Chriſt, but that he was made an apoſtle by the will of God the Father; an honour which none of the falſe teachers could claim

2. *And*

might have led the Coloſſians to ſuſpect the truth of his doctrine, the apoſtle told them, that he rejoiced in the afflictions he was enduring for them; that is, for maintaining their title to ſalvation; and that theſe afflictions were expreſsly appointed to him by Chriſt, for the purpoſe of building his body, which is his church, ver. 24.—Of which church, he told them a ſecond time, he was made a miniſter, or apoſtle, to build it by fully publiſhing God's determination to ſave the believing Gentiles, ver. 25.—Then he informed them, that this determination was a *myſtery* or ſecret, which, during the Moſaic diſpenſation, was kept hid both from the Jews and from the Gentiles; but was now diſcovered to ſuch of the Jews as God thought fit to employ in publiſhing it to the world, ver. 26.—To theſe preachers, God was pleaſed to make known by revelation, the greatneſs of the glory of this myſtery concerning the Gentiles; that is, the glorious excellence of that part of his plan which relates to the Gentiles; namely, That Jeſus Chriſt, to them alſo, is the author of the hope of a glorious reſurrection to eternal life, as well as to the Jews, ver. 27.—Him, therefore, all the inſpired Chriſtian teachers preach as the only Saviour of the world, exhorting every man to receive him as Saviour, and teaching every man with all wiſdom, the true doctrines of religion, that at the day of judgment, they may preſent every man perfect, both in reſpect of holineſs and pardon, ver. 28.—And to accompliſh that glorious end, Paul himſelf laboured with the utmoſt vigour in preaching Jeſus Chriſt the hope of glory to believers of all nations, and in defending that doctrine with ſucceſs, in proportion to the ſupernatural gifts beſtowed upon him as an apoſtle, ver. 29.

New Translation.

CHAP. I. 1 Paul an apoſtle of Jeſus Chriſt[1] by the will of God, and *Timothy* our brother.[2]

Commentary.

CHAP. I. 1 *Paul*, made *an apoſtle of Jeſus Chriſt by the appointment of God*, (ſee Galat. chap. i. Illuſt.) *and Timothy*, who, though not an apoſtle, is *our brother* in the miniſtry,

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2. *And Timothy our brother.* Timothy's early piety, his excellent endowments, his approved faithfulneſs, and his affectionate labours in the goſpel with the apoſtle, well known to moſt, if not to all the Gentile churches, rendering him highly worthy of their regard, Paul allowed him to join in writing ſeveral of the letters which he addreſſed to theſe churches: Not however to add any thing to his own authority, but rather to add to Timothy's influence; for which purpoſe alſo he calls him here, *his brother*, rather than his *ſon*. See Pref. to 1 Theſſ. ſect. 2. about the middle.

Ver. 2.

2 To the saints and faithful brethren in Christ, which are at Colosse: grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

2 Τοις εν Κολοσσαις ἁγιοις και πιϛοις αδελφοις εν Χριϛῳ· χαρις ὑμιν και ειρηνη απο Θεȣ πατρος ἡμων, και Κυριȣ Ιησȣ Χριϛȣ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you;

3 Ευχαριϛȣμεν τῳ Θεῳ και πατρι τȣ Κυριȣ ἡμων Ιησȣ Χριϛȣ, παντοτε περι ὑμων προσευχομενοι·

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

4 Ακȣσαντες την πιϛιν ὑμων εν Χριϛῳ Ιησȣ, και την αγαπην την εις παντας τȣς ἁγιȣς,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

5 Δια την ελπιδα την αποκειμενην ὑμιν εν τοις ȣρανοις, ἡν προηκȣσατε εν τῳ λογῳ της αληθειας τȣ ευαγγελιȣ,

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth.

6 Τȣ παροντος εις ὑμας, καθως και εν παντι τῳ κοσμῳ, και εϛι καρποφορȣμενον, καθως και εν ὑμιν, αφ' ἡς ἡμερας ηκȣσατε και επεγνωτε την χαριν τȣ Θεȣ εν αληθειᾳ.

Ver. 2.—1. *And faithful brethren in Christ who are at Colosse.* If the apostle had called the Colossians *saints*, in a moral sense, there would have been no occasion to have added to their character the appellation of *faithful brethren*. *Saints*, means, all in Colosse who made an outward profession of believing the gospel: and *faithful brethren*, denotes those who to that profession, joined a suitable practice.—This epistle, therefore, was addressed to the whole community of Christians at Colosse, and more especially to such of them as were sincere in their profession, as Christians.

2. *From God our Father:* that is, *the Father of us who believe.* According to Estius, God is called the Father of believers, to mark the high dignity to which they are raised by having the same Father with Jesus Christ, ver. 3. Also shew that believers are the especial objects of God's love.

2 To the saints and faithful[1] brethren in Christ, *who* ARE at Colosse, grace BE *to* you, and peace from God our Father,[2] and *FROM our* Lord Jesus Christ.

2 *To the saints and faithful brethren in Christ, who are at Colosse. May virtuous dispositions be to you, and happiness* temporal and eternal (see Rom. i. 7. notes 3, 4.) *from God the Father* of Jews and Gentiles, *and from the Lord Jesus Christ*, by whom God dispenses these blessings to mankind.

3 We give thanks to *the God and Father* of our Lord Jesus Christ, *always*[1] *when we pray* for you;

3 *We* Paul and Timothy, *give thanks to the God and Father of our Lord Jesus Christ* for your faith and love. This we do *always when we pray for you;*

4 (Ακȣσαντες) *Having heard*[1] of your faith in Christ Jesus, and of the love WHICH YE HAVE to all (ἁγιοις, 48.) the saints.[2]

4 *Having heard* by Epaphras, (chap. i. 7.—9. iv. 12.) of the firmness *of your faith in Christ Jesus, and of* the warmth of *the love which ye bear to all who profess the Christian religion.* See Ephes. i. 15, note 2.

5 (Δια) *Through* the hope[1] which is laid up for you in *the heavens; of which ye have formerly heard* in the word of the truth of the gospel,

5 Whom ye willingly relieve in their distresses, with your worldly goods, *Through the hope* of far better goods which are *laid up for you in the heavens: of which* hope, *ye have formerly heard in the true preaching of the gospel* by me. See Pref. sect. 1.

6 Which is *present* (εις, 149.) *among you, as also* in all the world,[1] and *is bringing* forth fruit,[2] *even as* (εν, 172.) *among* you *from* the day ye heard *and acknowledged* the grace of God[3] in truth.

6 *Which* gospel *subsists among you, as* it does *likewise in the most celebrated Gentile nations, and is bringing forth* the good *fruit* of faith and love, *even as* it does *among you, from the day ye heard and embraced the gospel of God,* as preached by me *in truth.*

Ver. 4.—1. *Having heard of your faith in Christ Jesus.* The apostle did not mean his having heard of the conversion of the Colossians, but of their persevering in the belief of the great doctrine of the gospel, that men are saved by faith without obedience to the law of Moses. See Pref. sect. 1. paragr. 3. Now, as some had been seduced by the false teachers from this true faith, Pref. sect. 2. paragr. 4. the apostle does not speak of the whole body of the saints at Colosse, but of the faithful brethren there; that is, of those who had persevered in the truth, by rejecting all Jewish mixtures.

2. *Love,*

7 As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt:

7 Καθως και εμαθετε απο Επαφρα τȣ αγαπητȣ συνδȣλȣ ἡμων, ὁς εϛι πιϛος ὑπερ ὑμων διακονος τȣ Χριϛȣ.

8 Who alſo declared unto us your love in the Spirit.

8 Ὁ και δηλωσας ἡμιν την ὑμων αγαπην εν πνευματι.

9 For this cauſe we alſo, ſince the day we heard *it*, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding:

9 Δια τȣτο και ἡμεις αφ' ἡς ἡμερας ηκȣσαμεν, ȣ παυομεθα ὑπερ ὑμων προσευχομενοι, και αιτȣμενοι ἱνα πληρωθητε την επιγνωσιν τȣ θεληματος αυτȣ, εν παση σοφια και συνεσει πνευματικη,

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2. *Love, which ye have to all the ſaints.* The word *all*, is emphatical here, and implies that the faithful brethren at Coloſſe, loved not only the Gentile but the Jewiſh believers, although the latter differed from them in ſome points of faith and practice, reſpecting the Moſaic rites. See Epheſ. i. 15. note 2.

Ver. 5. *Through the hope which is laid up for you.* Here, *hope* is put for *eternal life*, the object of the Coloſſians hope.—If the ſenſe given in the commentary is not admitted, the meaning may be, that the Coloſſians loved the ſaints on account of their entertaining the ſame hope of eternal life with themſelves.

Ver. 6.—1. *Which is preſent among you, as alſo in all the world.* Παντι τῳ κοσμῳ. In this clauſe, the word κοσμος, tranſlated *world*, ſignifies *the Roman empire:* a ſenſe which it has in other paſſages, particularly, Luke ii. 1. *There went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.*—In like manner, *every nation under heaven*, Acts ii. 5. ſignifies, thoſe nations only with whom the Jews had ſome communication. So alſo Cyrus, in his decree concerning the Jews, ſays, Ezra i. 2. *The Lord God of heaven hath given me all the kingdoms of the earth.* Thus underſtood, the apoſtle's affirmation is no hyperbole. For at the time the epiſtle to the Coloſſians was written, A. D. 61. the goſpel had been preached and received in moſt of the countries within the Roman empire, and had produced a great change in the manners of thoſe who received it.—As the word παροντος, *preſent*, is commonly applied to things having life, it is here uſed metaphorically.

2. *And*

7 As ye also learned *IT from* Epaphras, our *beloved* fellow-servant,[1] who is a faithful minister of Christ, (ὑπερ) *with respect to you.*[2]

7 *As ye also learned it from Epaphras our beloved fellow-servant, who,* having taught you the same doctrine with me, *is a faithful minister of Christ with respect to you.*

8 Who *likewise hath signified to* us your love in *spirit.*[1]

8 *This worthy person,* besides declaring your faith and love to the saints, (ver. 4.) *likewise hath signified to us your fervent spiritual love* to me.

9 For this *reason* we also, *from* the day we heard *THESE THINGS,* do not cease *praying* (see 1 Thess. v. 17. note,) for you, and *requesting* that ye *may* be filled with the knowledge of his will, *through* all wisdom and spiritual understanding,

9 *For this reason,* that ye have great faith, and love, and sincere affection to me, *we also from the day we heard these things,* (ver. 4.) *do not cease praying for you, and requesting that ye may be filled* by God *with the knowledge of his will,* concerning the salvation of mankind by faith, (Ephes. i. 5. 9. 11.) and that *through an high degree of wisdom and understanding in spiritual matters,* given to you,

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2. *And is bringing forth fruit.* Some MSS. following the Vulgate, add και αυξανομενον *and increasing;* is daily spreading itself.--The apostle made this observation to confirm the Colossians in the faith of of the gospel, which by its rapid progress, and happy influence in reforming mankind, was plainly declared to be from God.

3. *Acknowledged the grace of God.* Here, as in Tit. ii. 11. 1 Pet. v. 12. *The grace of God* signifies *the gospel.*—In writing to Gentiles, the apostle with great propriety, termed the gospel *the grace of God,* for this among other reasons, that therein God declared his gracious intention of making the Gentiles heirs of the heavenly country by faith, equally with the Jews, without requiring them to obey the law of Moses, ver. 12.—This doctrine in other passages, is called *the truth;* and, *the truth of the gospel.* Wherefore, their *hearing and acknowledging the grace of God in truth,* means their hearing and acknowledging the true doctrine of the gospel, concerning the salvation of the Gentiles by faith.

Ver. 7.—1. *Epaphras our beloved fellow-servant.* From the epistle to Philemon, ver. 23. which was sent at the same time with this letter, it appears that Epaphras was in prison at Rome when the apostle wrote. But he did not choose to mention that circumstance, in a letter directed to the whole church of the Colossians, lest it might have grieved them too much.—Concerning Epaphras, see Philem. ver. 23. note.

2. *Who is a faithful minister of Christ with respect to you.* The apostle gave this honourable testimony to Epaphras, that the Colossians

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

10 Περιπατησαι ὑμας αξιως τȣ Κυριȣ εις πασαν αρεσκειαν· εν παντι εργῳ αγαθῳ καρποφορȣντες και αυξανομενοι εις την επιγνωσιν τȣ Θεȣ·

11 Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness;

11 Εν παση δυναμει δυναμȣμενοι κατα το κρατος της δοξης αυτȣ, εις πασαν ὑπομονην και μακροθυμιαν μετα χαρας.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

12 Ευχαριςȣντες τῳ πατρι τῳ ἱκανωσαντι ἡμας εις την μεριδα τȣ κληρȣ των ἁγιων εν τῳ φωτι,

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sians might not suffer themselves to be drawn away, from the doctrine which they had learned from him.

Ver. 8. *Hath signified to us your love in spirit.* According to Grotius, this means, your love to me on account of the gifts of the spirit which I communicated to you: According to Peirce, it is, *your love to me on a spiritual account:* According to Whitby, it is your *love wrought in you by the Spirit.* Others think the phrase is a common Hebraism for *great love.* See Ess iv. 56.

Ver. 10. *The Lord.* Some MSS. mentioned by Mill, with the Syriac, Vulgate, and Ethiopic versions, read here, τȣ Θεȣ, *of God.*

Ver. 11. 1. *According to his glorious power.* The preposition κατα, with the accusative may be rendered, *by,* or *through.* Here the glorious power of Christ is spoken of: but in the parallel passage, Ephes. iii. 16. the apostle speaks of the Father's power; *That according to the riches of his glory, he would grant unto you to be exceedingly strengthened,* δια, *by his Spirit.*

2. *All patience and long suffering.* The Greek commentators observe, that *patience* is exercised towards them who are out of the church, and whom we have no right to punish; but *long-suffering* is exercised towards persons of our own society, whom we can punish.

Ver. 12.—1. *Who maketh us fit for a portion,* &c. Ἱκανωσαντι ἡμας εις την μεριδα τȣ κληρȣ. This is an allusion to the partition of the land of Canaan, into so many μεριδες, *portions,* which were distributed to the Israelites by lot. And as the land of Canaan, the inheritance of the natural seed of Abraham, was a type of the inheritance of the spiritual seed, the allusion to the division of that land among the natural seed, is introduced with propriety, in the account which the apostle

10 *IN ORDER THAT* (περιπατησαι ὑμας) ye *may* walk worthy of the Lord [1] *to* all pleasing, *bringing forth fruit by* every good work, and increasing (εις) in the knowledge of God:

10 (sup. εις το) *In order that ye may walk worthy of the Lord* Christ, *so as to to please him in all things, bringing forth fruit* suitable to your knowledge, *by* performing continually *every good work, and* even *increasing in the knowledge of* the will of *God*, (ver. 9.)

11 *Being* strengthened with all *strength*, (κατα) according [1] to his glorious power, unto all patience and long-suffering [2] with *joy*.

11 *Being*, for this purpose, *strengthened greatly according to Christ's glorious power*, so as *to bear every evil* befalling you, *with the greatest patience and long-suffering*, nay *with joy*, knowing the happy issue of your sufferings.

12 *We give* thanks *to* the Father, *who maketh us fit for a portion* [1] of the inheritance [2] of the saints in *the* light; [3]

12 Also *We* do not cease (ver. 9.) to *give thanks to the Father, who* by faith and holiness *maketh us* Gentiles *fit for* receiving *a portion of the inheritance, which belongs to the Jews* who dwell *in the light* of the gospel;

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apostle gives of the admission of the Gentiles, to share with the Jews in all the privileges of the gospel.—In this thanksgiving, the apostle insinuated to the Colossians, that their sharing in the blessings which belonged to the Jews, was a strong motive to induce them to bear their afflictions with patience and joy.

2. *The inheritance of the saints.* This inheritance comprehends, not only the heavenly country of which Canaan was the type, but all the privileges of the gospel bestowed on believers, to fit them for the enjoyment of the heavenly country.

3. *Saints in the light.* So the apostle called the converted Jews living in the light of the gospel, and enjoying all the privileges mentioned ver. 13. For Christ the author of the gospel, is *the true light which lighteth every man who cometh into the world*, John i. 9. Hence the gospel as coming from him, is termed *the true light*, 1 John ii. 8. Whereas heathenish idolatry, is called *darkness*, Acts xxvi. 17. 18.—See 1 John i. 5. note 3.—Besides it was as proper to call men living under the gospel dispensation, *saints in light*, as in the following verse to call idolaters, *men under the power of darkness*. In other passages also, the word *light* signifies the gospel dispensation, Ephes. v. 8. *Now ye are light in the Lord.* 1 Thess. v. 5. *All ye are sons of the light.* 2 Cor. iv. 4. *Light of the glorious gospel.* See Rom. xiii. 2. note 1. and Col. i. 26. where such of the Jews as were made *apostles, prophets*, and *inspired teachers*, are called *his saints:* And Ephes. iv. 12. *saints perfected for the work of the ministry.*

Ver. 13.

13 Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveneſs of ſin.

15 Who is the image of the inviſible God, the firſt-born of every creature:

13 Ὃς ερρυσατο ἡμας εκ της εξȣσιας τȣ σκοτȣς, και μετεςησεν εις την βασιλειαν τȣ ὑιȣ της αγαπης ἀυτȣ,

14 Εν ᾧ εχομεν την απολυτρωσιν δια τȣ αἱματος αυτȣ, την αφεσιν των ἁμαρτιων.

15 Ὃς εςιν εικων τȣ Θεȣ τȣ αορατȣ, πρωτοτοκος πασης κτισεως·

Ver. 13.—1. *The power of darkneſs.* Evil ſpirits are called, Epheſ. vi. 12. *The rulers of the darkneſs of this world;* and their dominion is ſtyled, Luke xxii. 53. *the power of darkneſs*, as here, for the reaſon mentioned, 1 John i. 5. note 3. See alſo Acts xxvi. 18.

2. *His beloved Son.* The apoſtle calls Jeſus, *God's beloved Son*, becauſe God gave him that appellation by a voice from heaven at his baptiſm: alſo to intimate, that the faithful ſubjects of the kingdom of his Son, are the objects of his love.

Ver. 14. *Redemption through his blood, even the forgiveneſs of ſins.*—*Through his blood,* is an explication of the clauſe *by whom;* as *forgiveneſs of ſins*, is an explication of *redemption.*—The words *through his blood,* are wanting in the Syriac and Vulgate verſions, as alſo in the Clermont, and ſix other ancient MSS. Beza thinks they were tranſcribed here from Epheſ. i. 7. But as there are many expreſſions in the two epiſtles perfectly the ſame, which really belong to both, I ſee no reaſon why the words in queſtion ſhould be reckoned an interpolation.

Ver. 15.—1. *He is the image of the inviſible God.* Here ὃς, is the ſubſtantive pronoun of the third perſon, and hath for its antecedent, *God's beloved Son,* mentioned ver. 13, 14.—The Son is called εικων, *the image of the inviſible God,* and χαρακτηρ της ὑποςασεως αυτου, *the expreſs image of his ſubſtance,* Heb. i. 3. becauſe in the creation of all things he exhibited the perfections which are peculiar to God. See Rom. i. 20.—The Son is likewiſe called *the image of God,* 2 Cor. iv. 4. becauſe he ſhines into men's hearts with the light of the goſpel, called ver. 6. *the light of the knowledge of the glory of God in the face of Chriſt:* And becauſe he manifeſted the divine perfections in the fleſh viſibly, by that fullneſs of grace and truth which ſhone in him, during his abode on earth, John i. 14.—The Antinicene fathers, thought the Son was called *the image of the inviſible God,* becauſe God appeared to the patriarchs by his Son. But this opinion is attended with great difficulties, as Whitby has ſhewed in his note on Heb. ii. 2.—The Socinians contend that Chriſt is called the *image of the inviſible God,* merely

13 ('Oς) Who hath delivered us from the power of darkneſs,[1] and hath tranſlated us into the kingdom of his *beloved* Son;[2]

13 *Who*, for that purpoſe, *hath delivered us* Gentiles *from the power of darkneſs*; the tyrannical dominion of evil ſpirits, under which we lived in our ignorant heathen ſtate, *and* by faith, *hath tranſlated us into the kingdom of his beloved Son*; namely, into the goſpel church;

14 *By* whom we have (απολυτρωσιν) redemption through his blood,[1] EVEN the forgiveneſs of *ſins*.

14 *By whom we* all *have redemption through his death, even the forgiveneſs of ſins.* So that in the kingdom of God's beloved Son, there is a propitiation for ſin provided, more effectual than the levitical ſacrifices.

15 ('Oς) *He* is the image[1] of the inviſible God, (πρωτοτοκος πασης κτισεως) the firſt-born of *the whole creation*.[2],

15 That the ſhedding of his blood, ſhould procure forgiveneſs of ſins for all who believe, cannot ſurpriſe you, when ye conſider that *He is the image of the inviſible God, the firſt-born of the whole creation.*

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merely becauſe he made known to men the will of God; and that in this ſenſe only, Chriſt ſaid to Philip, John xiv. 9. *He that hath ſeen me, hath ſeen the Father.* But it ſhould be conſidered, that in other paſſages of ſcripture, the word *image*, denotes *likeneſs*, if not *ſameneſs*, of nature and properties. 1 Cor. xv. 49. *As we have borne the image of the earthly we ſhall alſo bear the image of the heavenly.*—Heb. x. 1. *The law containing a ſhadow of the good things to come, and not the very image of theſe things.*

2. *The firſt born of the whole creation.* So the phraſe πασα κτισις is tranſlated, Rom. viii. 22.—According to the Arians, *the firſt born of the whole creation*, is *the firſt made creature*. But the reaſon advanced to prove the Son, *the firſt born of the whole creation*, overturns that ſenſe of this paſſage. For, ſurely the Son's creating all things, doth not prove him to be the firſt-made creature, unleſs his power of creating all things originated from his being the firſt-made creature: which no one I think will affirm. As little does the Son's creating all things, prove that he firſt of all created himſelf. Yet theſe abſurdities will be eſtabliſhed by the apoſtle's reaſoning, if the *firſt born of the whole creation*, ſignifies *the firſt made creature*.—"It is obſervable," ſaith Dr. Clarke, as cited by Horſley in his xvth letter to Prieſtly, "that St. Paul "does not here call our Saviour πρωτοκτιστον πασης κτισεως, *the firſt created* "*of all creatures*, but πρωτοτοκον πασης κτισεως *the firſt born of every* "*creature*, the firſt begotten before all creatures."—It is proper, however, to obſerve, that πρωτοτοκος, in this paſſage, may ſignify *the Heir* or *Lord* of the whole creation. For anciently *the firſt born* was entitled

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

16 Ὁτι εν αυτῳ εκτισθη τα παντα τα εν τοις ȣρανοις και τα επι της γης, τα ὁρατα και τα αορατα, ειτε θρονοι, ειτε κυριοτητες, ειτε αρχαι, ειτε εξȣσιαι· τα παντα δι' αυτȣ και εις αυτον εκτισται·

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entitled to possess his father's estate, 2 Chron. xxi 3 *But the kingdom gave he to Jehoram because he was the first born.*—The *first born* was likewise Lord of his brethren, who were all his servants. This appears from what Isaac said to Esau, after he had bestowed the rights of *promegeniture* on Jacob, Gen. xxvii. 37. Hence among the Hebrews and other ancient nations, *First-born*, *heir*, and *lord*, were synonymous terms, Gal iv 1. *As long as the heir is a child, he is nothing different from a bond-man, though he be lord of all, Heres apud antiquos pro Domino ponebatur.* See Vinnius's note on Justinian's Instit lib. 2. tit. 19. last section According to this interpretation of the terms, *first born*, and *heir*, the apostle's reasoning is perfectly just: for *the creation* of all things, (Col i. 16) and *the making* of the world, (Heb. i. 3) *through the Son*, is a direct proof that *he is the first-born, heir*, or *lord* of the whole. For the same reason, in the following ver. 18: πρωτοτοκος, *first born*, may signify *Lord* or *Ruler*; especially if the verse be thus translated, *He is the beginning, the first born of the dead.* See ver. 18. note 3.

Ver. 16 —1. *Because by him were created.* The causal particle ὁτι, *Because*, with which this verse begins, refers to both parts of the preceding verse. The Son is *the image of the invisible God*, as well as *the first born of the whole creation, because by him were created all things, &c.*

2. *Things visible, and things invisible.*—*Things visible*, are those said in the foregoing clause to be *upon the earth*; the material fabric with all its inhabitants, called, Heb xi. 3. τα βλεπομενα, *things which are seen.*—*Things invisible*, are those said to be *in the heavens*: namely, the different orders of angels both good and bad, called in the following part of the verse, *Thrones, Lordships*, &c.—Because in after times, false teachers would arise and affirm; some, that the world was made by angels; others, that it was made by an evil principle, (see Pref to Col. sect. ii. p. 482.) the apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God's beloved Son, that the sincere might be preserved from these pernicious errors.

3. *Whether Thrones, or Lordships, &c.* In the parallel passage, Ephes. i. 21. note 1. these names express the different orders of angels,

16 (῞Οτι, 254.) *Because* (εν) by him were *created*[1] all things *which ARE* in *the heavens* and *which ARE upon the* earth, *things* visible, and *things* invisible, whether *thrones*, or *lordships*, or *governments*, or powers;[3] all things were created (δι' αυτȣ) *through* him,[4] and (εις) for him.

16 These high titles belong to the Son, *Because by him were created all things which are in the heavens, and which are upon the earth; things visible*, the material fabric, and the living things therein; *and things invisible*, good angels and bad, the differences of whose nature and office, I express by *thrones, lordships, governments, and powers: all things were created by God through the Son, and for him;* that is, for the manifestation of his wisdom and power, and to be governed by him.

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gels, whether good or bad. For Col. ii 10. the words αρχη και εξȣσια, *Government and power*, denote *the good angels*, over whom Christ is the head. But the same words, verse 15. of that chapter, and in Ephes. vi. 12. signify the evil angels who are in rebellion against God. And Luke xii. 11. they are applied to human rulers and magistrates: *And when they bring you unto the synagogues, and unto*, τας αρχας και τας εξȣσιας, *magistrates and powers, take ye no thought*, &c. Wherefore, the appellations in this verse comprehend every thing having dominion, whether among angels or men. And since it is said, in the end of the verse, that they were all made by the Son and for him, he must be superior to them all in nature and authority. Thus understood, the apostle's description of the Son, was most pertinent to his purpose of shewing the folly of the false teachers, who were endeavouring to seduce the Colossians from their reliance on Christ for salvation; and to persuade them to attach themselves to angels; and to worship them as more powerful mediators with God than his own beloved Son, by whom they were all created.

4. *All things were created through him, and for him.* By the *all things*, which were created through the Son, some of the Socinians understand, *The gospel dispensation and church.* According to this sense of creating all things, *the first born of the whole creation*, ver. 15. is, "The first made member of the Christian church." And the apostle's reasoning will be, "Christ is the first made member of the church; "because by him the church was created." But every one must be sensible, that this reasoning is not just; since Christ might have created the church, without being himself a member of it. Of this interpretation Peirce says, "It is so forced and violent, that it can hardly be "thought men would have espoused it, but for the sake of an hypo-"thesis." Others, therefore, of the Socinians, by *creation of all things which are in the heavens*, understand Christ's new modelling the heavenly hierarchy. I am not certain that I understand what is meant by this expression. If it signifies, that after his ascension Christ divested the angels, who formerly ministred to the heirs of salvation, of

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17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence.

17 Και αυτος εϛι προ παντων, και τα παντα εν αυτῳ συνεϛηκε·

18 Και αυτος εϛιν ἡ κεφαλη τȣ σωματος της εκκλησιας· ὁς εϛιν αρχη, πρωτοτοκος εκ των νεκρων, ἱνα γενηται εν πασιν αυτος πρωτευων·

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their offices, and put other angels in their place, it should be considered, Whether the diveſting the angels of their miniſtry, after Chriſt's aſcenſion, does not imply, that they had formerly executed their miniſtry improperly?—Perhaps, by the *new modelling* of the heavenly hierarchy, the Socinians mean, that Chriſt altered the order and ſubordination originally eſtabliſhed among the heavenly beings, by raiſing ſome of them above others, who formerly were greater than they in power. But, as their original ſubordination ſeems to have been founded on the different natures and qualities of the angels, it may be doubted whether Chriſt could alter that ſubordination, without altering the nature of the angels; ſince to have placed the ſuperior natures below the inferior, would have been incongruous, or rather unjuſt, as they had done nothing to merit ſuch a degradation. Suppoſing, therefore, that in new modelling the heavenly hierarchy, Chriſt changed the natures of the angels, might he not alſo have created them? It will not aid the Socinian hypotheſis to reply, that the power of changing the nature of the angels, is inferior to the power of creating them; unleſs they can ſhew it to be ſo much inferior, that it may be poſſeſſed by one who is nothing but a man, as they hold Jeſus to be.—In ſhort, I can affix no meaning to the *new modelling of the heavenly hierarchy* by God's beloved Son, which does not prove him to be ſuperior to all the angels of which that hierarchy conſiſts, as the apoſtle's reaſoning in this paſſage ſeems to imply.

Ver. 17,—1. *And he is before all things.* The word παντων, is rightly tranſlated, *all things*, becauſe it is in the neuter gender; as is plain from the ſubſequent clauſe, *And by him*, τα παντα, *all things conſiſt.*

2. *All things*, συνεϛηκε, *conſiſt.* This is equivalent to Heb. i. 3. Φερων τε τα παντα τῳ ῥηματι της δυναμεως αυτȣ, *And upholding all things by the word of his power:* by his *powerful word* or *command.*—This, and what follows in ver. 18. are additional arguments to prove Chriſt's ſuperiority to angels.

Ver. 18.—1. *And he is the head of the body, even of the church.* The apoſtle having diſplayed the greatneſs of the Son, as creator of all things viſible and inviſible, in the heavens and upon the earth, proceeds in this clauſe, to diſplay his glory as the head of the *church*, which is called *the body*, and *his body*, to intimate, that as the human body

17 And he is (προ παντων) before all things,[1] and (εν) by him all things (συνεστηκε) consist.[2]

18 And he is the head of the body,[1] *EVEN* of the church. (Ὁς) *He* is the beginning,[2] the first-born from the dead;[3] that in all *RESPECTS* he might *be-pre-eminent*.[4]

17 *And*, having made all things, *he is* in existence *prior to all things*, *and by his power all things stand together* in the harmonious order in which he at first placed them.

18 *And he is the head of the* great *body*, or society, called *the church*. *He is* also *the beginning*, or author of the church, *the first born*, or *Lord of the dead*, (Rom. xiv. 9.) who make the greatest part of the church, *that in all respects he may be the chief person* next to God.

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body is animated and governed by the head, so the church is animated, governed, and protected by Christ its head. Or, the church is called *the body of Christ*, because all the regenerated deriving their new nature from the breaking of his body on the cross, they are said, Ephes. v. 30. *to be members of his body, of his flesh, and of his bones*. See Ephes. v. 32. note. And Rom. xii. 5. note 1.

In making Christ the head of the body or church, there is, as Dr. Leechman observes, vol. i. Serm. vi. the greatest wisdom; because, "it is evident to every one, that the reducing of men under one great "head, is the most natural means of uniting them to one another, and "to the great God and Father of all. The most ordinary observa"tion of the world, will convince us what a mighty power the at"tachment to one chief in learning, in arts, or in government, always "hath, to bind men together in affection and friendly society. This "is the effect of it, when there is nothing but a joint admiration, "without dependence and expectations. But the effect is much "stronger, when there is a dependence upon, and hopes of many "great advantages common to all, from the power and favour of the "leader. How much more then, must the subjecting of mankind to "one great and glorious head, for whom they have the highest vene"ration, from whom they have received the most invaluable benefits, "and on whom all their future hopes depend, contribute exceedingly "to unite them in the strictest bonds of friendship?" especially as there can be no envious rivalships here: The favours bestowed on one, being no obstruction to the aggrandizement of the rest.

2. *He is the beginning*. Ὁς εστιν αρχη. In this and what follows, the greatness of the Son, as the efficient cause and ruler of the church, is demonstrated from the consideration of that fulness of perfection, which it pleased the Father to bestow on him. The Greek philosophers expressed *the first cause* or efficient principle of things, by the word αρχη, *beginning*, Cudw. Intel. Syst. p. 217. 225. 231. 243. 250. In this sense Christ called himself, Rev. iii. 14 αρχη της κτισεως τε Θεε, *the first cause of the creation of God*. But though it be an high honour to the church, that he is its head who is the first cause of all things,

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19 For it pleased *the Father*, that in him should all fulness dwell.

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

19 Ὅτι εν αυτῳ ευδοκησε παν το πληρωμα κατοικησαι·

20 Και δι' αυτȣ αποκαταλλαξαι τα παντα εις αυτον, ειρηνοποιησας δια τȣ αἱματ☉ τȣ ςαυρȣ αυτȣ, δι' αυτȣ, ειτε τα επι της γης, ειτε τα εν τοις ȣρανοις.

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yet as the apostle in this verse is speaking of Christ as *the head of the body* or church, I agree with Estius in thinking, that he is here called αρχη, *the first cause or beginning*, in respect of the church, which began immediately after the fall, in the view of Christ's coming into the world to perform that one great fact of obedience, by which the evil consequences of Adam's one act of disobedience, were to be remedied. —Mill mentions two MSS. which instead of Αρχη, read here, Απαρχη.

3. *The first born from the dead.* Πρωτοτοκος εκ νεκρων, may be translated, *The first born of the dead:* for εκ, is often the sign of the genitive case. See Essay iv. 155, Wherefore, since πρωτοτοκος, *first born*, signifies *Lord*, ver. 15. note 2. *the first born of the dead*, is not the first who was raised from the dead to die no more, but the Lord of the dead; He who rules the dead, Rom. xiv. 9. and who hath power to raise them at the last day. For *the body*, or church consists chiefly of the dead, as the apostle here intimates. This interpretation is confirmed by the subsequent clause. Nevertheless, as the meaning of this passage hath been much contested, I have not ventured to depart from the common translation.

4. *That in all respects he might be pre-eminent.* So I think ἱνα γενηται εν πασιν αυτος πρωτευων, should be translated. For the apostle, in the preceding verses, having described Christ's dignity and authority as the creator of angels and men, he in this verse speaks of his greatness as the founder and head of the church, and as the ruler of the dead; and tells us, that these honours were bestowed on him, that in all respects he might be the chief person next to God.

Ver. 19.—1. *It pleased the Father.* The words, *the Father*, are not in the original; but they are very properly supplied by our translators. For, as the expression is elliptical, it must be completed, either as our translators have done, or as others propose, by adding the word *him: It hath pleased him*, namely *Christ.* But, not to mention the confusion, which this method of supplying the ellipsis occasions in the apostle's discourse, it represents the Son as taking the fulness of perfection and government to himself, independently of the will of the Father, contrary to the whole tenor of scripture, in which the Son is said, in the affair of our salvation, to act in subordination to the will of his Father.

2. *That*

19 For it pleased THE FATHER,[1] that (εν) in him all *the* fulness[2] (κατοικησαι, 235.) *should* dwell.

19 This account of the greatness of the Son, needs not surprise you. He derives his greatness from the Father: *For it pleased the Father, that in him all the fulness* of perfection and government, *should continually abide.* See chap. ii. 9.

20 And by (δι') him to reconcile[1] all things *to him*,[2] having made peace by the blood of his cross,[3] I SAY, by him, whether THEY BE things *upon the* earth, or things in *the heavens*.[4]

20 *And by him to unite all things to him* as their head, *having made peace by the blood of his cross: I say* it hath pleased the Father, *by him to unite all things* to him, *whether they be men upon the earth, or angels in the heavens*, that being joined together in one body for the worship of God, they may be happy through all eternity, by that union.

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2. *That in him all the fulness should dwell.* Κατοικησαι, continually dwell; for, κατα, increases the meaning of the word with which it is compounded. This is commonly understood of the fulness of perfection and government, (termed chap. ii. 9. *The fulness of the Godhead,*) which was communicated to the Son, and which is called, *his fulness*, because it dwelled in him.—The original is, Ὁτι εν αυτω ευδοκησε παν πληρωμα κατοικησαι, which Castalio hath thus translated, *Quoniam per eum visum est Patri omnem universitatem inhabitare.* But because *omnem universitatem*, is an uncouth, or rather an improper rendering of, παν πληρωμα, Peirce, who approves of Castalio's version of the passage in other respects, thinks the translation should run thus, *It pleased the Father to inhabit all the fulness by him;* understanding by, *all the fulness*, the whole church consisting of Jews and Gentiles, called, Ephes. i. 23. Το πληρωμα, *The fulness of him who filleth all with all.* See Rom. xi. 12. note. This interpretation Beza seems to approve. For in his note he saith, *Res ipsa clamat apostolum de sola ecclesia hic agere, ut etiam,* 1 Cor. xv. 18. Ephes. i. 10.—Beza adds, that the Manicheans, and after them Servetus and Postellus, understood this text of the substance of God being diffused through all things.—If the apostle by, *all fulness*, means *the church*, as Beza and Peirce suppose, *all things*, in the following verse will exactly correspond to it.—Castalio supports his translation of κατοικησαι, by observing that when an infinitive verb, in the New Testament, is joined with ευδοκησε, it always denotes the action of him who is spoken of *as pleased.*

Ver. 20.—1. *And by him to reconcile all things.* Though I have translated the word αποκαταλλαξαι *to reconcile*, which is its ordinary meaning, I am clearly of opinion, that it signifies here, *to unite* simply; because the good angels are said, in the latter part of the verse, to be *reconciled* to Christ, who never were at enmity with him. I therefore take the apostle's meaning to be this: *It pleased the Father, by Christ to*

21 And you that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

21 Και ὑμας ποτε οντας απηλλοτριωμενȣς και εχθρȣς τη διανοια εν τοις εργοις τοις πονηροις, νυνι δε αποκατηλλαξεν,

22 In the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight:

22 Εν τω σωματι της σαρκος αυτȣ, δια τȣ θανατȣ, παραστησαι ὑμας ἁγιȣς και αμωμȣς και ανεγκλητȣς κατενωπιον αυτȣ·

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister.

23 Ειγε επιμενετε τη πιστει τεθεμελιωμενοι και ἑδραιοι, και μη μετακινουμενοι απο της ελπιδος τȣ ευαγγελιȣ ὁ ηκȣσατε, τȣ κηρυχθεντος εν παση τη κτισει τη ὑπο τον ȣρανον, ὁ εγενομην εγω Παυλος διακονος.

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unite all things to Christ, namely, as their head, or governor. See Ephes. i. 10. But though I think this the apostle's meaning, I have not ventured to alter the translation. See note 3. on this verse, at the close.—This *reconciling* or *uniting of all things to Christ* as their head, the Father hath accomplished, by making peace between himself and men, and among men themselves, through the blood of his Son's cross. By his death as a sacrifice for sin, God hath taken away the cause of men's enmity to one another, and of their enmity to him. Hence it is said of Christ, Ephes. ii. 15. that *he hath by his flesh abolished the enmity* which subsisted between the Jews and Gentiles, *that the two he might create under himself into one new man, making peace*, 16, *and reconcile both in one body to God, having slain the enmity.*

2. *To him.* Peirce reads here εις αυτον, *to himself*: making this sense, *It hath pleased the Father, by him to reconcile all things to himself.* But I prefer the common reading and translation, as most consonant to the apostle's design of displaying the greatness of Christ's person and office.

3. *Having made peace through the blood of his cross.* Augustine, who is followed by Le Clerc and Peirce, was of opinion, that the expression, *all things*, found in the preceding clause, includes the good angels; and that they are said to be reconciled, and to have their peace made, not with God whom they never offended, but with men, with whom they were at variance on account of their enmity to God. This account,

21 *Even* you, *who* were *formerly* alienated (τῃ διανοιᾳ) *in mind*, and enemies *by works which ARE wicked, he hath* now *indeed* reconciled,

21 And among the things upon the earth, *Even you* Gentiles, *who* by your idolatry *were formerly alienated* from the true God, *in disposition, and enemies* to him *by works which are wicked, God hath now indeed united* to himself, and to all the virtuous beings in the universe,

22 (Εν) In the body of his flesh[1] through death, to present you holy, and unblameable, and unreproveable, in his sight; (Ephes. v. 27.)

22 *In the body of Christ's flesh*, that is, in the church which is Christ's body, (ver. 24.) and this he hath accomplished *through* Christ's *death*, (see Ephes. ii. 15, 16. notes) in order *to present you holy, and unblameable, and unreproveable, in Christ's sight* at the day of judgment;

23 (Ειγε, 134.) *Since* ye continue *IN* the faith[1] *founded and stable*, and *not removed* from the hope of the gospel, which ye have heard, which *hath been preached* to every creature which *IS* under heaven, (see Col. i. 6. note 1.) *AND of which* I Paul am made a minister.

23 *Since ye continue in the faith* concerning the dignity and power of Christ, *founded and stable* in the faith, *and* are *not* by any temptation, *removed from the hope of* salvation through Christ, given you in *the gospel which ye have heard, which hath been preached to every* human *creature*, (see Rom. viii. 22. note 1.) *which is under heaven, and of which gospel I Paul am appointed a minister.*

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count, however, of the reconciliation of the holy angels cannot be admitted, because the apostle hath expressly declared it to be a reconciliation either to God or to Christ, and not to men.—I therefore think the word *reconcile*, in this passage, means simply *to unite*, as was observed in note 1. and that the *all things* which are thus united, are the holy angels and good men of all nations, who are united together under Christ as their head; and that the peace made through the blood of Christ's cross, is peace between God and sinners, and between sinners themselves; especially the believing Jews and Gentiles, in order to their being joined together in one church under Christ as their head.

4. *Whether they be things upon the earth*, &c Because, Ephes. ii. 14. Christ is called *our peace*, on account of his uniting Jews and Gentiles in one church, some are of opinion, that *the things upon the earth*, and *the things in the heavens*, said here to be reconciled to Christ, are the Jewish and Gentile believers only. But any one who compares the passage in the Ephesians with this verse, will see, that, being different both in sentiment and language, the one cannot be explained by the other.

Ver. 22.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake which is the church:

24 Νυν χαιρω εν τοις παθημασι μυ ὑπερ ὑμων, και ανταναπληρω τα ὑςερηματα των θλιψεων τυ Χριςυ εν τη σαρκι μυ, ὑπερ τυ σωματος αυτυ, ὁ εςιν ἡ εκκλησια.

25 Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God;

25 Ἡς εγενομην εγω διακονος κατα την οικονομιαν τυ Θευ, την δοθεισαν μοι εις ὑμας, πληρωσαι τον λογον τυ Θευ·

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

26 Το μυςηριον το αποκεκρυμμενον απο των αιωνων και απο των γενεων, νυνι δε εφανερωθη τοις ἁγιοις αυτυ·

Ver. 22. *In the body of his flesh.* The church is called *the body of Christ's flesh*, because believers are *members of his body, of his flesh, and of his bones*, Ephes. v. 30. The meaning is, that the Gentiles being introduced into the church through the death of Christ, are therein reconciled or united to God, to the Jews, and to one another. See ver. 20. note 1. Or, the passage may be construed and translated in the following manner: *He hath now indeed reconciled*, 22. *Through death in the body of his flesh*, that is, *his fleshly body*. According to this translation, the apostle calls Christ's *flesh, a body*, to shew that it was real, not imaginary flesh, as some heretics afterwards affirmed.

Ver. 23. *Since ye continue in the faith.* I have adopted Peirce's translation here, not only because it is equally literal with the version in our Bible, but because it agrees better with the good opinion which the apostle entertained of the Colossians. He had heard from Epaphras of their persevering in the true Christian faith, chap. i. 4. He therefore told them, ver. 24. *I now rejoice in my sufferings for you.* And, chap. ii. 5. *Though in the flesh I be absent, yet in spirit I am with you, rejoicing when I see your order, and the firmness of your faith in Christ.* Wherefore, since they firmly maintained the true faith of the gospel, the apostle had no doubt of their being presented at last unblameable in Christ's sight.

Ver. 24.—1. *I now rejoice.* Some ancient MSS. with the Vulgate version, read here, ὁς νυν χαιρω; *who now rejoice.* This reading our translators have followed.

2. *And*

24 *I now* rejoice[1] in my sufferings for you, *and in my turn fill up*[2] *the remainder* of the afflictions of Christ[3] in my flesh for his *body*, which is the church;

24 And, since ye continue firm in the faith, *I now rejoice in the sufferings which I sustain for* preaching the gospel to *you*, because they tend to confirm your faith; *and in my turn*, I willingly *undergo the remainder of the afflictions which Christ has appointed me* to suffer *in my flesh, for* building *his body, which is the church:*

25 (ἧς) Whereof I am made a minister, according to the dispensation of God,[1] which *was* given to me (εις ὑμας) *on your account, fully to preach*[2] the word of God;

25 *Of which* church *I am made a minister*, to build it *agreeably to the commission which God gave to me, for your benefit, fully* and plainly *to preach the word of God*, concerning your salvation by faith, without requiring you to obey the law of Moses;

26 *The* mystery which *was kept* hid from *the* ages, and from *the* generations,[1] but now is made manifest to his saints.[2] (See Ephes. iv. 12. note 1.).

26 *The mystery which was kept hid*, under types and figures, both *from the* Jews, who reckoned time by *ages* or jubilees, *and from the* Gentiles, who reckoned time by *generations* of men, *but now is made manifest to his saints*, the apostles and other inspired teachers, that they may publish it to all mankind;

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2. *And in my turn fill up.* So ανταναπληρω, properly signifies: For, as Budæus hath shewed, αντι, in compounded words often signifies, *vicissim, in one's turn.* By using this word, the apostle, as Le Clerc observes, Art. Crit. Part. 2. sect. 1. c. xii. elegantly insinuates, that he had formerly made others suffer for Christ.

3. *The remainder of the afflictions of Christ for—the church.* The apostle does not mean, that the sufferings of Christ for the church are incomplete, and need the addition of the sufferings of the saints to render them effectual. For the phrase, *afflictions of Christ*, in this passage, being the genitive of the agent, signifies, not the afflictions which Christ suffered, but the afflictions which he appointed the apostle to suffer for building the church. Wherefore, the Colossians were not to think the worse of his doctrine, concerning their salvation, because of his imprisonment.—This text hath been appealed to by Papists, to prove that the good works of the saints are so meritorious, as to procure pardon even for others. But it is to be observed, that although the apostle saith that he suffered afflictions for the church, he does not say it was for procuring pardon for the church. His sufferings were beneficial to all mankind, as well as to the church, not as procuring pardon for them, but as a proof of his sincerity in teaching the salvation of the Gentiles

27 To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory;

27 Οἱς ηθελησεν ὁ Θεος γνωρισαι τις ὁ πλȣτος της δοξης του μυϛηριου τȣτȣ εν τοις εθνεσιν, ὁς εϛι Χριϛος εν ὑμιν, ἡ ελπις της δοξης·

28 Whom we preach, warning every man, and teaching every man in all wiſdom: that we may preſent every man perfect in Chriſt Jeſus:

28 Ὁν ἡμεις καταγγελλομεν, νουθετουντες παντα ανθρωπον, και διδασκοντες παντα ανθρωπον εν παση σοφια, ἱνα παραϛησωμεν παντα ανθρωπον τελειον εν Χριϛω Ιησου.

29 Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

29 Εις ὁ και κοπιω, αγωνιζομενος κατα την ενεργειαν αυτου την ενεργουμενην εν εμοι εν δυναμει.

Gentiles through faith, without obedience to the law of Moſes: Nay, as a proof of his firm conviction of the Chriſtian doctrine in general, whereby the faith of believers in every age is greatly ſtrengthened.

Ver. 25.—1. *According to the diſpenſation of God which was given to me on your account.* We have this ſame expreſſion, Epheſ. iii. 1.—Hence the apoſtle calls himſelf and his brethren apoſtles, 1 Cor. iii. 1. οικονομȣς των μυϛηριων Θεȣ, *ſtewards of the myſteries of God.* Some are of opinion, that οικονομιαν τȣ Θεȣ, *diſpenſation of God,* is the ſame with, οικονομιαν τȣ πληρωματος των καιρων, Epheſ. i. 10. *diſpenſation of the fulneſs of the times,* conſequently that it means the ſcheme, or method which God hath deviſed for the ſalvation of the Gentiles. But what follows in the verſe, does not favour this ſenſe.

2. *Fully to preach the word of God.* That this is the proper tranſlation of πληρωσαι τον λογον τȣ Θεȣ, is evident from Rom. xv. 19. where πεπληρωκεναι το ευαγγελιον τȣ Χριϛȣ, is tranſlated in our Bible, *I have fully preached the goſpel of Chriſt.*

Ver. 26.—1. *The myſtery which was kept hid from the ages and from the generations.* In the parallel paſſage, Epheſ iii. 5. it is, *which in other generations, was not made known to the ſons of men, as it is now revealed to his holy apoſtles.*—So likewiſe, Rom. xvi. 25. *The myſtery which hath been kept ſecret,* χρονοις αιωνιοις, *in the times of the ages,* or during the Moſaic diſpenſation.—For the meaning of the words *myſtery,* and *ages,* ſee Epheſ. i. 9. Tit. i. 2. notes.—Though the ſalvation of mankind by faith, was promiſed in the covenant with Abraham, and ſpoken of by the prophets, it was not underſtood by the Jews, ſee Epheſ. iii. 5. and

27 To whom God *was pleased to* make known what is the riches of the glory of this mystery (εν, 168,) *concerning* the Gentiles, which is [1] Christ (εν, 163.) *to* you the hope of glory:

27 *To whom God was pleased to make known* by revelation, *what is the exceeding greatness of the excellence of this mystery*, this hitherto concealed doctrine *concerning the Gentiles; which is*, that *Christ alone is to you*, a sure foundation for *the hope of a glorious resurrection*, called, Rom. viii. 18. "The glory which shall be "revealed in us."

28 Whom we preach, *admonishing* every man,[1] and teaching every man [2] *with* all wisdom, (see 1 Cor. xii. 8. note 1.) that we may present [3] every man perfect in Christ Jesus.

28 *Whom*, therefore, *we* his apostles *preach*, as the only foundation of men's hope of glory, *admonishing every man* to receive Christ as Saviour, *and teaching every man*, *under the guidance of inspiration*, *that* at the day of judgment *we may present every believer*, *perfect* in knowledge and virtue, as becomes those who are *in Christ's church*.

29 (Εις ὁ) *For which* I also labour, *combating vigorously*,[1] according to *the effectual working of him who worketh effectually* in me *with power*.

29 *For which* purpose *I* Paul *also labour* in that honourable employment, *exerting courage, vigour and diligence, like those who combat in the games;* and I do so *in proportion to the effectual working of Christ, who worketh effectually in me, with* great *power*, by inspiration and miraculous gifts, Rom. xv. 19. and by the assistance of his Spirit.

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and therefore it is here called *a mystery*, or thing kept secret, in allusion to the heathen mysteries.

2. *But now is made manifest to his saints:* αγιοις αυτου, that is, as in the parallel passage, Ephes. iii. 5. *to his holy apostles and prophets*; a sense which the word *saints* has, Jude, ver. 3. Such of the Jews and Gentiles as were employed in preaching the gospel, and were fitted for that office by the gifts of the Spirit, are called, Ephes. iv. 12. *the saints perfected for the work of the ministry*.

Ver. 27. *Which is Christ to you the hope of glory.* Ὁς εστι Χριστος εν ὑμιν. Bos observes, that both in the Greek and Latin languages, the relative often takes the gender of the subsequent noun. Thus, *est locus in carcere quod Tullianum appellatur*. So in this clause, though the antecedent be μυστηριον, the relative ὁς, agrees in gender with Χριστος.

Ver. 28.—1. *Admonishing every man.* Νουθετουντες. Admonishing every man as a father his own children.

2. *And*

2. *And teaching every man.* The apoſtle repeats the words, *every man*, three times in this verſe, not as having preached to every individual, but to ſhew, as Beza obſerves, that in preaching he made no diſtinction between Jews and Gentiles.

3. *That we may preſent every man perfect in Chriſt Jeſus.* The word παραστησωμεν, properly denotes the prieſts bringing the ſacrifice, or offering to the altar. The apoſtles and other miniſters of the word, like prieſts, being appointed to prepare mankind as an acceptable offering to God, Rom. xv. 16. they laboured by their doctrine, their admonitions and their reproofs, to render *every man perfect in Chriſt Jeſus;* perfect both in reſpect of the knowledge and practice of the goſpel.

CHAP. II.

View and Illuſtration of the Diſcoveries and Precepts contained in this Chapter.

IN the preceding chapter, by diſplaying the power and dignity of Chriſt, who died as a ſacrifice for the ſins of the world, and by teaching that God hath appointed and accepted that ſacrifice, the apoſtle eſtabliſhed the doctrine of the atonement on a ſure foundation; and by ſetting forth the efficacy and extent of the atonement, that through it, even the Gentiles hope for a glorious reſurrection, he greatly recommended the goſpel to the Coloſſians. Farther, by declaring Chriſt's commiſſion to his apoſtles to preach ſalvation to the Gentiles through his death, and by deſcribing his own labours as an apoſtle in preaching that great bleſſing, he had ſhewed what obligations mankind lie under to him, for communicating and perpetuating ſuch intereſting diſcoveries. Deeply impreſſed, therefore, with the importance of theſe matters, he begins this ſecond chapter with wiſhing, that the Coloſſians knew what a combat of affliction he was ſuſtaining for preaching that Jeſus Chriſt is the hope of glory to the Gentiles, ver. 1.—His ſufferings for that doctrine he wiſhed them to know, that the hearts of the Gentiles might be comforted, by the full aſſurance of its truth which his ſufferings would give them, ſo as to lead them openly to profeſs that doctrine. And, becauſe the Gentiles entertained the higheſt veneration for the myſteries of their gods, the apoſtle, to lead the Coloſſians to put a juſt value on the doctrines of the goſpel, calls the atonement for the ſin of the world made by the death of Chriſt, and the hope of pardon, and of a glorious

gospel. See Philip. ii. 17. where the apostle speaks of his being poured out on the sacrifice and service of the faith of the Philippians; also, 2 Cor xi 2. where he saith, he had betrothed the Corinthians to one husband, to present them as a chaste virgin to Christ.

Ver. 29 *Combating vigorously*. The word αγωνιζομενος, denotes the exertions of those who contended in the Grecian games. To these combatants Paul fitly compared himself: Because every where he met with the greatest opposition from evil spirits and wicked men; and in preaching the gospel he sustained toils and sufferings, much greater than those which the athletes endured in the combats. See Col. ii. 1. note 2.

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glorious resurrection to eternal life, which the Gentiles were allowed to entertain by virtue of that atonement, *The mystery of God and of Christ*; a mystery infinitely more grand, more interesting, and more certain, than any of the mysteries of the heathen deities, of which the Phrygians were so fond, ver. 2.

Farther, to shew the Colossians, that the things written in the preceding chapter, concerning Christ's being the image of the invisible God, and the maker and governor of all things, constitute a principal part of the mystery of God, and of Christ, the apostle introduced the subject anew in this place, by observing that in Christ *are all the treasures of wisdom and knowledge laid up*, ver. 3.—This second display of Christ's dignity was the more necessary, because the false teachers at Colosse, with a view to discredit his mediation and gospel, affirmed that he was nothing but a man: And talked in the most pompous manner of the dignity and office of the angels, by whom the law was given. This we learn from ver. 4. where the apostle told the Colossians, that he said these things concerning the dignity, the knowledge, and the power of Christ, that no false teacher might deceive them with enticing speeches, for the purpose of discrediting Christ, or of magnifying angels, ver. 4.—Next he assured them, that his anxiety for the purity of their faith, proceeded from the interest which he took in their affairs, ver. 5. and therefore he commanded them, agreeably to the account given them of Christ, that he is the image of the invisible God, the maker and governor of the world, the Saviour of mankind, and the only mediator between God and man, to walk in him; they were constantly to hold that belief concerning Christ, and to yield him the honour and obedience due to his greatness, ver. 6.—and to continue closely united to him, and built upon him,

him, and made firm in the faith of the true doctrine of the gospel concerning his perfon and offices, as they had been taught it: And to give thanks to God for the difcoveries made to them concerning Chrift's dignity and office, ver. 7.—He exhorted them therefore to take care, that no falfe teacher made a prey of them, through the empty and deceitful philofophy of the Platonifts, which was calculated to fupport the heathen idolatry, and was obtruded on them to eftablifh *the worfhip of angels*, as greater in knowledge and power than Chrift; and was contrary to the duty which they owed to Chrift, ver. 8.—*in whom dwelleth all the fulnefs of the Godhead bodily*, ver. 9.—So that to be made complete, whether in refpect of knowledge or fanctification, or pardon, or favour with God, Chrift's difciples need not have recourfe, either to angels, or to the law of Mofes, or to the Greek philofophy. In every refpect they are *made complete by him who is the head of all government and power*; the head and ruler of all the angelical hofts, ver. 10.—In particular Chrift's difciples by the circumcifion not made with hands, the Chriftian circumcifion, confifting in putting off the whole mafs of the fins of the flefh, are more effectually purified, than the Jews were by the circumcifion which was made with hands upon their body, or than the heathens by the Pythagorean abftinences and mortifications. So that they had no occafion to have recourfe to the bodily circumcifion, nor to the mortifications prefcribed by the Pythagoreans, to render them complete in refpect of purity, ver. 11.—This chriftian circumcifion, he told them was accomplifhed by their baptifm, in which their being buried under the water, typified the death and burial of their *old man* or *nature*, through the death of Chrift.—Moreover, being raifed out of the water of baptifm with Chrift, it was both an emblem and a pledge of their refurrection with him to eternal life; fo that in refpect of pardon, likewife, they were made complete by him, and had no need of the Levitical expiations, ver. 12.—For you Gentiles, although dead through the fins and uncircumcifion of your flefh, God will make alive together with Chrift, having forgiven you all trefpaffes, ver. 13.—And, to fhew that by his own death, Chrift hath made both Jews and Gentiles complete in refpect of pardon, the apoftle obferved, that he hath blotted out the moral precepts of the law of nature, as fanctioned in the law of Mofes with the curfe. Thefe, the apoftle called *the hand-writing of ordinances*, becaufe the chief of them were written by God himfelf; and declared that they were contrary to the Gentiles, becaufe they fubjected them, as well as the Jews, to death for every offence; but that Chrift had blotted out the hand-writing, and in its blotted out ftate had nailed it to the crofs, to make all men

fenfible

ſenſible that the law, on account of its weakneſs, was aboliſhed together with the curſe, ver. 14.—Farther, Chriſt's diſciples are made complete by him in reſpect of government. For, ſuch of the angels as are inimical to mankind, he hath ſtripped of their power by his croſs, and hath triumphed over them by means of it. So that no perſon need be terrified when he recollects the malice and power of evil ſpirits, nor be tempted to worſhip them, either from hope or from fear, ver. 15.

In what follows, the apoſtle gave the Coloſſians two exhortations, founded on the doctrine he had laid down in ver. 10. The firſt was, That ſince they were made complete in the knowledge of their duty by the precepts of Chriſt, they were not to allow any Judaizing teacher to rule them in meats, or in drinks, or a feſtival, or a new moon, or ſabbaths, ver. 16.—Theſe even in the Moſaic diſpenſation, were of no value, but as ſhadows of goſpel bleſſings. And therefore, as the body, of which theſe ſervices were the ſhadows, was Chriſt's body, the church, and as all the bleſſings repreſented by theſe ſhadows, were now beſtowed by Chriſt on his church, there was no more need of the Moſaic ſhadows to prefigure them, ver. 17.—The ſecond exhortation was, That ſince Chriſt was the head of all government and power, the Coloſſians were not to allow any teacher tinctured with the Platonic philoſophy, to make them loſe their reward; namely, the benefit of Chriſt's mediation, by perſuading them from humility to worſhip angels. Theſe falſe teachers, by boldly deſcribing the nature and office of the different orders of angels, intruded into things of which they had no knowledge, and were actuated by a fooliſh vanity; ver. 18.—Beſides, they renounced Chriſt the head of all government and power, by whoſe influence alone the whole body, or church, groweth. And by renouncing him, they deprived themſelves of the benefit of his interceſſion, and of all the other bleſſings which he hath purchaſed for believers, ver. 19.—Having thus taught the Coloſſians their duty, he ſaid to them, Since by your death with Chriſt in baptiſm, and by your profeſſing the Chriſtian faith, ye have renounced your former philoſophical and religious opinions, in as far as they are contrary to the doctrines of the goſpel, why, as if ye ſtill retained theſe falſe opinions, have ye ſubjected yourſelves to the ordinances which are built upon them? ver. 20.—Namely the Pythagorean precepts, Neither eat, nor taſte, nor handle, ver. 21.—ſuch meats as occaſion the deſtruction of life in order to their being uſed; that is, Eat, &c. no animal food, ver. 22.—Which precepts, as well as the precepts of the Platoniſts, formerly mentioned, concerning the worſhip of angels, have indeed an appearance of wiſdom, as they recommend a worſhip voluntarily offered, together with

humility and the mortification of the body: But in reality they are mere foolishness; especially the precepts which enjoin abstinence from animal food, and frequent fastings for mortifying the passions, because they make no provision for the satisfaction of

OLD TRANSLATION.

CHAP. II. 1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ:

3 In whom are hid all the treasures of wisdom and knowledge.

GREEK TEXT.

1 Θελω γαρ ὑμας ειδεναι ἡλικον αγωνα εχω περι ὑμων, και των εν Λαοδικεια, και ὁσοι ουχ ἑωρακασι το προσωπον μου εν σαρκι·

2 Ἱνα παρακληθωσιν αἱ καρδιαι αυτων, συμβιβασθεντων εν αγαπῃ, και εις παντα πλουτον της πληροφοριας της συνεσεως, εις επιγνωσιν του μυστηριου του Θεου και πατρος και του Χριστου·

3 Εν ᾧ εισι παντες οἱ θησαυροι της σοφιας και της γνωσεως αποκρυφοι.

Ver. 1.—1. *I wish you to know.* Θελω γαρ ὑμας. As this verse does not contain a reason for what goes before, but is an inference from it, γαρ, in this passage is and illative, and not a causal particle.—For the meaning of θελω, see ver. 18. note 2.

2. *How great a combat.* Αγωνα. The apostle means, the persecutions he had suffered all along, for preaching salvation to the Gentiles through faith, without obedience to the law of Moses; and more especially his two years imprisonment at Cæsarea, during which he was tried for his life before the Roman governors Felix, and Festus; together with his imprisonment at Rome. Perhaps also, the opposition which the Judaizers made to his doctrine concerning the Gentiles, his anxiety to maintain their privileges, and the earnestness and frequency with which he prayed for them, were parts of the combat of which he speaks.

3. *And for them in Laodicea.* Laodicea was the metropolis of the greater Phrygia. It was washed by the rivers Lycus and Caprus, which joined their streams near it. The situation of Laodicea near the Lycus, distinguished it from other cities of the same name, being called, Laodicea on the Lycus. It was anciently named *Diospolis*, afterwards

of the body, which is as real a part of our nature as our ſoul, and needs to be ſtrengthened with ſuch food and recreation as are fit for it; otherwiſe it cannot ſerve the ſoul in the functions and duties of life, ver. 23.

New Translation.

CHAP. II. 1 (Γαρ, 93.) *Wherefore, I wiſh*[1] *you to know how great a combat*[2] I have for you, and FOR them *in* Laodicea,[3] and FOR as many as have not ſeen my face in the fleſh: (See Pref. ſect. 1.)

2 That being *compacted* together in love, their hearts *may* be comforted, (και εις, 146.) *even by* all *THE* riches of the full aſſurance (ſee 1 Theſſ. i. 5. note 3.) of underſtanding, to the acknowledgment of the myſtery of God, *even* of the Father, and of Chriſt.[1]

3 (Εν ᾡ) In whom[1] *all* the treaſures of wiſdom, and of knowledge[2] *laid up*.[3] See ver. 9.

Commentary.

CHAP. II. 1 *Wherefore, I wiſh you to know what a great combat I ſuſtain for you* Gentiles in Coloſſe, *and for them in Laodicea, and for as many as have not ſeen my face in the fleſh:* I mean, for all the believing Gentiles every where to the end of the world, whoſe privileges I maintain.

2 *That being compacted together* into one church with the Jews *in love, their hearts may be comforted, even by* their attaining, through my ſufferings for the goſpel, *the greateſt degree of the full aſſurance of* ſalvation, founded on *underſtanding*, leading them *to the acknowledgment of the myſtery of God, namely, of the Father, and of Chriſt;* that is, leading them to profeſs their belief of the Father's purpoſe of ſaving the Gentiles by faith equally with the Jews, which was formerly a ſecret, but is now made known by Chriſt, who hath accompliſhed that gracious purpoſe.

3 *In whom,* and not in angels, *are all the treaſures of wiſdom and of knowledge depoſited,* (chap. i. 19.) ſo that the myſtery which Chriſt hath revealed to his ſaints, (chap. i. 26.) is really the wiſdom of God.

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terwards *Rhoas*, and laſt of all *Laodicea*, from Laodice the wife of Antiochus the ſon of Stratonice. But it hath been rendered more famous in after-times, by being the ſeat of a Chriſtian church of ſuch note, that one of the ſeven epiſtles in the Revelation, was directed to its biſhop.

Ver. 2. *The myſtery of God, even of the Father, and of Chriſt.* This myſtery is thus deſcribed, Epheſ. iii. 6. *That the Gentiles ſhould be joint-*

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

4 Τουτο δε λεγω, ἱνα μη τις ὑμας παραλογιζηται εν πιθανολογια.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

5 Ει γαρ και τη σαρκι απειμι, αλλα τω πνευματι συν ὑμιν ειμι, χαιρων και βλεπων ὑμων την ταξιν, και το ϛερεωμα της εις Χριϛον πιϛεως ὑμων.

6 As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him:

6 Ὡς ουν παρελαβετε τον Χριϛον Ιησουν τον Κυριον, εν αυτω περιπατειτε,

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heirs, and a joint-body, and joint-partakers of his (God's) *promiſe in Chriſt, through the goſpel.* For the meaning of the word *myſtery*, ſee Epheſ. i. 9. note.

Ver. 3.—1. *In whom.* They who join εν ᾧ, with μυϛηριω, think the apoſtle's meaning is, that in the myſtery of God and of Chriſt, and not in any of the heathen myſteries, the treaſures of wiſdom and knowledge are laid up. But, if what is ſaid of Chriſt, chap. i. 19. ii. 9. is conſidered, that interpretation may be called in queſtion, eſpecially when the connexion of this verſe with verſes 4. 6. is attended to.

2. *Are all the treaſures of wiſdom and of knowledge.* See 1 Cor. xii. 8. where *the word of wiſdom*, denotes that degree of inſpiration which was peculiar to the apoſtles, and which enabled them to comprehend the whole goſpel ſcheme; and *the word of knowledge*, ſignifies that inſpiration which was beſtowed on the ſuperior Chriſtian prophets, to enable them to underſtand the former revelations. But whether the apoſtle uſes the words, *wiſdom* and *knowledge* in theſe ſenſes here; or, to ſignify *the divine wiſdom* and *knowledge*, is hard to determine. Eſtius thinks, that by *wiſdom*, the apoſtle intends what is peculiar to God, and by *knowledge*, what is peculiar to man; as if he had ſaid, *the whole treaſures of knowledge human and divine* are depoſited in Chriſt.—But in whatever ſenſe we underſtand this declaration, it demonſtrates Chriſt's ſuperiority to angels, and was intended to prevent the Coloſſians from worſhipping them, and from embracing the law on account of its having been given by them.

3. *Laid up.* The word αποκρυφοι, is ſometimes applied to treaſures and other precious things, to ſignify their being laid up in ſafe places. Thus, 1 Mac. i. 23. Και ελαβε τους θησαυρους τους αποκρυφους ὁυς ευρε, *And he took the treaſures which were laid up, which he found.*—If the common tranſlation of this word is retained, it will imply, that the treaſures of wiſdom and knowledge, are ſo hid in Chriſt as not to be diſcerned by carnal men, but by thoſe only who have enlightened eyes of the underſtanding.

Ver. 4.

4 *Now* this (λεγω, 55.) *I affirm that no one may deceive* you[1] with *plausible speech.*[2]

4 *Now this*, concerning the treasures of wisdom and knowledge deposited in Christ, *I affirm, that no one may deceive you with plausible speech* concerning angels, as if they were superior to Christ in knowledge, dignity, and power; and concerning the law given by their ministration, as if it were more effectual for your salvation, than the gospel given by Christ.

5 For though in the flesh I be absent, yet *in spirit I am* with you,[1] *rejoicing* (και βλεπων, 210.) *when I see* your order, and the *firmness* of your faith in Christ.

5 *For though in the body I be absent, yet in spirit I am with you*, by the interest I have in you, and the pains I take to know your affairs; *and have much joy when I hear of the order* with which ye worship God, and submit to your teachers, and reclaim offenders; *and of the firmness of your faith in* the doctrine of *Christ*, concerning the salvation of men by faith.

6 (Ὡς, 321.) *Since then* ye have received[1] Christ Jesus the Lord, *walk* ye in him,

6 *Since then ye have believed on Christ Jesus the Lord*, as the image of the invisible God, the maker of all things, and as the head, that is, the teacher and ruler of the church; and have trusted to his mediation and death, and not to the mediation of angels, nor to the sacrifices of the law for pardon, *continue in, and behave suitably to that faith.*

Ver. 4.—1. *That no one may deceive you.* Παραλογιζηται. This word denotes, The using of false reasoning with a view to establish a wrong conclusion; wherefore it is properly translated, *deceive.*

2. *With plausible speech.* Πιθανολογια. Plausible discourse calculated to persuade, but which has no foundation in truth.

Ver. 5. *Though in the flesh I be absent, yet in spirit I am with you.* From this passage, and from 1 Cor. v. 3, 4. Lord Barrington, Misc. Sac. 2. 71. infers, that as Elisha saw Gehazi receive Naaman's present, 2 Kings v. 26. so the apostle, by a particular spiritual gift continually abiding with him, saw what was doing in the churches, in his absence. But the anxiety which, on various occasions, he felt from his uncertainty as to the affairs of different churches, is inconsistent with this supposition. A particular revelation he might have concern-

7 Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

7 Ἐῤῥιζωμενοι και εποικοδομουμενοι εν αυτῳ, και βεβαιουμενοι εν τῃ πιστει, καθως εδιδαχθητε, περισσευοντες εν αυτῃ εν ευχαριστιᾳ.

8 Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt:

8 Βλεπετε μη τις ὑμας εσται ὁ συλαγωγων δια της φιλοσοφιας και κενης απατης, κατα την παραδοσιν των ανθρωπων, κατα τα στοιχεια του κοσμου, και ου κατα Χριστον.

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ing the affairs of this or that church, like the revelation made to Eliſha concerning Gehazi. But there is no reaſon to think, that either he, or Eliſha, poſſeſſed any permanent gift, whereby they had the knowledge of all the things done by their diſciples in their abſence. I therefore think, that in the ſubſequent clauſe, the word *ſee*, means the apoſtle's knowing their order, and the ſtedfaſtneſs of their faith, by information from Epaphras.

Ver. 6. *Since then ye have received Chriſt Jeſus the Lord.* It deſerves notice, that the apoſtles were not aſſiſted to find out the doctrines of the goſpel by reaſoning; but the knowledge of them was infuſed into their mind, by an operation of the Spirit of God termed *inſpiration*, which gave them a clearer comprehenſion of theſe doctrines, and a ſtronger conviction of their truth, than it was poſſible for them to attain by reaſoning. Having, in this ſupernatural manner, communicated the knowledge of the doctrines of the goſpel to the apoſtles, Chriſt commiſſioned them to publiſh the ſame, not as the concluſions of reaſon, but as a revelation from God. Accordingly, when theſe men preached the goſpel to the world, they did not attempt to eſtabliſh its doctrines by reaſoning; but declared them ſimply; and required mankind to believe them on the authority of the inſpiration by which they had been diſcovered to themſelves, and of which they gave undoubted evidence in the miracles which they wrought for proving their miſſion from God. In this method of making known the doctrines of the goſpel to the apoſtles, and of their publiſhing them to the world, there was the greateſt propriety: becauſe as a revelation from God, theſe doctrines were not ſubjects of human diſcuſſion, but were to be believed implicitly upon the teſtimony of God; whereas if they had been propoſed as the concluſions of reaſon, they might have been called in queſtion by infidels: and thereby their authority as a revelation from God, would have been deſtroyed.

In regard the doctrines of the goſpel were made known to the apoſtles by revelation, and were publiſhed by them to the world as a revelation

7 Rooted[1] *in him*, and built *upon*[2] *HIM*, (Ephes. ii. 20.) and established in the faith, *even* as ye have been taught; abounding *in it* with thanksgiving.

7 And be ye *rooted in him*, as the graft is rooted in the stock, *and built upon him*, as upon a sure foundation, *and* by this close connection with him, be ye *established in the faith* of the gospel, *even as ye have been taught* it by me, *growing* more and more *in it*, *with thanksgiving* to God for having made you partakers of so great a blessing.

8 Beware lest *there be any one who maketh a prey*[1] *of you through an empty and deceitful philosophy*,[2] *WHICH IS according to* the tradition of men, *according to the elements*[3] of the world, and not *according to* Christ.

8 More particularly, *Take care lest any teacher make a prey of you through an empty and deceitful philosophy*, calculated to recommend the worship of angels, and abstinence from animal food: *which* philosophy *is founded* neither on reason, nor on revelation, but *on the unsupported affirmation of men*, *and is suitable to the idolatrous worship of the heathen world*, *but not conformable to the doctrine of Christ*; consequently is utterly wrong.

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revelation from God, St. Paul very justly saith, that he *received* them, and *delivered* them as he *received* them. For these terms imply, that he neither found them out by reasoning, nor established them by reasoning. Thus, 1 Cor. xi. 23. *I received from the Lord, what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed, took bread*, &c.—1 Cor. xv. 3. *I delivered to you among the first things, what also I received first, that Christ died for our sins according to the scriptures.*—Col. ii. 6. *Since ye have received Christ Jesus the Lord.*—Philip. iv. 9. *Which also ye have learned, and received,—These things practise.*—1 Tim. i. 15. *This saying is true, and worthy*, πασης αποδοχης, *of all reception, that Jesus Christ came into the world to save sinners.*—Farther, Because the apostles received the doctrines of the gospel from Christ by revelation, and delivered them to the world as revelations from him, they are fitly called, Παραδοσεις, *Traditions*, or things delivered. Wherefore, when Paul commended the Corinthians for holding fast *the traditions* as he *delivered* them, 1 Cor. xi. 2. and commanded the Thessalonians to hold fast *the traditions which they had been taught, whether by his word or by his letter*, 2 Thess. ii. 15. it is plain, that by *traditions*, he did not mean doctrines which others delivered verbally as from him, which is the Popish sense of *traditions*, but he meant those doctrines of revelation which he had himself delivered to them whether by word or by writing. In this latter sense the doctrine of the heathen philosophers is called. Col. ii. 8. παραδοσιν ανθρωπων, *the*

9 For in him dwelleth all the fulneſs of the Godhead bodily.

9 Ὁτι εν αυτω κατοικει παν το πληρωμα της θεοτητος σωματικως.

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tradition of men, becauſe it was received ſolely on the authority of the maſter who delivered it. Hence aroſe the maxim, ſo famed among the diſciples of the ancient philoſophers, αυτος εφη, *ipſe dixit*, *The maſter hath ſaid it*.—I have only to add, That to make known the doctrines of the goſpel by ſimply declaring them, and to require mankind to believe them on the authority of that declaration, was ſuitable to the majeſty of God. For, what more is neceſſary to eſtabliſh the truth of any thing, and to oblige mankind to believe it, but to be aſſured that God hath ſaid it. This aſſurance, concerning the doctrines of the goſpel, God hath given to all men, by the miracles which he enabled the apoſtles, who ſpake theſe doctrines to the world, to perform.

Ver. 7.—1. *Rooted in him.* The apoſtle alludes to Chriſt's words, John xv. 1. *I am the true vine, ye are the branches.* They were to be rooted in Chriſt, as the graft is in the ſtock.

2. *And built upon him.* The church, conſiſting of all true believers, is repreſented, Epheſ. ii. 21, 22. as a great *houſe* or *temple*, dedicated to the worſhip of God, and *built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.*

Ver. 8.—1. *Who maketh a prey of you.* The word συλαγωγων, properly ſignifies, *one who carries off any thing as ſpoil.* It comes from συλᾶν, which denotes *to ſtrip the vanquiſhed of their arms and clothes;* and is alſo applied to robbers and thieves, who drive away the cattle they have taken. Here not the goods of the Coloſſians, but their perſons, are ſaid to be carried off as ſpoil.

2. *Through an empty and deceitful philoſophy.* Δια φιλοσοφιας και κενης απατης, Literally, *through philoſophy and empty deceit.* This is an Hebraiſm, the meaning of which I have expreſſed in the tranſlation. See Eſſ. iv. 18.—The apoſtle does not condemn ſound philoſophy, but that kind of it which hath no foundation in truth. And being formed merely from imagination, aided by the pride of human reaſon, is ſupported by the *tradition* that is the affirmation of the inventors, handed down from one to another. See the note on ver. 6. toward the end. Of this kind was the philoſophy of the Platoniſts concerning *dæmons*, (ſee 1 Cor. x. 20. note 1.) whom they repreſented as carrying men's prayers to God, and as bringing back from God the bleſſings prayed for. They ſpake of them, likewiſe, as governing the elements, and all human affairs, by a ſort of independent power. And for that reaſon Plato enjoined his diſciples to honour and worſhip dæmons. But in oppoſition to that philoſophy, Origen, con. Celſum, lib. 5. init. affirms, "That all ſupplications, and prayers, and thankſgivings, "are to be offered to God the Ruler of the world, by one greater "than all angels, who is high-prieſt, the living word, and God."

The doctrine of the Jews concerning angels, was nearly the ſame with the doctrine of the Platoniſts concerning dæmons. For Philo de Somn.

9 For in him dwelleth all the fulness[1] of the Godhead bodily.[2] (See chap. i. 19. ii. 3.)

9 *For in Christ dwelleth all the fulness of* perfection and government, proper to *the Godhead, bodily:* so that the philosophy which represents angels as greater in power and knowledge than Christ, is false.

Somn. p. 586. speaking of dæmons says, "They are the presidents "of the princes of the Almighty, like the eyes, (see Zechar iv. 10.) "and ears of some great king, beholding and hearing all things. "These the philosophers call *dæmons;* but the holy scriptures call "them *angels*, and that most properly. For they carry the Father's "commands to the children, and the childrens wants to the Father. "And therefore, the scripture represents them as ascending and de-"scending. Not that he needs such intelligence who before-hand "knows all things; but because it is more expedient for us mortals "to make use of such mediators, that we may the more *admire* and "*reverence* the Supreme governor, and the great power of his go-"vernment. From a sense hereof we desired a mediator. *Speak thou "to us, but let not God speak to us, lest we die.*" In the latter part of this quotation, the argument taken from *humility*, by which, as we are told, ver. 18. the false teachers at Colosse recommended the worship of angels, is plainly enough insinuated.—Even in Tobit's days, the mediation of angels was believed by the Jews. For the angel who conducted Tobit, said, chap. xii. 15. *I am Raphael, one of the seven holy angels which present the prayers of the saints.*—In this verse, we have a proof of the early influence of the Greek philosophy in corrupting the gospel.

3. *According to the elements of the world.* Στοιχεια, *Elements*, denote among other things, the first principles of science. See 2 Pet. iii. 10. note 5. Wherefore *the elements of the world*, as distinguished from *philosophy*, may signify here, as in Gal. iv. 3. the heathen religions or worship called *elements*, because they contained only the first principles of piety, exceedingly corrupted by idolatry and superstition.

Ver. 9.—1. *All the fulness of the Godhead.* Πληρωμα: See Rom. xi. 12, note. The word πληρωμα, is derived from πληρης, which signifies, not only *full*, but *finished, perfect; complete;* that which wants nothing which it ought to have. Hence, πεπληρωμενοι, Col. iv. 12. signifies *completed, perfected;* and, πληρωμα της γης, 1 Cor. x 26. *the fulness of the earth*, denotes every thing contained in the earth, or belonging to it.—The Gnostics, and other ancient heretics, not understanding the apostle's meaning in this passage, affirmed, that *the fulness of the Godhead* was made up of the Æons, *αιωνες, or eternal beings*, who they said descended from God by various generations, and to whom they gave different names and offices.—According to the heathens, *the fulness of the Godhead* consisted of the inferior local deities, who they imagined presided over the particular parts of nature.—In the opinion of the Jews, *the fulness of the Godhead* was composed of the angels, whom, therefore,

10 And ye are complete in him, which is the head of all principality and power:

11 In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt:

10 Και εςε εν αυτω πεπληρωμενοι, ὁς εςιν ἡ κεφαλη πασης αρχης και εξουσιας·

11 Εν ᾡ και περιετμηθητε περιτομῃ αχειροποιητῳ, εν τῃ απεκδυσει του σωματος των ἁμαρτιων της σαρκος, εν τῃ περιτομῃ τȣ Χριςȣ,

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therefore, they called *the eyes, the ears,* and *the hands* of God. See ver. 8. note 2.—But moſt Chriſtians, agreeably to the literal import of the word πληρωμα, hold that *the fulneſs of the Godhead* conſiſteth in the fulneſs of perfection and government, which is eſſential to the Godhead: And that fulneſs they believe, is eſſential alſo to Chriſt as the Son of God. The Socinians, who hold Chriſt to be only a man, affirm that divine perfections were conferred on him as the reward of his ſufferings; and to fit him for being *the head* or governor *of the body*, that is, of the church. Yet, how the fulneſs of the divine perfections could be communicated to the man Jeſus Chriſt, without his becoming God, is not eaſy to conceive.—To avoid this difficulty, others of the Socinians, following Chryſoſtom, Homil. de Spiritu, underſtand, by *the fulneſs of the Godhead,* which dwelled in Chriſt, the gifts of the Spirit which were given him of God without meaſure, John iii. 34.—According to Peirce, *the fulneſs of the Godhead,* is the ſame with *the fulneſs of God,* mentioned, Epheſ. iii. 18. which he ſaith, doth not mean the fulneſs of perfection eſſential to God, but that fulneſs of ſpiritual bleſſings which God conferred on believers in the firſt age. In ſupport of this opinion he obſerves, that ſince the apoſtle, in the paſſage referred to, prayed God to fill the Epheſians with all the fulneſs of God, he could not mean by that expreſſion, *the fulneſs of the perfections eſſential to God;* becauſe it is *a fulneſs* which cannot be communicated to any creature: But his meaning muſt have been, that God would fill them with that *fulneſs*, or abundance, of ſpiritual bleſſings wherewith he filleth men. This, Peirce ſaith, was not the fulneſs of one gift, but of all the ſpiritual gifts, which were then uſually beſtowed on the diſciples of Chriſt. Theſe, he ſaith, are called *the fulneſs of the Godhead,* not becauſe they exiſt in the Godhead, but becauſe they are beſtowed by God: juſt as *the increaſe of God,* Col. ii. 19. doth not mean, an increaſe of perfection immanent in God, but an increaſe of knowledge and virtue produced in believers by God. From this he concludes, that *the fulneſs of the Godhead,* ſaid to dwell in Chriſt, "is that plenty of excellent gifts, "which from the Godhead was communicated to Chriſt, in order to

"his

10 (Και εϛε εν αυτῳ πεπληρωμενοι.) And ye are *made* complete[1] (εν, 165.) *by* him, *who* is the head (πασης αρχης και εξουσιας) of all *government* and power:[2]

10 *And ye are made complete* in every thing necessary to your salvation *by him, who is the head of all*, whether angels or men, who have any *government and power* in the world; and have no need of the heathen philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.

11 *By* whom also ye *have been* circumcised with the circumcision made without hands, *by the* putting off *of* the body[1] of the sins of the flesh, *EVEN* by the circumcision of Christ,[2]

11 In particular, ye Gentiles, have no need of the Jewish circumcision to render you holy and acceptable to God. Ye have received a more excellent circumcision from Christ, *By whom also ye have been circumcised with the circumcision made without* the *hands* of men; namely, the circumcision of the heart, Rom. ii. 29. made *by the putting off of the body of the sins of the flesh, even by the circumcision which Christ requires.*

" his filling us: it is, according to the evangelist, *a fulness of grace and* " *truth;* such *grace and truth* as *came by Jesus Christ*, and are *received* " by us, John i 14.—16. *And of his fulness we all have received.*"— Agreeably to this interpretation, Peirce thinks the clause, Και εϛε εν αυτῳ πεπληρωμενοι, in the beginning of ver. 10. ought to be translated, *And ye are filled by him.*—Most Christians, however, believe that *the fulness of the Godhead* which dwelt in Christ, means that fulness of the divine perfections which was communicated to the man Jesus Christ, by virtue of the union of the divine nature with the human in his person.

2. *Bodily.* Σωματικως. The word σωμα, commonly translated *body*, like its corresponding Hebrew word, signifies. *substance.* See Wolf. curæ on this verse. Wherefore, the word σωματικως, might be translated, *substantially.*—Augustine in his notes on Psal. lxviii. as quoted by Peirce, thus explains the verse under consideration: " In ipso " quippe inhabitat omnis plenitudo Divinitatis, non umbratiliter tanquam in templo a rege (Salomone) facto, sed corporaliter; id est, " solidè atque veraciter."

Ver. 10.—1. *Ye are made complete by him.* So, εϛε πεπληρωμενοι εν αυτῳ, signifies. See ver. 9. note 1.—Bengelius agrees with Peirce in thinking this clause should be translated, *Ye are filled by him*, namely, with all spiritual gifts. For his comment on it is, " Ipse plenus, " nos repleti sapientia et virtute." But the common translation agrees better with the context, as in what follows, there is no mention of

12 Buried with him in baptism, wherein alſo you are riſen with *him* through the faith of the operation of God, who hath raiſed him from the dead.

12 Συνταφεντες αυτω εν τω βαπτισματι· εν ω και συνηγερθητε δια της πιςεως της ενεργειας του Θεου του εγειραντος αυτον εκ των νεκρων.

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of any ſpiritual gifts, with which the Coloſſians were filled; but of their being circumciſed by Chriſt with the inward circumciſion, and of their having their ſins pardoned, and of their being delivered from the power of evil angels, and of their having their duty fully declared by Chriſt in the precepts of the goſpel.—In this verſe the apoſtle hath ſhewed, not only the impiety, but the abſurdity, of adding, either the doctrines, or the commandments of men, to the goſpel. For if Chriſtians are made complete by Chriſt in reſpect of ſanctification, and pardon, and protection, all human additions to his goſpel, for theſe purpoſes, are a real corruption of it, and ought to be rejected.

2. *Who is the head of all government and power.* The ſupremacy of Chriſt over all created beings, is aſſerted in many other paſſages of ſcripture; ſuch as, Matth. xxviii. 18. 1 Cor. xv. 27, 28. Epheſ. i. 20, 21. Philip. ii. 10.—This doctrine affords the greateſt conſolation to the people of God, as it aſſures them that nothing befals them without his permiſſion; and that whatever evils are ſent on them, ſhall in the end, according to his promiſe, work together for their good.

Ver. 11.—1. *The body of the ſins of the fleſh*, may ſignify, either the body with its ſinful luſts; or the whole maſs of the ſins of the fleſh, according to the uſe of the word *body* in the Hebrew language.—The Coloſſians are ſaid to have been circumciſed, by the putting off of the ſins of the fleſh, in reſpect of their *baptiſm*, as is plain from ver. 12.—For, according to the emblematical meaning of that rite, it ſignified the crucifixion and burial of their old man, or corrupt nature with Chriſt, Rom. vi. 6. notes 1, 2. Now this being an inward circumciſion, may fitly be called a circumciſion *made without hands*.

2. *By the circumciſion of Chriſt;* that is, by the circumciſion which Chriſt requires and performs. For, in the firſt clauſe of the verſe, Chriſt is ſaid to perform this circumciſion on believers: And, being *the circumciſion of the heart*, or, a real ſanctification, it renders men more acceptable to God, than either the Jewiſh circumciſion, or the mortifications preſcribed by the Pythagorean philoſophy. Hence, in his epiſtle to the Philippians, chap. iii. 3. the apoſtle affirms, that believers are *the true circumciſion*.

Ver. 12.—1. *Being buried with him in baptiſm.* Chriſt began his miniſtry with receiving baptiſm from John, to ſhew in an emblematical manner, that he was to die, and to riſe again from the dead. And after his reſurrection, he commanded his diſciples to initiate mankind into his religion by baptizing them, as he himſelf had been baptized, to

12 *Being* buried with him in baptiſm,[1] *in which alſo ye have been raiſed* with HIM, (from ver. 13.) through the *belief* of the *ſtrong working* of God,[2] who *raiſed* him from the dead.

12 This appears from your *being buried with him in baptiſm*, as perſons whoſe old man hath been crucified with him: (ſee Rom. vi. 6. note 1.) *in which* baptiſm *alſo*, that it might be a complete emblem of your circumciſion, *ye have been raiſed with him* out of the water, as perſons made ſpiritually alive, *through your belief of the ſtrong working of God, who raiſed him from the dead.*

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to ſhew, that although they ſhall die, like him, through the malignity of ſin, yet, as certainly as he roſe from the dead, believers ſhall be raiſed at the laſt day, with bodies faſhioned like to his glorious body. Wherefore, his diſciples having been baptized, as he was, and for the very ſame purpoſe, they are fitly ſaid to be *buried* with Chriſt in baptiſm; and in baptiſm to be *raiſed* with him. Now, ſince baptiſm is an emblem of our putting off this corrupt, mortal body, at death, with its affections and luſts, it is with great propriety called, the Chriſtian circumciſion: eſpecially, as, by ſhewing us what we ſhall be at the reſurrection, it teaches us to put to death our members which are upon the earth.—Farther, ſince our baptiſmal vow, together with the doctrine of Chriſt which at our baptiſm we profeſs, are much more effectual principles of ſanctification, than either the Jewiſh circumciſion, or the Pythagorean precepts concerning abſtinence from animal food, we are juſtly ſaid to be made complete in reſpect of ſanctification, by the Chriſtian circumciſion: which, however, is not performed all at once, like the Jewiſh, but is accompliſhed gradually. For, it is only begun in the preſent life by the operation of the word, and will be completed by the putting off of our corrupted mortal bodies at death, and by our obtaining glorious immortal bodies at the reſurrection. Hence the propriety of the expreſſion, ver. 11. *circumciſed*, εν τῃ απεκδυσει τȣ σωματος των αμαρτιων της σαρκος, *by the putting off of the body of the ſins of the fleſh, by the circumciſion of Chriſt;* the circumciſion commanded and performed by Chriſt.—To conclude, becauſe this ſpiritual circumciſion, is to be completed by Chriſt's raiſing our bodies faſhioned like to his glorious body, ſignified in baptiſm by the raiſing of the body out of the water, the apoſtle, in this verſe, to finiſh his deſcription of the ſpiritual circumciſion, adds, *Being buried with him in baptiſm, in which alſo ye have been raiſed with him*, &c.

2. *Through the belief of the ſtrong working of God, who raiſed him from the dead.* This tranſlation is agreeable to the Syriac verſion: "Qui credidiſtis in virtutem Dei qui excitavit eum a mortuis."—The circumciſion which Chriſt performs, being accompliſhed by the influence of the doctrines of the goſpel on the minds of believers; and their belief of theſe doctrines being founded on their belief of the reſurrection of Chriſt, their belief of that great miracle is juſtly repre-

ſented

13 And you, being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes,

14 Blotting out the handwriting of ordinances that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs:

13 Καὶ ὑμας νεκρὺς οντας εν τοις παραπτωμασι και τῇ ακροβυςιᾳ της σαρκος ὑμων, συνεζωοποιησε συν αυτῳ, χαρισαμενος ἡμιν παντα τα παραπτωματα,

14 Εξαλειψας τὸ καθ' ἡμων χειρογραφον τοις δογμασιν, ὁ ἡν ὑπεναντιον ἡμιν, και αυτο ηρκεν εκ τοῦ μεσου, προσηλωσας αυτὸ τῳ ςαυρῳ·

ſented as the means, whereby they are raiſed out of the water of baptiſm new creatures, who as the apoſtle obſerves in the next verſe, are like Chriſt to be raiſed at the laſt day, to an eternal life in the body.—Of the efficacy of the belief of the reſurrection of Chriſt, in confirming men's faith in the doctrines of the goſpel, Peter likewiſe hath ſpoken, 1 Pet. i. 3. 23.

Ver. 13.—1. *Dead on account of treſpaſſes and the uncircumciſion of your fleſh.* Here, as in Rom. vii. 5. the apoſtle inſinuates, that men's wickedneſs proceeds from their animal paſſions which have their ſeat in the fleſh. Theſe evil paſſions and appetites, before the Spirit of God begins to ſubdue them, the apoſtle fitly termed *uncircumciſion,* becauſe the cutting off of theſe exceſſes, was the thing ſignified by the Jewiſh circumciſion. And, as the ſame thing is more directly ſignified by the Chriſtian rite of baptiſm, Chriſt's diſciples are made complete by him even in reſpect of ſignificant ritual ordinances.

2. *He hath made alive together with him.* Συν αυτῳ. As the apoſtle is ſpeaking of men's being buried together with Chriſt in baptiſm, and of their being raiſed together with him, and made alive together with him, I think the natural death and reſurrection, and not the ſpiritual, are the things here meant. Beſides, we can neither be ſaid to die ſpiritually, nor to riſe ſpiritually with Chriſt, ſeeing he knew no ſin; although like us he died through the malignity of ſin. In ſhort, that the natural death and reſurrection are here meant, and not the ſpiritual, appears from the latter clauſe of the verſe, where our being made alive, is repreſented as the conſequence of God's having forgiven us all treſpaſſes. I acknowledge, indeed, that in Epheſ. ii. 5. the expreſſion is to be underſtood of the ſpiritual reſurrection, becauſe the context leads to that ſenſe, and becauſe it is not ſaid there, that the Jews were made alive *together with Chriſt,* but *by Chriſt,* and *with* the Gentiles.—This is an example of the ſame expreſſions in different epiſtles having different meanings. See Pref. ſect. 3. laſt paragraph.

Ver. 14.—1. *He hath blotted out.* Εξαλειψας. The immediate antecedent to the pronoun *he,* included in the participle εξαλειψας, being

5 God,

13 (Και, 207.) *For* you, *who were* dead (εν, 167.) *on account of trespasses* and the uncircumcision of your flesh,[1] *he hath made alive* together with him,[2] having forgiven *us* all trespasses,

13 *Also you* believing Gentiles, *who were doomed to death on account of trespasses, and the uncircumcision of your flesh, God will make alive together with him;* he will raise you to eternal life, as certainly as he raised Christ, *having forgiven you all trespasses;* so that being made complete by Christ, in respect of pardon likewise, ye have no need of the Jewish expiations.

14 *He hath blotted* out[1] (το, καθ' ἡμων, 231. χειρογραφον τοις δογμασι, supp. εν, 166.) the hand-writing OF ordinances[2] *concerning* us,[3] which was contrary to us,[4] and *hath taken* it *from among* US,[5] nailing it to *the* cross.

14 And to shew that ye Gentiles are made complete in respect of pardon by Christ, and have no need of the Jewish expiations, *God hath blotted out the hand-writing of ordinances concerning us* Gentiles, which *was contrary to us*, as it subjected us to the curse for every sin, *and hath taken it from among us, nailing it to the cross*, in its blotted out state, that all might see it blotted out.

God, who in the preceding verse is said to have made the Colossians *alive together with Christ*, I think it is God, who is here said to have blotted out his own hand-writing of ordinances; and that the apostle doth not speak of Christ, till ver. 13. where he mentions what Christ hath done for us. – The commentators observe, that in the expression, *blotted out*, there is an allusion to the discharging of a debt, by defacing the writing which contained the obligation to pay; as in the subsequent expression, *nailing it to the cross*, there is an allusion to the ancient custom of abrogating laws, by driving a nail through the tables, on which they were written and hung up to public view.

2. *The hand-writing of ordinances*. Το χειρογραφον τοις δογμασι. That our translators have rightly supplied the preposition εν, in this clause, and rendered it, *The hand-writing of ordinances*, appears from the parallel passage, Ephes. ii. 15. where the preposition is expressed: Νομον των εντολων εν δογμασι, *The law of the commandments of*, or, *concerning ordinances*. For the meaning of δογμα, see note 3. on Ephes. ii. 15.—From the connection, in which the verse under consideration stands with the precedent verse, it is evident that *the ordinances*, of which the apostle speaks here, are not the same with *the ordinances* mentioned, Ephes. ii. 15. For these formed the *middle wall of partition* which separated the Jews from the Gentiles, and were the cause of the enmity which subsisted between them: Consequently they were the ritual precepts of the law of Moses. Whereas, *the ordinances*, of which the apostle spake to the Colossians, were *ordinances*, the blotting out of which,

15 And having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it.

15 Απεκδυσαμενος τας αρχας και τας εξουσιας εδειγματισεν, εν παρρησια, θριαμβευσας αυτους εν αυτω.

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which, was a proof that God had forgiven the Coloſſians all treſpaſſes. This proof did not ariſe from the blotting out of the ritual, but of the moral precepts of the law of Moſes, as ſanctioned with the curſe, and as allowing no pardon to any ſinner whatever. For by the blotting out of theſe precepts with the curſe annexed to them, the believing Coloſſians were aſſured, that God would forgive them all the treſpaſſes, of which they ſincerely repented.—The character mentioned in the next clauſe of the verſe, That theſe ordinances, concerned the Gentiles, ſhews ſtill more clearly that the apoſtle ſpeaks, not of the ritual precepts of the law of Moſes, with which the Gentiles had no concern, but of its moral precepts, which without doubt were binding on all mankind, being written on their hearts: ſee note 3.—The moral precepts of the law of Moſes are called, *The Chirograph*, or *handwriting of ordinances*, becauſe the moſt eſſential of theſe precepts were written by the hand of God on two tables of ſtone; and the reſt Moſes was directed to write in a book. Now, though theſe precepts are all founded in the nature and reaſon of things, they are with ſufficient propriety called, δογματα, *ordinances*, (an appellation which denotes, precepts founded in the mere will of the lawgiver,) becauſe the penalty of death, with which they were ſanctioned, depended entirely on the will of God. See Epheſ. ii. 15. note 4.—Wherefore, ſeeing the word δογματα, in the epiſtle to the Epheſians, ſignifies the ritual precepts of the law of Moſes, but in the epiſtle to the Coloſſians, its moral precepts ſanctioned with the curſe, this word is another example of the obſervation mentioned in the Preface, ſect. 3. laſt paragraph, namely, that the ſame words in different epiſtles have not always the ſame meanings, but that their meaning muſt be gathered from the context.

3. *Concerning us.* So καθ' ἡμων, muſt be tranſlated here, to prevent the tautology which is in moſt verſions of this paſſage. See Eſſ. iv. 231.—The apoſtle changes the perſon in this verſe from *you* to *us*, to intimate that *the hand writing of ordinances*, of which he ſpeaks, concerned all mankind, the Gentiles as well as the Jews; and that it was *contrary* to all mankind, as it ſubjected them to death, without mercy, for every tranſgreſſion. This character, therefore, of *the hand-writing of ordinances*, that they concerned the Gentiles, ſhews plainly that the apoſtle, as was obſerved in the preceding note, is ſpeaking, not of the ceremonial precepts of the law of Moſes, which had no relation whatever to the Gentiles, but of its moral precepts as ſanctioned with the curſe. For theſe being the precepts of the law of nature, the Gentiles were bound by them, equally with the Jews.

4. *Which*

15 *Having* ſpoiled [1] *governments* and powers, [2] (εδειγματισεν εν παῤῥησια) he made a ſhew OF THEM openly, [3] triumphing over them [4] (εν αυτῳ) *by* it.[5]

15 Farther, ye Gentiles are made complete by Chriſt, in reſpect of government and protection; for *having ſpoiled evil angels of every denomination* of their uſurped power, *Chriſt hath ſhewed them openly* as vanquiſhed, *triumphing over them by his croſs:* ſo that ye need not be afraid of the devil, who formerly ſeduced and oppreſſed you.

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4. *Which was contrary to us.* The hand writing of ordinances being the precepts of the law of nature, as publiſhed in the law of Moſes, and the curſe annexed to that hand-writing, being the curſe of the law of nature, as was ſhewed, Gal. iii. 10. note 2. the Gentiles were bound to obey theſe precepts equally with the Jews, and were equally liable to the curſe, if they tranſgreſſed them. Wherefore, although the Gentiles had no knowledge of the hand-writing of ordinances, the publication thereof to the Jews, *ſecretly*, that is, virtually included them. This the apoſtle inſinuated in the word ὑπεναντιον. For the prepoſition ὑπο, in compoſition, denotes the doing of a thing ſecretly. In this light, when Chriſt blotted out the hand-writing of ordinances by his death, he blotted it out to the Gentiles alſo, to whom, by its curſe, it was as much contrary, as to the Jews. And, in regard he more eſpecially blotted out the curſe which was annexed to that hand-writing, Gal. iii. 13. he in effect blotted out theſe ordinances themſelves as a rule of juſtification. For, if the curſe doth not follow every tranſgreſſion of the moral law of God, we are not under that law as a rule of juſtification, but under grace, as the apoſtle obſerves, Rom. vi. 14.

5. *Hath taken it from among us.* Since the apoſtle hath taught us in his epiſtle to the Epheſians, chap ii. 15. that the ritual precepts of the law of Moſes, which formed the middle wall of ſeparation between the Jews and the Gentiles, was aboliſhed by Chriſt: Alſo, ſince he hath taught us in his epiſtle to the Coloſſians, that he hath by the ſame means, blotted out the hand-writing of ordinances, that is, the whole of the moral precepts of the ſame law, as ſantioned with the curſe, and hath taken it from among Jews and Gentiles, it is evident that the law of Moſes, in all its parts, is now aboliſhed and taken away. Conſequently, that Chriſtians are under no obligation to obey even the moral precepts of that law, on account of their having been delivered to the Jews by Moſes: For if the obligation of the moral precepts of his law is ſtill continued, mankind are ſtill under its curſe. See Pref. to Galatians, ſect. 4. No. 5. laſt paragraph but one.

Ver. 15.—1. *Having ſpoiled.* The word απεκδυσαμενος, ſignifies, to ſtrip off one's arms, or clothes, fully. And becauſe victors anciently ſtripped the vanquiſhed of their arms, it ſignifies *to ſpoil* in general. See ver. 11.—Our tranſlators, ſuppoſing that Chriſt is ſpoken of in the preceding verſe, as well as in this, have connected the two verſes

 by

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath-*days*:

16 Μη ουν τις ὑμας κρινετω εν βρωσει, η εν ποσει, η εν μερει ἑορτης, η νουμηνιας, η σαββατων·

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by the word *And*, which is not in the original; and I think is improperly supplied, because it leads us to understand this of God, who is spoken of in the preceding verse.

2. *Governments and powers.* These, I think, are the evil angels, Ephes. i. 21. note 1. whose power and usurped dominion over mankind, our Lord destroyed by dying on the cross. For, speaking of his own death, he said to his disciples, John xii. 31. *Now shall*, ὁ αρχων, *the ruler of this world be cast out.* And chap. xvi. 11. Ὁ αρχων, *The ruler of this world is judged.* See also Ephes. iv. 8.—By the *spoiling of governments and powers*, some understand the spoiling the devils of the hand-writing of ordinances, by which they had seduced the Jews to superstition.—Hammond, by the *spoiling of governments and powers*, understands the destruction of idolatry, the silencing of the heathen oracles, and the banishing of those grievous superstitions with which mankind had been so long oppressed.—Others, *by governments and powers*, understand the Jewish rulers and great men, who in the first age grievously persecuted the disciples of Christ.—Peirce by the *governments and powers* who were spoiled, understands the good angels, who before Christ's ascension had the charge of particular nations, but after his ascension were stripped of their authority, and were all subjected to Christ, agreeably to Heb. ii. 5. *To the angels he hath not subjected the world to come, of which we speak.* The passage in question he paraphrases in the following manner, "And having taken from the good angels their authority, he subjected them "to Christ, and proposed them publicly as an example of cheerful "obedience to him, causing them to triumph in Christ." This interpretation, the learned author endeavours to support by Ephes. iv. 8. which in the common translation runs thus, *When he ascended up on high, he led captivity captive.* For he infers from this passage, that when our Lord ascended, he led captivity captive with him into heaven. And, as it is not to be supposed, that he carried evil spirits with him into heaven, he contends that the captives who were led thither were the good angels. But his argument proceeds on the supposition, that the words, *shabijtha*, and ηχμαλωτευσας, Psal. lxviii. 19. necessarily signify, *to lead away a captive.* Whereas, in the following and other passages, both words are used to denote *the taking a person captive* simply, and are so translated in our Bible, Gen. xxxiv. 29. *Their wives took they captive*, LXX. ηχμαλωτευσαν, *and spoiled even all that was in the house.*—1 Sam. xxx. 2. *And had taken the women captives*, LXX. ηχμαλωτευσε, *that were therein; they slew not any, either great or small, but*, LXX. ηχμαλωτευσαν, *took them captives, and went on their way.*—Ver. 5. *And David's two wives were taken captives*, LXX. ηχμαλωτευθησαν.

16 (Ουν, 263.) *Wherefore,*[1] Let no one judge [2] you in meat, or in drink,[3] or in reſpect of *a feſtival,*[4] or of *a* new moon, or *of ſabbaths.*[5]

16 *Farther,* ſince ye are made complete in the knowledge of your duty by the precepts of Chriſt, *Let no one,* whether he be a heathen philoſopher, or a Jewiſh doctor, *rule you,* on any pretence, *in* the affair of *meat or drink, or in reſpect of a feſtival, or of ſabbaths.*

τευθησαν. Wherefore if the words *Shabijtha* and ηχμαλωτευσεν, are rendered as in the foregoing paſſages, Epheſ. iv. 8. will ſtand thus in the tranſlation; *He aſcended on high, he took captivity captive, and gave gifts to men:* And the thing declared therein, will be conformable to the fact. For evil ſpirits were taken captive and ſpoiled of their power, neither before Chriſt's aſcenſion, nor during the time of it; but after he aſcended, and gave the gifts of his Spirit to his apoſtles, whereby they deſtroyed the heathen idolatry, which was the work of the Devil.

3. *He made a ſhew of them openly.* Εδειγματισεν εν παρρησια. By turning the heathens from the power of Satan to God, Chriſt ſhewed that the evil ſpirits, who formerly ruled them, were vanquiſhed and ſtripped of their power.—Ambroſe tranſlates εν παρρησια, *with authority:* a ſenſe which the word hath, John vii. 13. 26 Eſtius, on this paſſage, obſerves, "Eſt autem totus hic ſermo apoſtoli figuratus, et "mire grandis, utpote magnitudini materiæ congruens."

4. *Triumphing over them.* Becauſe θριαμβευοντι ημας, 2 Cor. ii. 14. is tranſlated, *hath cauſed us to triumph,* many are of opinion that, θριαμβευσας ημας, in this verſe, may be tranſlated, *cauſing us ourſelves to triumph;* αυτες, being put for ημας αυτες, Eſſ. iv. 65.—It is ſuppoſed, that in this and the preceding clauſe, there is an alluſion to the Roman triumphs: of which ſee an account, 2 Cor. ii. 14. And that St. Paul repreſents Chriſt himſelf, or his apoſtles, as riding in triumph through the world, with the evil ſpirits following the triumphal car in chains, and expoſed to public view as vanquiſhed enemies.

5. *By it.* Εν αυτῳ. Cajetan, who interpreted this, as well as the preceding 14th verſe, *of God the Father,* (ſee ver. 14. note 1.) tranſlates εν αυτῳ, *by him,* that is, *by Chriſt.* But as Chriſt, and not the Father, is the perſon who in this verſe is ſaid to triumph over the evil ſpirits, the relative αυτῳ, I think refers to τῳ ϛαυρῳ, mentioned in the cloſe of ver. 14. This gives a beautiful ſenſe to the paſſage. The evil angels, by exciting the Jews to crucify Chriſt, thought they had put an end to his pretenſions. But, by his death, having ſpoiled them of their uſurped dominion, he triumphed over them by the croſs.—If Cajetan's opinion, which is adopted by Peirce, is well founded, namely, that God the Father is ſpoken of in this verſe, the clauſe under conſideration muſt be tranſlated, *Cauſing us to triumph over them by him;* by Chriſt: which alſo gives a ſenſe both beautiful and juſt. God made the evil ſpirits ſpoiled of their power, a public ſpectacle, and cauſed the apoſtles to triumph over them by Chriſt, who enabled them to deſtroy the heathen idolatry.

17 Which are a ſhadow of things to come; but the body *is* of Chriſt.

17 ῾Α εστι σκια των μελλοντων, το δε σωμα του Χριστου.

18 Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind:

18 Μηδεις ὑμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων, ἁ μη ἑωρακεν εμβατευων, εικη φυσιουμενος ὑπο του νοος της σαρκος αὐτου,

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Ver. 16.—1. *Wherefore*, &c. This, and what follows to the end of the chapter, is founded on the doctrine delivered, ver. 12. that the Coloſſians were made complete by Chriſt in every thing neceſſary to ſalvation. For in that caſe, they were under no obligation to obey the Judaizing teachers, when they enjoined the rites of Moſes, the worſhip of angels, or bodily mortifications, as the means of ſalvation

2. *Let no one judge you.* Beza thinks, ὑμας κρινετω, may be tranſlated, *condemn you* But as the Coloſſians could neither hinder others to paſs a judgment on their conduct, nor prevent them from condemning their conduct, the apoſtle's direction will appear more proper, if the clauſe be tranſlated, *Let no one rule you in meat*, &c. a ſenſe which the word, κρινετω, will eaſily bear in the writings of the Jews, with whom it was cuſtomary to expreſs the government of their rulers, by ſaying, that *they judged Iſrael.*

3. *In meat or in drink.* In the law no kind of drink was forbidden, except to the Nazarites, who were not to drink wine nor ſtrong drink during the days of their ſeparation. Now, as on that account, they were thought more holy than others, it is not improbable that the elders, who pretended to have received from Moſes and the prophets, by tradition, many precepts not written in the law, might enjoin abſtinence from wine and ſtrong drink, to ſuch of their diſciples as aimed at ſuperior holineſs. See Heb. ix. 10. Rom. xiv. 17. notes.

4. *Or in reſpect of a feſtival.* ῾Η εν μερει ἑορτης. *A feſtival*, as diſtinguiſhed from *New moons* and *Sabbaths*, ſignifies a day of rejoicing annually obſerved. Of theſe, ſome were enjoined in the law: Others, by private authority; ſuch as thoſe inſtituted in commemoration of the deliverance of the Jews by Eſther; and of the purification of the temple by Judas Maccabeus.

5. *Or of a new moon, or of Sabbaths.* The whole of the law of Moſes being abrogated by Chriſt, Col. ii. 14. note 5. Chriſtians are under no obligation to obſerve any of the Jewiſh holidays, not even the ſeventh day Sabbath. Wherefore, if any teacher made the obſervance of the ſeventh day a neceſſary duty, the Coloſſians were to reſiſt

17 Which are a shadow of things to come; (see Heb. x. 1. note 1.) but the body is *Christ's* BODY.

17 *Which* holidays, with the services performed on them, *are a shadow of blessings to come; but the body* represented by these shadows, *is Christ's body*, the church, with its spiritual services and privileges.

18 Let no *one make* you *lose* your reward,[1] *by delighting in humility*, and *the worship* of angels,[3] intruding[4] into *things* which he hath not seen; *being* (εικη) *without cause* puffed up by *his own carnal* mind;[5]

18 Next, since Christ, the head of all government and power, hath made you complete in respect of mediation and protection, *Let no teacher make you lose* the benefit of his mediation and government, which is *the reward* of your faith, *by recommending the worship of angels, as* an exercise of *humility* acceptable to God. Such a teacher *intrudeth into things which he hath no knowledge of, being without cause puffed up of his own carnal disposition:*

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resist him.—But though the brethren in the first age, paid no regard to the Jewish seventh-day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their master, by eating his supper on that day: Also, for the private exercises of devotion. This they did, either by the precept, or by the example of the apostles; and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodicea, as *Judaizing*. See Suiceri Thes. Ecclesiast. voce Σαββατον.

Ver. 18.—1. *Let no one make you lose your reward.* This is an exhortation founded on the second article of the doctrine contained in ver 10. namely, that Christ is the head of all government and power. For if, on any pretence, one forsaketh Christ and attacheth himself to angels, he must lose the whole benefit of Christ's mediation.—Peirce, on the authority of Demosthenes, thinks, καταβραβευετο, in this verse should be translated *Condemn*. Our translators, following Chrysostom and the Greek commentators, have rendered it, *Beguile.*—Others, because βραβευειν, signifies *to rule*, Col. iii. 15. *Let the peace of God*, βραβευετω, rule in your heart, are of opinion that καταβραβευετω υμας may be translated, *enslave you.*—But as βραβευειν comes from βραβειον, *a reward*, the compounded verb καταβραβευειν, more properly signifies, to hinder a reward from being bestowed: an evil, which the worshipping of angels as more powerful mediators than Christ, will certainly occasion.

2. *By delighting in humility.* Θελων εν ταπεινοφροσυνη.—The word θελειν, often in scripture signifies, to take pleasure in a thing. Thus, Mark

 xii.

19 And not holding the head, from which all the body, by joints and bands, having nourifhment miniftred, and knit together, increafeth with the increafe of God.

20 Wherefore if ye be dead with Chrift from the rudiments of the world; why, as though living in the world, are ye fubject to ordinances,

19 Και ου κρατων την κεφαλην, εξ ȣ παν το σωμα δια των ἁφων και συνδεσμων επιχορηγουμενον και συμϐιϐαζομενον, αυξει την αυξησιν του Θεου.

20 Ει ουν απεθανετε συν τω Χριςω απο των ςοιχειων του κοσμου, τι ὡς ζωντες εν κοσμω δογματιζεσθε;

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xii. 38. θελοντων. *who delight to walk in long robes.*—2 Sam xv. 26. ȣ εθεληκα εν σοι *I have no pleafure in thee.*—1 Sam. xviii. 22. *Behold the King,* θελει εν σοι, *hath delight in thee.*—Pfal. i 2 *In the law of the Lord,* θελημα αυτȣ, *is his delight.* It fignifies likewife, *to wifh,* Col. ii. 1. Θελω γαρ ὑμας, *I wifh you to know.*

3. *And the worfhip of angels.* Becaufe the Jews entertained a great refpect for the angels, on account of their fuppofed agency in human affairs, and more efpecially on account of their miniftry at the giving of the law, (Col ii. 8. note 2.) the apoftle in this epiftle, and in his epiftle to the Hebrews, was at great pains to fhew, that the Son is greater than all angels —By mentioning *humility,* the apoftle infinuates, that thefe perfons who were addicted to the worfhip of angels, recommended the practice as an exercife of humility moft acceptable to God, on pretence that it was prefumption in men, to go immediately into prefence of God to worfhip.

4. *Intruding into things which he hath not feen.* Budæus has fhewn from Greek authors, that εμϐατευειν, fignifies, to enter into a country, to meddle with a matter. Jerome fays, it fignifies *to walk with pride* into a place. The apoftle's meaning is, that the falfe teachers of whom he fpeaks, prefumptuoufly penetrated into the fecrets of the invifible world, and talked of them with an air of certainty, without having any knowledge of the things which they affirmed; namely, that the angels are employed in carrying men's prayers to God, and in bringing from him the bleffings prayed for; that they intercede with God for men; and that to worfhip them, is acceptable to God.

5. *Puffed up by his own carnal mind.* Becaufe the apoftle, in other paffages of his epiftles, hath termed the law of Mofes, *flefh,* Peirce thinks, that by *his own carnal* or *flefhly mind,* he means *the Jewifh temper,* which puffed up the Jews with an high opinion of their own knowledge and virtue.

Ver. 19.-1. *Not holding firmly the head.* Here, the worfhipping of angels is declared to be a renouncing of Chrift, as Governor, Saviour, and Mediator; confequently, a renouncing of all the benefits of his government and mediation.—The fame may be faid of the worfhipping

19 And not (κρατων) holding *firmly* the head,[1] (εξ ου, 161.) *by whom*[2] *the whole* body, (δια, 119.) *through the joints and ligaments, being served and compacted*, increaseth with the increase of God.

19 *And doth not hold firmly the head*, Christ, by whom *the whole body*, or church, *through the joints and ligaments;* that is, by means of the several talents and gifts of its members; *being served* with every thing necessary, *and united into one body, increaseth exceedingly.* See Ephes. iv. 16. note.

20 (Ουν, 263.) *Farther, since* ye *have died*[1] with Christ, (απο ςοιχειων) from the *elements* of the world, Why, as *living* in the world,[2] *do* ye subject *yourselves* to ordinances?[3]

20 *Wherefore, since* in your baptism *ye have died with Christ*, (ver. 12.) and thereby are loosed *from the institutions, both of religion and philosophy*, (ver. 8.) under which ye formerly lived, *Why, as* if ye were still *living under these institutions, do ye subject yourselves to* the *ordinances* prescribed by these institutions?

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shipping of saints: For, though they be not mentioned in this passage, the arguments by which the worship of angels is condemned, conclude equally against the worship of saints. Besides, an object of worship ought to be both omniscient and every where present, which neither angels nor saints are.—The apostle's exhortation in this verse, is a good caution to us, to beware of all refinements in Christianity, which have any tendency to derogate from the authority, office, and honour of Christ, as head of the church.

2. *By whom*, εξ ου. Here the gender of the relative ου, is different from that of the antecedent την κεφαλην. Of this solecism we have other examples in the sacred writings. See Ess. iv. 21.—In the present instance, it may be removed by supplying the word Χριςον, after κεφαλην, thus, *Not holding firmly the head* Christ, *from whom*, &c. For so we have it expressed, in the parallel passage, Ephes. iv. 15.

Ver. 20.—1. *Since ye have died with Christ from the elements of the world;* That is, since ye have renounced at your baptism, all your former principles and practices.—The apostle in ver. 12. of this chapter, had affirmed, that the burial of the body under the water of baptism, represents the putting off of the body, and with it all the sinful appetites and passions which have their seat in the body. Here, carrying on the same allusion, the apostle told the Colossians, that having been buried with Christ in their baptism as dead persons, they had shaken off all their former obligations, arising from the principles of religion and philosophy, which they had adopted in their heathen state.—Απεθανετε συν τῳ Χριςῳ απο των ςοιχειων, is the same form of expression with, ταις ἁμαρτιαις απογενομενοι, 1 Pet. ii. 24, *delivered from sins.*

2. *Why as living in the world.* When κοσμος, is used in a moral sense, by the inspired writers, it commonly, if not always, denotes the Gentiles. See 1 Cor. i. 20. Wherefore, Peirce is mistaken in

 supposing,

21 (Touch not, taste not, handle not:

22 Which all are to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

21 Μη αψῃ, μηδε γευσῃ, μηδε θιγῃς,

22 Ἁ εςι παντα εις φθοραν τῃ αποχρησει· κατα τα ενταλματα και διδασκαλιας των ανθρωπων·

23 Ἁτινα εςι λογον μεν εχοντα σοφιας εν εθελοθρησκειᾳ και ταπεινοφροσυνῃ και αφειδιᾳ σωματος, ουκ εν τιμῃ τινι προς πλησμονην σαρκος.

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supposing, that this and what follows, was addressed to the Jews as distinguished from the Gentiles.

3. *Do ye subject yourselves to ordinances?* So the phrase τι δογματιζεσθε, may be translated, agreeably to the signification of the middle voice.—Peirce, by *ordinances*, in this passage, understands Jewish ordinances, on supposition that this was directed to the Jewish converts at Colosse. But, as I have no doubt that it was intended for the Gentiles, I think the *ordinances*, of which the apostle speaks, were the *rules* of the Pythagoreans respecting abstinence from animal food, mentioned in the following verse; and of the Platonists concerning the worshipping of angels, condemned, ver. 11. which, it seems, some of the church at Colosse had actually begun to follow: perhaps at the persuasion of the Judaizing teachers, who wished to subject them to all the rites of the law. See the Preface, sect. 2.

Ver. 21. *Neither eat.* That the word αψῃ, is rightly translated, *eat*, may be seen in the Lexicons.—Others translate this clause, *Touch not;* supplying the words *any woman;* which was a precept of the Essenes. We have the phrase in this sense complete, 1 Cor vii 1. *It is good for a man,* γυναικος μη απτεσθαι, *not to touch a woman.* The second precept, is by some understood of those meats which the law forbade as unclean; and the third, of those things, by touching of which, the body was legally defiled But the next verse, *Whatever things tend to destruction in the using; according to the commandments and doctrines of men:* and the direction, ver. 8. *Take care lest there be any one who maketh a prey of you, through an empty and deceitful philosophy, which is according to the tradition of men,* shew clearly that these are Pythagorean, rather than Jewish precepts; and that they relate wholly to meats. The apostle writes mimetically here; personating the false teachers delivering these precepts to their disciples; in which there is a beautiful gradation: Eating, being more than tasting, and tasting, more than handling.

Ver. 22.

21 *Neither eat*,[1] *nor taste*, *nor handle*,

22 *Whatever things* (εςι) *tend to destruction*[1] *in the using*; *according to* the commandments and doctrines of men:[3]

23 *Which indeed have* (λογον, 60.) *an appearance*[1] of wisdom,[2] (εν, 165.) *by* will-worship, and humility,[3] and *a not sparing*[4] of the body, *BUT*[5] not (εν τιμη τινι) *by any provision*[6] *for* satisfying[7] of the flesh.[8]

21 Particularly the following, *Neither eat, nor taste, nor handle*,

22 (Ἁ εςι παντα, literally, *All things which tend*,) *Whatever things tend to* the *destruction* of life *in the using*; that is, which cannot be used without the destruction of life; for these ordinances are delivered to you, *according to the commandments and doctrines of men.*

23 *Which* commandments and doctrines of the Platonists, concerning the worship of angels, and of the Pythagoreans, concerning abstinence from animal food, *have an appearance indeed of wisdom*; the former *by* its being *a worship voluntarily performed, and* a supposed exercise of *humility*; *and* the latter by its being thought *a mortifying of the body* useful for subjecting its appetites to the soul: *but* the wisdom of the Pythagorean precepts, does *not* appear *by any* proper *provision* which they make *for satisfying of the body.*

Ver. 22.—1. *Tend to destruction.* Εστι εις φθοραν. The ancient Physiologists called the formation of things, γενεσις, *generation*, and their death or destruction, φθορα, *corruption*. Hence, the apostle speaking of the death of the body, says, 1 Cor. xv. 42. *It is sown in corruption.* And 2 Peter ii. 12. Φθορα, *Corruption*, is used to denote the destruction of life; as it is in this passage.

2. *In the using.* Εν τη αποχρησει. If this is translated, *in the abusing*, it will signify, that the teachers here spoken of, reckoned the eating of animals an abusing of them.

3. *According to the commandments and doctrines of men.* This description of the ordinances, which the apostle blamed the Colossians for obeying, shews that he meant the Pythagorean ordinances concerning abstinence from animal food, and not the ordinances of Moses concerning abstinence from unclean meats. For the apostle could not say that the ordinances of Moses were *the commandments and precepts of men.*

Ver. 23.—1. *Indeed have*, λογον, *an appearance.* Some commentators affirm, that the Greeks never used the word λογος, for the *appearance*, but always for the *reality* of things. But Estius says there are passages in good Greek writers, where it is used for an *appearance* in

in general, either true or false. It is a word of a most extensive meaning. See Eff. iv. 60.

2. *Of wisdom.* This is a fine ridicule of the Platonic philosophy, as well as of the Pythagorean: both of which, though called *wisdom*, had only the appearance of it, being in reality mere foolishness.

3. *By will-worship* The word εθελοθρησκεια, nearly resembles the phrase found, ver 18. θελων εν θρησκεια, *delighting in the worship.* But it can hardly be literally translated, so as to express the same idea. But the meaning is, a worship of human invention, consequently performed from one's own will: which is a just character of whatever worship is paid to angels.

4. *And humility, and a not sparing of the body;* namely, by subjecting it to much mortification Αφειδια, is properly translated, *a not sparing;* as it comes from the privative (α) and φειδομαι, *to spare.*

5. *But.* In the original, the particle δε is wanting I have supplied it in the translation, because μεν, in the first clause, requires it to be supplied.

6. *Not by any provision.* Ουκ εν τιμη τινι. Literally, *Not by any honour*, namely, of the body. But as τιμη, *honour*, in scripture sometimes signifies the food and clothing necessary for the body, I have translated it by the general word, *provision* Thus, the provision of the necessaries and conveniencies of life made for parents, elders, and widows, is called Τιμη, *Honour*, 1 Tim. v. 17. note 3. and 1 Cor. xii. 23. Τιμη, *Honour*, signifies *clothes.*

7. *For satisfying.* Προς πλησμονην. This word is found, Hab. ii. 16. where it is translated, *Thou art filled with shame*, LXX According to Elsner, it denotes here, such a repletion of the body with wholesome

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CHAP. III.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

IN the 12th verse of the preceding chapter the apostle had told the Colossians, That they had been buried with Christ in the water of baptism as dead persons, in token of their relinquishing their former principles and practices: And that in baptism likewise, they had been raised out of the water with Christ, as an emblem and pledge of their resurrection with him to eternal life. The former of these doctrines the apostle had applied, chap. ii. 20. to shew the Colossians the absurdity of subjecting themselves to the ritual precepts, from which they had been freed by their death with Christ. And now, as the application

wholesome food, as removes hunger, nourishes the body, and strengthens it for undergoing the labours of active life.

8. *The flesh* The apostle's meaning is, That *the flesh*, or body, is as real a part of our nature as the soul, and ought to have such food and recreation as are necessary to its health and vigour: otherwise it cannot serve the soul in the ordinary functions and offices of life. And therefore, *the wisdom* which teaches the neglecting of the body, is not wisdom, but folly

Because the false teachers, who in this epistle were condemned by the apostle are said to have enjoined the worshipping of angels, and abstinence from animal food, and the mortification of the body, by hard labour and long continued fasting, many are of opinion that these Judaizing teachers were of the sect of the Essenes, of whom something is said, Preface to Col. sect 2, p 481 And it must be acknowledged, that the principles of the Essenes as described by Philo and Josephus, led them to despise sensual pleasures, and to live an austere mortified life. See a full account of them, Prideaux's Connect. Part 2. B 5. p. 343.—361. 8vo However, as the Essenes had little or no intercourse with any but their own sect, it is not probable that many of them embraced the gospel, and became teachers in the Christian church. Besides, it is not clear, from what Philo and Josephus have said of them, that they worshipped angels. I therefore suppose, the false teachers whose principles and practices are condemned in this epistle, were ordinary Jewish converts, who, to allure such of the Colossians as admired the Pythagorean and Platonic philosophy to embrace the institutions of Moses, affirmed, that the worshipping of angels, and the mortification of the body, were authorized by Moses. This they said, to draw disciples after them, from whom they expected to receive a plentiful maintenance.

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cation of the latter doctrine, he told them in the first verse of this chapter, that since they had been raised with Christ out of the water of baptism, and thereby had professed their hope of being raised with him to an eternal life in the body, they were bound to do their utmost, by faith and holiness, to obtain the possession of the joys of heaven, where Christ now sitteth at the right hand of God, vested with full power to bestow these joys on all who are capable of receiving them, ver. 1.—In particular, they were to set their affections chiefly on the joys of heaven, and not on the grandeur, the riches, and the pleasures of this earth, ver. 2.—The rather, because according to the present course of things, they were in danger of being put to death by their persecutors, for their faith, and of losing every earthly enjoyment. Or, at any rate, they were to die at length. Yet the fear of death was not to disquiet them. Their bodily life being

being entrusted to Christ, will be restored at the resurrection. So that when he shall appear, to raise the dead and judge the world, they shall appear with him in glorious immortal bodies, and be put in possession of the joys of heaven by his sentence of acquittal, ver. 4.—Wherefore that they might be capable of this great felicity, the apostle exhorted them to mortify themselves, not after the Pythagorean manner, but by putting to death their inordinate carnal affections and actions, which he called their *earthly members;* namely fornication, &c. ver. 5.—Then told them, that however pleasing the heathens might think these things were to their gods, they were so provoking to the true God, as to draw down his wrath on the persons who were guilty of them, ver. 6.—And that, though formerly while heathens, they lived in the habitual practice of these vices, ver. 7.—it now became them in their christian state, to put them all away, together with anger, &c. ver. 8. because at their baptism they professed to put off the old man, with his deeds, ver. 9.—By calling *fornication*, with the other vices, *their old man*, the apostle insinuated that the Phrygians were much addicted to these vices.—Farther, he exhorted the Colossians to put on the new man, who is new made through knowledge of the truth, after the image of God, ver. 10.—And to encourage them to acquire the new nature of which he spake, he told them, that it communicates such a dignity to the person who possesses it, that God does not regard whether he be a Greek or a Jew, &c. But that in the new creation, every man is honourable every where, according to the degree in which he possesses the nature of Christ, ver. 11.—Withal, to shew them the excellence of the new man, he described his qualities; *Bowels of mercies*, &c. and exhorted the Colossians, as the elected of God, to put them on, ver. 12, 13.—And over all to put on love, which he represented as a girdle wherewith the spiritual dress is made perfect, or complete, ver. 14.—Then prayed, that in consequence of their putting on the qualities above mentioned, the peace of God might rule in their hearts; which was an implied promise, that so it should be, ver. 15.

Next, because the worshippers of Cybele and Bacchus feigning themselves to be inspired by these idols, ran through the streets and fields, during their festivals, in a frantic manner, committing numberless extravagancies, and singing lewd songs in honour of the gods whom they worshipped, the apostle, to prevent the Colossians from joining in these madnesses, commanded them to have the word of Christ dwelling in them richly, that is, to call it frequently to their remembrance, and to speak it to one another with all prudence; And in their social meetings, when they felt themselves moved by the spirit, instead of

of ſinging lewd ſongs after the manner of the heathens, to teach and admoniſh one another by ſinging pſalms, and hymns, and odes dictated by the Spirit; and to do ſo with true inward devotion, to the honour of the Lord, ver. 16.—And whatever they ſaid or did by inſpiration, to do all in ſuch a manner as to promote the honour of the Lord Jeſus, whoſe diſciples they called themſelves. Farther, becauſe the heathens offered ſolemn thankſgivings to Bacchus, as the giver of all the good things mankind enjoy the apoſtle ordered the Coloſſians to aſcribe the honour and praiſe of all bleſſings to God alone, who is the real *Father*, or author, of every thing good: And to give him thanks for his favours, through the mediation of Chriſt, ver. 17.

Having thus directed the Coloſſians to mortify their corrupt earthly affections, and to acquire the holy diſpoſitions of the new man, who is created after the image of God, and to avoid imitating the heathens in their lewd ſpeeches and ſongs; the apoſtle, in the remaining part of the chapter, inculcated the relative and ſocial duties of life; that in their behaviour as citizens, the Coloſſians might be as much diſtinguiſhed from the heathens, as they exceeded them in the knowledge of true religion.—His account of relative duties, he began with explaining the duties of huſbands and wives, ver. 18, 19.—From theſe he paſſed to the duties of children and parents, ver. 20, 21.—Then deſcribed the duties of ſlaves; on which he inſiſted at greater length, on account of the difficulty of theſe duties, ver. 22.—25.—And laſt of all, he inculcated the duties of maſters, chap. iv. 1. with which this chapter ſhould have ended.—See the illuſtration prefixed to Epheſ. vi. at the beginning.

OLD TRANSLATION.

CHAP. III. 1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ *who is* our life shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry:

GREEK TEXT.

1 Ει ουν συνηγερθητε τῳ Χριςῳ, τα ανω ζητειτε, ȣ ὁ Χριςὸς εςιν εν δεξιᾳ τȣ Θεου καθημενος.

2 Τα ἀνω φρονειτε, μη τα επι της γης.

3 Απεθανετε γαρ· και ἡ ζωη ὑμων κεκρυπται συν τῳ Χριςῳ εν τῳ Θεῳ.

4 Ὁταν ὁ Χριςος φανερωθῃ, ἡ ζωη ἡμων, τοτε και ὑμεις συν αυτῳ φανερωθησεσθε εν δοξῃ.

5 Νεκρωσατε ȣν τα μελη ὑμων τα επι της γης· πορνειαν, ακαθαρσιαν, παθος, επιθυμιαν κακην, και την πλεονεξιαν, ἡτις εςιν ειδωλολατρεια,

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Ver. 1. *Seek the things which are above.* In scripture, *seeking*, denotes the constant employing of one's thoughts, and endeavours for obtaining the object of one's desire, Matth. vi. 33. Wherefore, in this passage, the apostle exhorted the Colossians earnestly to pursue the joys of heaven, not by the superstitious practices condemned in the foregoing chapter, but by the practice of real piety and virtue. And that they might be effectually excited to do so, he advised them, ver. 2. to make the joys of heaven the objects of their strongest affections.

Ver. 3. *Your life is hid with Christ by God.* This is said in allusion to the custom of hiding treasures, for their safe preservation.—At the time the apostle wrote this to the Colossians, they were in possession of their life. Wherefore, his meaning must have been, that whether they were put to death by their persecutors, or died in the common course, their life would not be lost. God and Christ had bound themselves by promise, to restore it to them at the resurrection.

Ver. 5.—1. *Put to death therefore your members which are on the earth, fornication*, &c. The apostle having represented the vicious appetites and passions of the human heart, under the idea of *a body*, chap. ii. 17, *the body of the sins of the flesh*, because they have their seat in the body, he in this passage, elegantly calls the sinful actions to which these

NEW TRANSLATION.

CHAP. III. 1 (Ει, 128.) *Since* then ye *have been raised* with Chriſt, ſeek[1] *the* things which *ARE* above, where Chriſt ſitteth *at* the right hand of God.

2 (Φρονειτε) Set your affections on things above, not on things *upon* the earth.

3 For ye are dead: (και, 211.) *But* your life is hid[1] with Chriſt (εν, 165.) *by* God.

4 When Chriſt ſhall appear, *WITH WHOM* our life *IS HID*, (from ver. 3.) then ye alſo *ſhall* appear with him in glory.

5 *Put to death*, therefore, your members,[1] which *ARE on* the earth: Fornication, *impurity*, *unnatural luſt*,[2] evil *deſire*,[3] and covetouſneſs, which is idolatry;

COMMENTARY.

CHAP. III. 1 *Since then ye have been raiſed with Chriſt* in baptiſm (ch. ii. 12. note) in token that ye ſhall be raiſed from the dead, *purſue the joys which are above, where Chriſt* now *ſitteth at the right hand of God,* to beſtow theſe joys on his people.

2 And that ye may be earneſt in the purſuit, *Set your affections* principally *on heavenly things, and not on the* empty periſhing *riches, honours, and pleaſures of the earth.*

3 To do ſo is wiſe: *For ye muſt die*, and leave all the things which are on earth. *Nevertheleſs, your* bodily *life will be* ſafely *laid up with Chriſt by God,* to be reſtored to you at the reſurrection of the juſt.

4 So that *When Chriſt ſhall appear* to judge the world, *with whom our life is hid, then ye alſo ſhall appear with him,* raiſed to life *in glorious immortal bodies.*

5 *Since ye are thus to be raiſed,* inſtead of the Pythagorean mortifications, *Put to death your corrupt actions which are committed on earth;* namely, *fornication,* whether with married or unmarried women, *laſciviouſneſs* in thought and ſpeech, *ſodomy, evil deſire* of every kind, *and covetouſneſs which is idolatry.* See Epheſ. v. 5. note 2.

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theſe bad affections prompt men, *the members of that body*, or old man. See Rom. vi. 13. note 1. and the illuſtration prefixed to Rom. vii. 14. —According to ſome commentators, *Members which are on the earth*, is an hebraiſm, for *earthly members*.

2. *Unnatural luſt.* The word παθος, denotes the unnatural luſt which men indulge with men. Hence the ſubjects of that luſt were called *Pathics.* The heathens were extremely addicted to that vice. See Rom. i. 26, 27. 1 Cor. vi. 9. 1 Theſſ. iv. 5. notes. In confirmation of the tranſlation which I have given of the word παθος, I obſerve

6 For which things ſake the wrath of God cometh on the children of diſobedience.

6 Δι᾽ ἁ ερχεται ἡ οργη τȣ Θεȣ επι τȣς ὑιȣς της απειθειας·

7 In the which ye alſo walked ſometime, when ye lived in them.

7 Εν οἱς και ὑμεις περιεπατησατε ποτε, ὁτε εζητε εν αυτοις.

8 But now you alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

8 Νυνι δε αποθεσθε και ὑμεις τα παντα, οργην, θυμον, κακιαν, βλασφημιαν, αισχρολογιαν εκ τȣ ϛοματος ὑμων.

9 Lie not one to another, ſeeing that ye have put off the old man with his deeds;

9 Μη ψευδεσθε εις αλληλȣς, απεκδυσαμενοι τον παλαιον ανθρωπον συν ταις πραξεσιν αυτȣ,

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him.

10 Και ενδυσαμενοι τον νεον, τον ανακαινȣμενον εις επιγνωσιν κατ᾽ εικονα τȣ κτισαντος αυτον.

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obſerve that the Syriac verſion hath here, *libidines præpoſteras*, *unnatural luſts*.

3. *Evil deſire.* Επιθυμιαν κακην. Under this appellation, immoderate deſire of every kind is forbidden; and more eſpecially the immoderate deſire of the pleaſures of the table, which lead men to gluttony and drunkenneſs.

Ver. 6.—1. *For which things the wrath of God cometh.* See Epheſ. v. 6. note. The apoſtle ſpake in this ſevere manner againſt the vices mentioned, becauſe they were commonly practiſed by the heathens, and had been practiſed by the Coloſſians; and becauſe the perſons addicted to them, are ſeldom or never reclaimed from them.

2. *Children of diſobedience.* According to ſome commentators, the heathens are called *the children of diſobedience*, becauſe they refuſed to obey the goſpel. See Epheſ. v. 6. note.

Ver. 7. *In which things ye alſo walked formerly, when ye lived with them.* The tranſlation of this verſe in our Bible is an evident tautology. By their *walking in theſe things*, the apoſtle meant their committing the vices mentioned, ver. 5. habitually, and with pleaſure.—Coloſſe being a city of Phrygia, where the rites of Bacchus and of the mother of the gods, conſiſting of all ſorts of lewdneſs in ſpeech and action, were practiſed with a frantic kind of madneſs, the Coloſſians no doubt had been much addicted to theſe groſs impurities in their heathen ſtate.

Ver. 8.

6 For which *things* (οργη) the wrath of God cometh[1] on the children of disobedience:[2]

7 In *which things* ye also walked[1] *formerly*, when ye lived (εν, 162.) *with* them.

8 But now *do ye* also put *away* all these; anger, wrath, malice, *evil speaking*, *obscene discourse*[1] *from* your mouth.

9 Lie not one to another *having* put off the old man,[1] with his *practices*,

10 And *having* put on the *new*,[1] (see ver. 12. 14.) *who* is renewed (εις, 146.) *by* knowledge,[2] (κατα) after the image of him *who* created him.

6 *For which vices the wrath of God* hath come in times past, and *is coming upon the children of disobedience;* I mean the nations, who by practising these vices, have lived in open rebellion against God.

7 *In which lusts and vices, ye* of Colosse *also spent your lives formerly, when ye kept company with the children of disobedience.*

8 *But now* having put your members to death, (ver. 5.) *do ye also put away* (τα παντα, sup. μελη) *all these* mortified members, and with them *anger*, (Ephes. iv. 26. note 1.) *wrath*, *malice*, *evil speaking* of, and railing against others, and *obscene discourse from your mouth.*

9 In conversation and in business, *Lie not one to another*, *having* at your baptism professed to *put off your old corrupt nature*, (Col. ii. 11. 12.) *with all the evil practices belonging to it.* See Ephes. iv. 22.—32.

10 *And having* professed to *put on the new* man, *who is new made by* means of *knowledge*, *after the image of God*, *who hath created him.* (See Eph. iv. 24.) Even as in the first creation, God made man after his own image.

Ver. 8 *Obscene discourse.* Αισχρολογιαν, called λογ☉ σαπρ☉, *rotten discourse*, Ephes. iv 29. note 1. See Gal. iii. 27. note. The apostle means, that at their baptism they professed to put off the old man, and to put on the new, as is plain from his exhortation, ver. 12.

Ver. 9. *The old man*, is that which is called, Col. ii. 11. *The body of the sins of the flesh*, and which is there said to be put off by the Christian circumcision; or, that profession which is made at baptism, of living agreeably to the precepts of the gospel. See Ephes. iv. 24. note.

Ver. 10. *Having put on the new.* See Rom. vii. 17. note 1. also Gal. iii. 27. where the putting on of the new man, is thus expressed; *As many of you as have been baptized into Christ, have put on Christ.* See the note there.

11 Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all.

11 Ὁπȣ ȣκ ενι Ἑλλην και Ιȣδαιος· περιτομη και ἀκροβυϛια· βαρβαρος, Σκυθης· δȣλος, ελευθερος· αλλα τα παντα και εν πασι Χριϛος.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering;

12 Ενδυσασθε ȣν, ὡς εκλεκτοι τȣ Θεȣ ἁγιοι και ἠγαπημενοι, σπλαγχνα οικτιρμων, χρηστοτητα, ταπεινοφροσυνην, πρᾳοτητα, μακροθυμιαν.

13 Forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo *do* ye.

13 Ανεχομενοι αλληλων, και χαριζομενοι ἑαυτοις, εαν τις προς τινα εχῃ μομφην· καθως και ὁ Χριϛος εχαρισατο ὑμιν, ȣτω και ὑμεις.

Ver. 11. *Barbarian, Scythian.* The oppoſition begun in the former clauſe is continued here: for the Scythians were the moſt ſavage of all the barbarous nations, as Herodotus informs us, lib. ii. The apoſtle's meaning is, that in the church of Chriſt, the moſt ſavage and cruel men who believe, enjoy all its privileges equally with the moſt civilized, and by means thereof may be ſanctified, and become new men, and as ſuch be accepted of God.

2. *But Chriſt is all, and in all.* Αλλα τα παντα και εν πασι Χριϛος. This is ſimilar to 1 Cor. xv. 28. Ἱνα η ὁ Θεος τα παντα εν πασι, *That God may be all in all.* Wherefore, as the meaning of this latter paſſage is, *That God may be,* επι παντα, *over all beings in all parts of the univerſe,* the meaning of the former may be, that the *nature of Chriſt* is *communicated,* εις τα παντα, Eſſ iv. 142. 1. *to all men, and in all places of the world.* No man, whatever is his country or condition, is excluded from the benefit of a renewed nature, if he believe. This interpretation ſeems to be confirmed by the next verſe. However, ſee another explication, in the view prefixed to this chapter.

Ver. 12.—1. *Put on, therefore, as elected of God.* Our tranſlators have added the article here which is not in the original, *The elect of God;* probably becauſe they thought the apoſtle was ſpeaking of perſons elected to eternal life. But as he addreſſed this exhortation to the Coloſſians in general, I rather ſuppoſe he meant, perſons elected to be the people and church of God: a ſenſe in which the word *election* is uſed, Rom. ix. 11. xi. 5. See alſo Epheſ. i. 4. 1 Theſſ. i. 4. note.

2. *Bowels*

11 (Ὅπȣ) Where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian;[1] *slave*, *freeman*; but Christ is all, and in all.[2] (See Gal. iii. 28.)

11 *In the new creation there is no regard paid to any man, because he is a Greek* learned in the sciences, *or a Jew* honoured with a place in the visible church of God; or *circumcised*, and possessed of the outward privileges of the people of God, *or uncircumcised*, and destitute of them; or a *barbarian* without civilization, or a *Scythian*, the most barbarous of all barbarians; or a *slave*, subjected to the will of his master, or a *freeman*, who has his actions in his own power: *but* the nature of *Christ is* communicated to *all* who believe without distinction, *and in all* places of the world.

12 Put on, therefore, (ὡς εκλεκτοι Θεȣ) *as elected* of God,[1] holy and beloved, bowels[2] of *compassion*, kindness,[3] humbleness of mind, meekness, long-suffering.[4]

12 *Put on, therefore, as persons elected of God* to be *holy and beloved*, the members of the new man; *the most tender pity* towards persons in distress, *sweetness of disposition*, *humbleness of mind* in your behaviour to others, *meekness* under provocation, and long suffering towards the froward. See Ephes. iv. 32.

13 *Support* one another, and *forgive* (ἑαυτοις, see ver. 16. note 1.) *each other*, if any *one* have *a complaint* against any *one*: Even as Christ forgave you,[1] so also DO ye.

13 *Support one another* in affliction, *and pardon one another, if any one have a just cause of complaint against any one: Even as Christ will forgive you* much greater offences, *so also do ye.* Follow Christ's example in this, whether ye be rich or poor.

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2. *Bowels of compassion.* For the meaning of this expression, see 2 Cor. iv. 17. note 3. and Ef. iv 34.

3. *Kindness.* Χρηστοτητα, properly signifies that sweetness of disposition, which leads men to comply with the innocent inclinations of others, and to speak to them courteously.

4. *Humbleness of mind,* &c. By exhorting the Colossians to put on the virtues here mentioned, the apostle insinuated, that these virtues are the members of the new man, which he told them they had professed to put on, ver. 10. just as the vices mentioned, ver. 5. are the members of the old man, which he told them, ver. 9. they professed to put off.

14 And above all these things *put on* charity which is the bond of perfectness.

14 Επι πασι δε τουτοις την αγαπην, ἡτις εστι συνδεσμος της τελειοτητος.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

15 Και ἡ ειρηνη του Θεου βραβευετω εν ταις καρδιαις ὑμων, εις ἡν και εκληθητε εν ἑνι σωματι, και ευχαριστοι γινεσθε.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

16 Ὁ λογος του Χριστου ενοικειτω εν ὑμιν πλουσιως· εν παση σοφια διδασκοντες και νουθετουντες ἑαυτους, ψαλμοις, και ὑμνοις, και ωδαις πνευματικαις εν χαριτι αδοντες εν τη καρδια ὑμων τω Κυριω·

Ver. 13. *Even as Christ forgave you.* The forgiveness of sin, is ascribed to Christ, as well as to God, because he procured the new covenant, by which believing penitents obtain forgiveness, and because, being the person by whom God will judge the world, it is by his sentence that pardon will actually be bestowed.

Ver. 14. *Over all these put on love, which is a bond of perfection.* A bond by which all the members of the new man are completed and compacted, as the dress is completed and adjusted, when bound round the body with a girdle. By comparing *love* to the girdle, wherewith the easterns bound their long robes in a comely manner round their body, the apostle insinuates that *love to God and man,* is the principle which unites all the virtues, and renders them consistent and permanent. —Others by *a bond of perfection,* understand a bond whereby all the members of Christ's body are united. But as the apostle is speaking, not of the members of Christ but of the new man, that interpretation cannot be admitted.

Ver. 15.—1. *And let the peace of God.* If this is an hebraism for, *great peace,* the meaning of the exhortation is, Study to be of a remarkably peaceable disposition. Yet, as in the parallel passage, Philip. iv. 7. this is termed, *the peace of God which surpasseth all understanding,* I take the sense to be as in the commentary. See Philip. iv. 7. note 1.

2. *And be ye thankful.* According to Julius Pollux, the word ευχαριστοι, translated *thankful,* denotes persons who give, χαριν, *a favour* to others. Beza, therefore, translates the clause, *Be ye beneficent:* in which sense the word is used, Prov. xi. 16. Γυνη ευχαριστος, *A gracious woman.* See, however, ver. 17.

Ver. 16.

14 And *over* all *these*, PUT ON *love*, which is *a* bond of *perfection*.[1]

14 *And over all these* members of the new man, *put on love*, *which is a perfect bond*, or girdle, for fastening the whole spiritual dress, and rendering it graceful.

15 And let the peace of God[1] rule in your hearts, to *which* also ye are called (εν) in one body; and be ye thankful.[2]

15 *And let the hope of that happiness which God will bestow* on believers in the life to come, *rule in your hearts*, through the exercise of the virtues I have recommended: *to which* happiness *also ye are called* by God, who has joined you together *in one body*, that ye may love and support one another. *And be ye thankful* to God, who has bestowed on you so excellent an hope.

16 Let the word of Christ[1] dwell in you richly; *AND* (εν, 162.) *with* all wisdom *teach* and *admonish* (ἑαυτους) *each other*[2] *by* psalms, and hymns, and spiritual songs,[3] singing with grace,[4] in your hearts,[5] to the Lord.[6]

16 *Let the doctrine which Christ spake*, and which he inspired his apostles to speak, *be often recollected by you; and with the greatest prudence teach and admonish each other, by* the *Psalms* of David, *and* the other *hymns* recorded in Scripture, *and* by such *songs* as yourselves or others have uttered by inspiration *of the Spirit*, *singing* them *with true devotion in your hearts to God.*

Ver. 16.—1. *Let the word of Christ dwell in you richly.* Because the apostle in this passage gave the Colossians rules which they were to observe in conversing together, Peirce thinks, ὁ λογος τȣ Χριϛȣ, means *the discourse concerning Christ;* especially as the apostle immediately subjoins, *and with all wisdom, teach and admonish each other, by Psalms*, &c. If this is the meaning of, ὁ λογος τȣ Χριϛȣ, the translation must run thus; *Let the speech concerning Christ, dwell richly among you.*

2. *Teach and admonish*, ἑαυτȣς, *each other.* Properly, ἑαυτος, is the pronoun of the third person. Thus, Matth. viii. 22. *Let the dead bury*, ἑαυτων, *their dead.* But it is used likewise for the first person, Acts xxiii. 14. *We have bound*, ἑαυτȣς, *ourselves with a curse:* and for the second, Rom. xiii. 9. *Thou shalt love thy neighbour as*, ἑαυτον, *thyself.* In the passage before us, and in ver. 13. ἑαυτȣς, denotes the second and third person jointly; *yourselves and others*, or *each other.*

3. *Psalms, and hymns, and spiritual songs.* See Ephes. v. 19. notes. Ωδαι, are poems which were composed to be sung, accompanied with a lyre or other musical instrument. That the brethren who were able to repeat the Psalms and hymns recorded in the Jewish scriptures, or who had odes dictated to them by the Spirit, should repeat them, not

 only

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

17 Και παν ὁ, τι αν ποιητε, εν λογῳ, η εν εργῳ, παντα εν ονοματι Κυριου Ιησου, ευχαριστουντες τῳ Θεῳ και πατρι δι' αυτου.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

18 Αἱ γυναικες, ὑποτασσεσθε τοις ιδιοις ανδρασιν, ὡς ανηκεν εν Κυριῳ.

19 Husbands, love *your* wives, and be not bitter against them.

19 Οἱ ανδρες, αγαπατε τας γυναικας, και μη πικραινεσθε προς αυτας.

20 Children, obey *your* parents in all things: for this is well-pleasing unto the Lord.

20 Τα τεκνα, ὑπακουετε τοις γονευσι κατα παντα· τουτο γαρ εστιν ευαρεστον τῳ Κυριῳ.

21 Fathers provoke not your children *to anger*, lest they be discouraged.

21 Οἱ πατερες, μη ερεθιζετε τα τεκνα ὑμων, ἱνα μη αθυμωσιν.

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only in the public assemblies, but in private meetings, to those who had not copies of the scriptures, or who were not able to read them, was extremely proper. By hearing these Psalms and hymns recited or sung, and by joining in singing them, both their knowledge and their joy, would be promoted.—In these public and private meetings, such of the brethren as had the words of Christ committed to memory, were in like manner to instruct and admonish each other by rehearsing them.

4. *Singing with grace.* This clause, εν χαριτι αδοντες, L'Enfant translates, *Singing with joy in your hearts.* But that is an unusual sense of the word, χαρις. Lord Barrington, Miscell. Sacra. p. 25. translates it, *singing with the gift of the Spirit in your heart.* But though it be true that, χαρις, *grace*, is sometimes put for, χαρισμα, *a spiritual gift.* Rom xii 3. 6. 2 Cor. i 15. Yet as this is a direction to the brethren in general, who could not all be inspired in singing, it is more natural to understand by χαρις, *grace*, a devotional spirit: especially as the word seems to be a general name denoting different qualities. Thus Ephes iv. 29. Ἱνα δῳ χαριν, *That it may give pleasure to the hearers.*—Col. iv. 6 *Let your speech be always with grace,* Let it always be courteous and pleasant.—According to Peirce, *grace*, applied to speech signifies, *gracefulness* or *decency*.

5. *In your hearts.* Here our translators have followed the reading of the Alexandrian and some other MSS. which have, ταις καρδιαις, in this clause.

6. To

17 And *whatever* ye do in word or *in* deed, DO all in the name of the Lord Jesus, giving thanks to God, *even* the Father, *through* him. (See Ephes. v. 20. note.)

17 *And whatever ye speak or do, do all agreeably to the character and will of the Lord Jesus.* And instead of the thanksgivings which the votaries of Bacchus offer to him, as the giver of good things to men, *Give ye thanks to God, even the* real *Father*, from whom all good things come: and do so, not through the mediation of angels, but *through* the mediation of *Christ*.

18 Wives, *be subject to* your own husbands, as it is fit in the Lord. (See Eph. v. 22.)

18 As to relative duties, my command is, *Wives be obedient to your own husbands*, whether they be Christians or heathens, *as is fit on account of your professed subjection to the Lord*, and as far as is consistent with your superior obligation to him.

19 Husbands, love YOUR wives,[1] and be not bitter against them.

19 On the other hand, *Husbands, treat your wives with kindness, and do not use bitterness when ye reprove them*, lest it estrange their affection from you, and make them negligent of their duty.

20 Children, obey YOUR parents in all things, for this is well pleasing *to* the Lord.

20 *Children*, while ye are in your parents family, and depend on them, *be obedient to them in all things* relating to your education, and to your deportment; *for this is well pleasing to Christ*.

21 Fathers, *do not exasperate your children*, lest they be discouraged. (Ephes. vi. 4.)

21 *Fathers, do not exasperate your children* by harsh comands, or by rebuking and chastising them, more severely, and more frequently, than their faults deserve, *lest they be discouraged*.

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6. *To the Lord;* that is, to God the Father, as is evident from the latter clause of the following ver. 17 —See Ephes. v. 19, 20.

Ver. 19. *Husbands love your wives.* Having commanded wives to be obedient to their husbands, he enjoins husbands *to love* their wives, and to govern them by affection, rather than by the rigour of authority.—In this precept, fidelity to the marriage covenant is enjoined, as well as care to provide for the wife, such conveniencies as may be necessary to her happiness, agreeably to the husband's station.

22 Servants, obey in all things *your* maſters, according to the fleſh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God.

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing, that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

25 But he that doth wrong, ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

22 Οἱ δουλοι, ὑπακουετε κατα παντα τοις κατα σαρκα κυριοις, μη εν οφθαλμοδουλειαις, ὡς ανθρωπαρεσκοι, αλλ᾽ εν ἁπλοτητι καρδιας, φοβουμενοι τον Θεον.

23 Και παν ὁ, τι εαν ποιητε, εκ ψυχης εργαζεσθε, ὡς τῳ Κυριῳ και ουκ ανθρωποις,

24 Ειδοτες ὁτι απο Κυριου αποληψεσθε την ανταποδοσιν της κληρονομιας· τῳ γαρ Κυριῳ Χριστῳ δουλευετε.

25 Ὁ δε αδικων κομιειται ὁ ηδικησε· και ουκ εστι προσωποληψια·

Ver. 22. *Servants obey in all things.* Though the word δουλος, properly ſignifies *a ſlave*, our Engliſh tranſlators, in all the places where the duties of ſlaves are inculcated, have juſtly tranſlated it *ſervant:* Becauſe anciently the Greeks and Romans had ſcarce any ſervants but ſlaves, and becauſe the duties of the hired ſervant, during the time of his ſervice, are the ſame with thoſe of the ſlave. So that what the apoſtle ſaid to the ſlave, was in effect ſaid to the hired ſervant. Upon theſe principles, in tranſlations of the ſcriptures deſigned for countries where ſlavery is aboliſhed, and ſervants are free men, the word δουλος, may with truth be tranſlated *a ſervant.*—In this, and the parallel paſſage, Epheſ. vi. 5. the apoſtle is very particular in his precepts to ſlaves and lords, becauſe in all the countries where ſlavery was eſtabliſhed, many of the ſlaves were exceedingly addicted to fraud, lying, and ſtealing, and many of the maſters were tyrannical and cruel to their ſlaves. Perhaps, alſo, he was thus particular in his precepts to ſlaves, becauſe the Jews held perpetual ſlavery to be unlawful, and becauſe the Judaizing teachers propagated that doctrine in the church. But from the apoſtle's precepts it may be inferred, that if ſlaves are juſtly acquired, they may be lawfully retained; as the goſpel does not make void any of the political rights of mankind. See 1 Tim. vi. 1. note 1.

22 Servants, ' obey in all things YOUR masters according to the flesh, not with *eye-services*, as men pleasers, but *with integrity* of heart, *AS* fearing God. (Eph. vi. 6.)

22 *Servants, obey in all things* not sinful, *your masters according to the flesh*, whether they be heathens or Christians, serving them well, *not* only *when their eye is on you, as men-pleasers* do, *but* also in their absence, *from the rectitude of your own disposition*, as *fearing God*, whose eye is always on you.

23 And *whatever* ye do, *work it from the soul*, as *WORKING* to the Lord, and not to men *ONLY*.

23 *And whatever service ye perform*, whether it be easy or burdensome, *work it from the soul*, cheerfully and faithfully, *as working to the Lord* Christ, whom ye cannot deceive, *and not to men only*. See Ephes. vi. 7. commentary.

24 Knowing that *from* the Lord ye shall receive the *recompense* of the inheritance: for ye serve the Lord Christ.

24 *Knowing that from the Lord ye shall receive*, for your faithful services, *the recompense of the inheritance* of heaven, (chap. i. 12.) an inheritance infinitely better than those which your lords possess. *For* in being faithful to them, *ye serve the Lord Christ.*

25 But he *who* doth *unjustly*, shall receive for *the injustice* he hath done. ' (*xxi*, 267.) *For* there is no respect of persons.

25 *But he who doth unjustly*, either as a servant, by neglecting his master's work, or as a master, by being harsh to his servant, in his requisitions and in his chastisements, *shall receive* punishment *for every act of injustice* and cruelty *he hath committed. For* at the judgment *there is no regard had to the station of persons.*

Ver. 25. *Shall receive for the injustice he hath done*, &c. The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny and oppression: As on the other hand, the temptations which the insolence and severity of a tyrannical master hath laid in the way of his slave, will be no excuse for his idleness and unfaithfulness.—In this and the preceding verse, the apostle gave great consolation to slaves under the hardships of their lot.

CHAP. IV.

View and Illuſtration of the Precepts contained in this Chapter.

HIS account of relative duties, the apoſtle finiſhes in the beginning of this chapter, with a direction to the proprietors of ſlaves, to be not only juſt, in maintaining them properly, even after they have become incapable of working, but alſo generous, in beſtowing rewards on ſuch of them as diſtinguiſh themſelves, by their ability and faithfulneſs, ver. 1.—Here the third chapter ought to have ended: Or rather at chap. iii. 17.

To render his practical admonition the more complete, the apoſtle recommended to the Coloſſians, perſeverance in prayer with due thankſgiving, as the beſt means of obtaining God's aſſiſtance to enable them to fulfil all the duties of life, ver. 2.—Next he entreated the Coloſſians to pray for him, that God would grant him an opportunity to preach the true doctrine of the goſpel freely, for which he was in bonds, ver. 3.—and courage to preach it in that bold manner, which became him whom Chriſt had made his apoſtle to the Gentiles, ver. 4.—Then he counſelled the Coloſſian brethren to beware of provoking the heathens, by any imprudent diſplay of their zeal, but rather by conducting themſelves wiſely, to avoid perſecution, if poſſible, ver. 5.—And in particular, when converſing with unbelievers,

Old Translation.	Greek Text.
CHAP. IV. 1 Maſters give unto *your* ſervants that which is juſt and equal, knowing that ye alſo have a Maſter in heaven.	1 Οἱ κυριοι, το δικαιον και την ισοτητα τοις δουλοις παρεχεσθε, ειδοτες ὁτι και ὑμεις εχετε Κυριον εν ουρανοις.
2 Continue in prayer, and watch in the ſame with thankſgiving;	2 Τῃ προσευχῃ προσκαρτερειτε, γρηγορουντες εν αυτῃ εν ευχαριστια,

Ver. 1. *Maſters afford to your ſervants what is juſt and what is equal.* As in the original, το δικαιον, is diſtinguiſhed from, την ισοτητα, rendered by the Syriac tranſlator, *equitatem*, I think the apoſtle's meaning in the firſt clauſe is, that maſters ſhould conſider it as ſtrict juſtice, to give their ſlaves fit maintenance through their whole life, for the ſervice of their whole life: and in the ſecond clauſe, That they ſhould

to make their difcourfe mild and courteous; but at the fame time to feafon it with the falt of wifdom and truth; that they might be able to anfwer every perfon properly, who inquired into the grounds of their faith, ver. 6.—And after telling them, that he had fent Tychicus and Onefimus, to give them an account of his affairs, ver. 7, 8, 9.—he prefented the falutations of the brethren by name, who were with him, ver. 10.—14.—and defired them in his name to falute the brethren in Laodicia, ver. 15.—Moreover to convince the Coloffians, that his doctrine and precepts were every where the fame with thofe contained in this letter, he ordered them, after they had perufed it, to take care to have it read in the church of the Laodiceans; and to read in their own church, the epiftle which was to come to them from Laodicea, fuppofed to be the epiftle to the Ephefians; a copy of which it feems was to be fent by the Ephefians to Laodicea, for the benefit of all the churches in that neighbourhood, ver. 16.—Next he defired them to encourage Archippus in the work of the miniftry, ver. 17.—Then wrote the falutation with his own hand: And concluded the whole, with giving them his apoftolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. IV. 1 Mafters, *afford to* YOUR fervants (το δικαιον και την ισοτητα) *what* IS juft, and *what* IS equal,[1] knowing that ye alfo have a Mafter in *the heavens.* (Eph. vi. 9.)

2 Continue in prayer,[1] *watching thereunto* with thankfgiving.[2]

COMMENTARY.

CHAP. IV. 1 *Mafters, afford to your bond-fervants what* food and clothing, and medicine *is juft, and* beftow *adequate rewards* on thofe who diftinguifh themfelves by their fidelity; *knowing that,* although your bond-fervants cannot fue you before earthly judges, *ye alfo have a mafter in the heavens,* who will call you to an account for your behaviour towards them.

2 To perfons in all the different relations of life, my advice is, *Be much employed in prayer* to God, for affiftance to enable you mutually to perform your duties to each other; *watching proper opportunities for prayer, and joining therewith thankfgiving* for the bleffings ye have already received.

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confider it as equity, to diftinguifh the moft faithful among them, by particular rewards.

Ver. 2.

3 Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds:

3 Προσευχομενοι ἁμα και περι ἡμων, ἱνα ὁ Θεος ανοιξῃ ἡμιν θυραν του λογου, λαλησαι το μυστηριον του Χριστου, δι᾽ ὁ και δεδεμαι·

4 That I may make it manifeſt, as I ought to ſpeak.

4 Ἱνα φανερωσω αυτο, ὡς δει με λαλησαι.

5 Walk in wiſdom toward them that are without, redeeming the time.

5 Εν σοφιᾳ περιπατειτε προς τους εξω, τον καιρον εξαγοραζομενοι.

6 Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

6 Ὁ λογος ὑμων παντοτε εν χαριτι, ἁλατι ηρτυμενος, ειδεναι πως δει ὑμας ἑνι ἑκαστῳ αποκρινεσθαι.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter, and fellowſervant in the Lord;

7 Τα κατ᾽ εμε παντα γνωρισει ὑμιν Τυχικος ὁ αγαπητος αδελφος, και πιστος διακονος, και συνδουλος εν Κυριῳ,

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Ver. 2.—1. *Continue in prayer.* This direction being given here, and Epheſ. vi 18. immediately after the apoſtle's exhortation to relative duties, it was intended to teach us, that they who live in one family ſhould often join in ſocial prayer for God's aſſiſtance, to enable them to perform their duties to each other.

2. *With thankſgiving.* This direction implies, that the recollection of the bleſſings which we have received from God, will ſupport us under all the hardſhips of our lot, and animate us to do our duty.

Ver. 3.—1. *Pray at the ſame time alſo for us.* See 1 Theſſ. v. 25. note. This paſſage affords inſtruction, both to miniſters, and to their people: To miniſters, not to deſpiſe an aſſiſtance, which even an inſpired apoſtle thought uſeful to him: And to the people, to be careful to aſſiſt their miniſters with an help, which in the end will greatly redound to their own benefit.

2. *Would open to us a door of the word.* We have the ſame phraſe, Acts xiv. 27. *And that he had opened the door of faith to the Gentiles.*— 1 Cor. xvi. 9. *For a great door and effectual is opened to me.*— 2 Cor. ii. 12. *And a door was opened to me by the Lord.* From theſe examples it appears, that *a door* is an opportunity of doing any thing; conſequently that *a door of the word*, is an opportunity of preaching the word ſucceſsfully. See 1 Cor. xvi. 9. note.

Ver. 4.

3 *Pray at the same time* alſo for us,[1] that God would open *to* us a door[2] of *the word*, to ſpeak the myſtery of Chriſt, for which I am *even* in bonds;

3 *Pray at the same time for us* who write this letter, *that God would afford us a fit opportunity of preaching the word that we may publiſh the myſtery of Chriſt*, (chap. ii. 2.) concerning the ſalvation of mankind through faith; *for* preaching *which, I Paul am even in bonds:*

4 That I may make it manifeſt,[1] as *it becomes me* to ſpeak. (Eph. vi. 19, 20.)

4 *That I may make this great ſecret known to all*, by declaring it plainly, earneſtly, and boldly; *even as it becomes me to ſpeak it*, who am the apoſtle of the Gentiles.

5 Walk in wiſdom[1] toward them *who* are without, *gaining time.* (See Eph. v. 15, 16. notes.)

5 *Behave with prudence towards them who are out of the church*, thereby avoiding perſecution, and *gaining time* to ſpread the goſpel, among perſons diſpoſed to liſten to it.

6 Let your ſpeech BE *always* with grace,[1] ſeaſoned with ſalt,[2] *knowing* how ye ought to anſwer every *one.* (See 1 Pet. iii. 15.)

6 *Let your ſpeech* to unbelievers *at all times be courteous*, and *ſeaſoned with* the *ſalt* of piety and virtue, *knowing how to make* a proper *anſwer to every one* who deſires an account of your faith.

7 *All things*[1] *concerning me, Tychicus, a beloved brother, and faithful* miniſter, and fellow-ſervant in the Lord, *will make known* to you;

7 *All things concerning me, Tychicus, a Chriſtian brother beloved* by all who know him, *and* a *faithful miniſter, and* my *fellow-ſervant in* the work of *the Lord* in this place, *will make known to you* with fidelity;

Ver. 4. *That I may make it manifeſt.* Φανερωσω. As the apoſtle is ſpeaking of his making known *a myſtery*, or thing hitherto kept ſecret, the expreſſion, *make it manifeſt*, is uſed with great propriety.

Ver. 5. *Wiſdom towards them who are without.* Becauſe an exceſs of zeal might have led ſome of the Coloſſians to ſhew their faith, and to condemn the vices of their heathen neighbours, unneceſſarily, the apoſtle enjoined them to behave with prudence towards them, that avoiding perſecution, they might prolong their lives. At the ſame time, they were to do nothing to encourage the heathens in their vices, or to prejudice them againſt the goſpel.

Ver. 6.—1. *Let your ſpeech be always with grace.* For the meaning of χαρις, *grace*, ſee Col. iii. 16. note 4.

2. *Seaſoned with ſalt.* Salt, on account of its uſe in preſerving men's food, and rendering it palatable, was anciently made the emblem of wiſdom and virtue. In alluſion to this, the apoſtle ordered the

Coloſſians,

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus sister's son to Barnabas, (touching whom ye received commandment; if he come unto you receive him;)

8 Ὁν επεμψα προς ὑμας εις αυτο τουτο, ἱνα γνῳ τα περι ὑμων, και παρακαλεσῃ τας καρδιας ὑμων,

9 Συν Ονησιμῳ τῳ πιστῳ και αγαπητῳ αδελφῳ, ὁς εστιν εξ ὑμων· παντα ὑμιν γνωριουσι τα ὡδε.

10 Ασπαζεται ὑμας Αρισταρχος ὁ συναιχμαλωτος μου, και Μαρκος ὁ ανεψιος Βαρναβα, περι ου ελαβετε εντολας· εαν ελθῃ προς ὑμας, δεξασθε αυτον·

Colossians, to *season their speech with salt*, that is, with *wisdom* and *virtue*, that it might be preserved from the *rottenness*, condemned, Ephes. iv. 29.—Perhaps also because the Greeks greatly admired, those elegant and witty turns in conversation, for which the Athenians were celebrated, and which from them took the name of *Attic salt*, the apostle meant to insinuate to the Colossians, that the *salt* which he recommended, would render their conversation more pleasant and more profitable to the hearers, than if it were replete with those elegancies, of which the Greeks were so fond.

Ver. 7. *All things concerning me.* The apostle meant that Tychicus would relate to them his constancy in preaching the true gospel of Christ; his sufferings on that account, called a combat, chap. ii. 1. the opposition given him by the Judaizing teachers; and his success among the Gentiles at Rome, and particularly among Cæsar's domestics.

Ver. 9.—1. *With Onesimus.* See an account of Onesimus in the Preface to Philemon. The apostle does not say of Onesimus as of Tychicus, that he had sent him to comfort the hearts of the Colossians. Onesimus was but lately converted; and therefore his testimony concerning the apostle's doctrine, was of less value. But he could assist Tychicus in relating the things which had been done by the apostle at Rome, mentioned ver. 7. note.

2. *Who is from you;* that is, *from your city:* So I understand the phrase εξ ὑμων, because the common translation, *who is one of you*, leads the reader to think Onesimus was a member of the church at Colosse, before he left his master. Whereas, it is certain, that he was converted after that period, by the apostle at Rome.

Ver. 10.

8 Whom I have sent *to* you for *this very* purpose, that he *may* know your *affairs*, and comfort your hearts.

8 *Whom I have sent to you for this very purpose, that he may know your affairs, and* at the same time *comfort your hearts*, by giving you an account of my constancy in preaching, and my affection for you.

9 With Onesimus,[1] a faithful and beloved brother, who is *from* you.[2] They *will* make known *to* you all things which ARE DONE here.

9 *With* him I have sent *Onesimus*, now *a faithful and beloved Christian, who is from your city. These* messengers *will make known to you all things which have happened* to me *here.*

10 Aristarchus[1] my fellow-prisoner saluteth you, and *Mark*,[2] *Barnabas's sister's son; concerning whom ye got orders*;[3] If he come *to* you, receive him;

10 *Aristarchus*, who for his zeal in preaching the gospel, is *a prisoner like me, wisheth you health: as doth Mark, Barnabas's sister's son; concerning whom ye got orders; If he come to you, receive him* as a faithful minister of Christ.

Ver. 10.—1. *Aristarchus my fellow-prisoner saluteth you.* This excellent person was a Jew, ver. 11. though born in Thessalonica, Acts xx. 4. He, with his countryman Caius, was hurried into the theatre at Ephesus, by Demetrius and the craftsmen, Acts xix. 29. Also he was one of those who accompanied Paul from Greece, when he carried the collections for the saints to Jerusalem, Acts xx. 4. being appointed to that service by the church at Thessalonica, agreeably to the apostle's direction, 1 Cor. xvi. 3. Aristarchus, therefore, was a person of great note, and highly respected by the church of the Thessalonians, of which he was a member. And his whole conduct shewed that he merited the good opinion they entertained of him. For when Paul was imprisoned in Judea, that good man abode with him, and ministred to him all the time of his imprisonment, both at Jerusalem and Cæsarea, attended him at his trials, and comforted him with his company and conversation. And when it was determined to send Paul into Italy, he went along with him, Acts xxvii. 2. and remained with him during his confinement there, and zealously assisted him in preaching the gospel, as the apostle informs us in ver. 11. of this chapter, till at length becoming obnoxious to the magistrates, he was imprisoned, ver. 10

2. *Mark, Barnabas's sister's son.* Ὁ ανεψιος Βαρναβα. This, in the Syriac version, is translated, *Filius avunculi Barnabæ, The son of Barnabas's uncle.* In like manner Beza, *Marcus consobrinus Barnabæ, Mark, Barnabas's cousin.* Paul was now reconciled to Mark. See 2 Tim. iv. 11. note 2.

3. *Concerning whom ye got orders.* Ελαβετε. These orders I suppose the apostle had sent verbally to the Colossians, by some of the brethren who happened to be going to their city.—The word εντολας, in

11 And Jesus which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

11 Και Ιησους ὁ λεγομενος Ιουστος· οἱ οντες εκ περιτομης· οὑτοι μονοι συνεργοι εις την βασιλειαν του Θεου, οἱτινες εγενηθησαν μοι παρηγορια.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

12 Ασπαζεται ὑμας Επαφρας ὁ εξ ὑμων δουλος Χριστου, παντοτε αγωνιζομενος ὑπερ ὑμων εν ταις προσευχαις, ἱνα στητε τελειοι και πεπληρωμενοι εν παντι θεληματι του Θεου.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

13 Μαρτυρω γαρ αυτῳ ὁτι εχει ζηλον πολυν ὑπερ ὑμων, και των εν Λαοδικειᾳ, και των εν Ἱεραπολει.

14 Luke the beloved physician, and Demas greet you.

14 Ασπαζεται ὑμας Λουκας ὁ ιατρος ὁ αγαπητος, και Δημας.

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in this passage, hath the signification of the Latin word *mandata;* as it hath likewise, Acts xvii. 15. *And receiving,* εντολην προς τον Σιλαν, *a commandment to Silas and Timothy to come to him with all speed, they departed.* See 2 Tim. iv. 11. Philem. ver. 24. notes.—Pierce saith, "Civility teacheth us to esteem the reasonable desires of friends, as "carrying in them the force of commands, though they pretend not "to use any authority. Hence the same manner of speech is familiar "in the modern languages."—Yet I am of opinion, that the orders here mentioned were given with apostolical authority.

Ver. 11.—1. *And Jesus who is called Justus. Justus,* being a Latin firname, we may suppose it was given to this person by the Roman brethren, on account of his known integrity, and that it was adopted by the Greeks, when they had occasion to mention him. For the Greeks had now adopted many Latin words: such as, σουδαριον, John xx. 7.—Πραιτωριον, Philip. i. 13—Κουστωδια, Matth. xxvii. 65.

2. *Those alone are labourers—who have been a consolation to me.* From Philip. i. 14, 15. it appears, that at this time many preached the gospel at Rome, some from strife, and others from good will. Wherefore, the apostle having, in this passage, mentioned the names of all the Jews, who sincerely preached Christ in Rome at that time, we are certain

11 And Jesus, *who* is called Justus.[1] *They* are of the circumcision. These *alone* ARE *labourers with ME in* the kingdom of God, *who* have been a *consolation to* me.

11 *And Jesus, who is surnamed Justus*, saluteth you. *They are of the Jewish nation*, converts to Christ: *and the only persons of that denomination who have sincerely laboured with me in the gospel, and who have been a consolation to me.* These faithful ministers of Christ, of the Jewish nation, acknowledge you as their brethren, though ye be uncircumcised Gentiles.

12 Epaphras, who *CAME from* you,[1] a servant of Christ, saluteth you; *at all times fervently striving*[2] *for you by prayers*, that ye may stand perfect and *completed* in *the whole* will of God.

12 *Epaphras, who came from you, a servant of Christ, wishes you health; at all times fervently striving for you, by prayers, that ye may continue perfect and completed in* the knowledge and practice of *the whole will of God;* and especially in the knowledge of salvation through faith, without circumcision.

13 For I bear him *witness*, that he *hath much affection* for you, and *them in* Laodicea, and them in Hierapolis.[1]

13 His remaining with me so long, must not be imputed to want of affection for you: *For I bear him witness, that he hath much warmth of love for you, and for the brethren in Laodicea, and the brethren in Hierapolis.*

14 Luke, the beloved physician,[1] and Demas, *salute* you. (See 2 Tim. iv. 10. note 1.)

14 *Luke the physician, greatly beloved* of me, *presents his good wishes to you, as doth Demas* likewise.

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certain the apostle Peter was not there then; otherwise his name would have been in the list of those labourers, who had been a consolation to Paul. For we cannot suppose that Peter was one of those, who preached the gospel from strife, to add affliction to Paul's bonds. —Yet the Papists would have us believe, that Peter presided over the church at Rome, twenty-five years successively.—Of the Gentile teachers, Paul had with him in Rome at this time, as his assistants, Timothy, who joined him in writing this letter to the Colossians, and Epaphras, and Luke, and Demas, who all sent salutations to the Colossians. See ver. 12. 14.

Ver. 12.—1 *Epaphras who came from you, a sevant of Christ, saluteth you.* The apostle did not mention Epaphras's imprisonment to the church of the Colossians, lest it might have afflicted them too generally. But he informed Philemon of it, ver. 23. that he might communicate it to the pastors and principal brethren, to whom it

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which *is* in his house.

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read *the epistle* from Laodicea.

15 Ασπασασθε τους εν Λαοδικεια αδελφους, και Νυμφαν, και την κατ᾽ οικον αυτου εκκλησιαν.

16 Και όταν αναγνωσθη παρ᾽ ὑμιν ἡ επιστολη, ποιησατε ἱνα και εν τη Λαοδικεων εκκλησια αναγνωσθη· και την εκ Λαοδικειας ἱνα και ὑμεις αναγνωτε.

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was proper to account for Epaphras's delaying to return. And with respect to the rest, that they might not attribute his absence to any thing wrong, the apostle in this and the following verse, gave Epaphras a very large character for fidelity and diligence in the work of the gospel; and assured the Colossians that they were the subject of Epaphras's earnest prayers, and that he entertained the warmest affection for them, and for the brethren in Laodicea, and in Hierapolis. See following note.

2. *Fervently striving for you by prayers, that ye may stand perfect and completed.* The word αγωνιζομενος, properly denotes, *combating in the games.* Here it signifies the greatest fervency of desire and affection in prayer. For the meaning of πεπληρωμενοι, *completed,* see Col. ii. 10. note 1.

Ver. 13. *Them in Laodicea.* See Col. ii 1. note 3. *And them in Hierapolis. Hierapolis* was a considerable city in the greater Phrygia, situated on the Meander, not far from Laodicea and Colosse. It was named *Hierapolis*, that is, *the Holy city*, from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephesian Diana, of Æsculapius, and of Hygeia. The two last mentioned idols, were worshipped in Hierapolis, on account of the medicinal springs with which it abounded. --There was likewise a *Mephitis*, or opening in the earth here, from which a pestilental vapour issued, which killed any animal which happened to breath in it.

Ver. 14. *Luke the beloved physician.* Luke was deservedly beloved of the apostle Paul. He was not only an intelligent and sincere disciple of Christ, but the apostle's affectionate and faithful friend, as appears from his attending him in several of his journies through the lesser Asia and Greece. He likewise accompanied him when he carried the collections to the saints in Judea, where, during the apostle's two years imprisonment at Jerusalem and Cæsarea, he abode, and no doubt was present at his trials before Felix and Festus, and heard the speeches which he hath recorded in his history of the Acts. And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was released.

15 Salute the *brethren in* Laodicea, and Nymphas, and the *church*[1] (κατ' 232.) in his houfe.

15 *Prefent my wifhes of health to all the brethren in Laodicea*, and particularly *to Nymphas, and to* that part of *the church* at Laodicea which confifts of *his domeftics*.

16 And when this epiftle *hath been read* (παρ ὑμιν, 271.) *to* you, caufe that it be read alfo in the church of the Laodiceans.[1] And that ye *alfo* read (την εκ) *the one from* Laodicea.[2]

16 That the brethren in your neighbourhood, may alfo have the benefit of my inftructions, *when this epiftle hath been* publicly *read to you* by your Elders, *caufe that it be read alfo in the church of the Laodiceans*, by fending them a copy of it. And I defire of you the Elders, *that ye alfo read* publicly, *the letter* which I have ordered to be fent you *from Laodicea*.

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leafed. Laft of all, this excellent perfon was with the apoftle during his fecond imprifonment in the fame city: on which occafion, when his other affiftants deferted him through fear, Luke abode with him, and miniftered to him, 2 Tim. iv. 11. note.

Ver. 15. *And Nymphas, and the church in his houfe.* It feems Nymphas had a numerous family of flaves and others, who having embraced the gofpel, formed a church, or fociety for religious worfhip among themfelves. See Rom. xvi. 5. note 1.

Veo. 16. 1. *Caufe that it be read alfo in the church of the Laodiceans.* The members of the church at Laodicea, having before their converfion, entertained the fame principles and followed the fame practices with the Coloffians, and the danger to both churches, from the attempts of the falfe teachers, being nearly the fame, it was proper that the fame fpiritual remedies fhould be applied to both. And therefore the apoftle ordered this letter, which was defigned for the inftruction of the Coloffians, to be read in the church of the Laodiceans alfo. And no doubt it was read there, agreeably to the apoftle's injunction; by which means, in that church, as well as in the church at Coloffe, the falfe teachers and their idolatrous practices were for a while repreffed.

2. *That ye alfo read the one from Laodicea.* Mill in his prolegom. No 75.—79. gives it as his opinion, that this is the epiftle which in the Canon is infcribed to the Ephefians: and that its original infcription was, *To the Laodiceans*. But his opinion is not well founded. See Pref. to the Ephef. fect. 2. Others think the epiftle which was to come to the Coloffians from Laodicea, was one which the apoftle wrote to the Laodiceans, but which is now loft. However, as the ancients mention no fuch letter, nor, indeed, any letter written by St. Paul, which is not ftill remaining, (See Eff ii p. 59.) I agree with thofe who think the apoftle fent the Ephefians word, by Tychicus

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

17 Και ειπατε Αρχιππῳ· Βλεπε την διακονιαν ἡν παρελαβες εν Κυριῳ, ἱνα αυτην πληροις.

18 Ὁ ασπασμος τῃ εμῃ χειρι Παυλȣ. Μνημονευετε μȣ των δεσμων. Ἡ χαρις μεθ' ὑμων. Αμην.

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chicus who carried their letter, to ſend a copy of it to the Laodiceans, with an order to them to communicate it to the Coloſſians.

Ver. 17. *And ſay to Archippus, take heed to the miniſtry.* This is generally ſuppoſed to be the Archippus mentioned, Philem. ver. 2. where he is called, *Paul's fellow labourer and fellow ſoldier.* What ſtation Archippus held in the church of the Coloſſians, whether that of Biſhop, or Deacon, or Evangeliſt, is not known. But it is commonly ſuppoſed, that whatever his ſtation was, he had failed in the duties of it, and that the apoſtle ordered the Coloſſians to rebuke him publicly for his negligence. But others, with more charity, and I think with more truth, are of opinion, that the apoſtle in this direction meant, that the Coloſſians ſhould encourage Archippus to diligence, becauſe the falſe teachers at Coloſſe were very active in ſpreading their errors. And it muſt be acknowledged, that their opinion derives probability from the reſpectful manner in which Archippus is addreſſed in the epiſtle to Philemon, which was written about this time, and ſent with the epiſtle to the Coloſſians. For if one and ſame perſon is meant in both epiſtles, it is hardly to be thought that the apoſtle would have given him the reſpectful appellations of *fellow-labourer,* and *fellow ſoldier,* if he had been ſo remarkably negligent, as to merit a public rebuke from the church of the Coloſſians.

2. *That*

17 And ſay to Archippus, Take heed to the miniſtry,[1] which thou haſt received in the Lord, that thou *mayeſt* fulfil it.[2]

17 *And ſay to Archippus* in my name, *take heed to the miniſtry which thou haſt received in the church of Chriſt, that thou mayeſt fulfil it* properly. All the paſtors of your church, ought to exert their utmoſt endeavours in oppoſing the falſe teachers.

18 The ſalutation *of Paul, with mine own hand.* Remember my bonds.[1] Grace BE with you. Amen. (See Epheſ. vi. 24. note 2.)

18 *My ſalutation I Paul write with my own hand*, to aſſure you that this epiſtle is really mine. 2 Theſſ. iii. 17. *Remember my bonds. May gracious diſpoſitions*, together with the favour of God and good men, *remain with you all. Amen.*

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2. *That thou mayeſt fulfil it.* Ἱνα αυτην πληροις.. Bengelius tranſlates this, *That thou mayeſt fill it up;* and from this expreſſion he infers, that Archippus being old and infirm, was about to finiſh his courſe; and received this encouragement from the apoſtle, to ſtrengthen him.

Ver. 18. *Remember my bonds.* For the manner of the apoſtle's confinement at Rome, ſee Epheſ. vi. 20. note.—His having ſuffered now an almoſt four years impriſonment, for the goſpel, and in the courſe of that time, innumerable harſhips and dangers, it was ſuch a demonſtration of his firm perſuaſion of its truth, as could not fail to confirm the Coloſſians, and all the Gentiles, in the belief of it. This is the reaſon that, notwithſtanding he had mentioned his bonds twice before, in this letter, he brings it in a third time here, at the concluſion.

END OF VOL. III.

Strahan and Preſton,
Printers-Street, London.

WORKS *printed for* LONGMAN, HURST, REES, *and* ORME, *Paternoster Row.*

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